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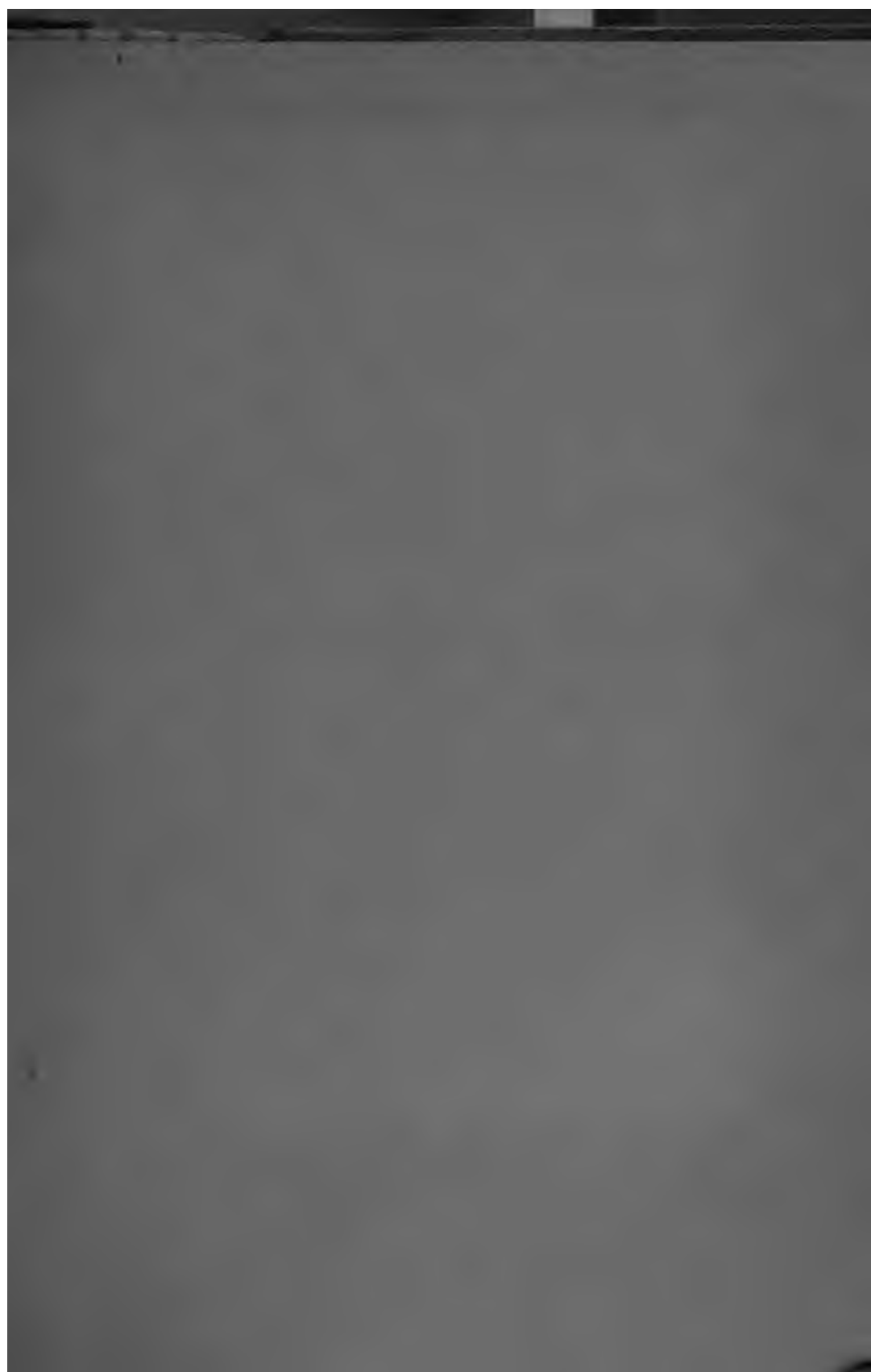




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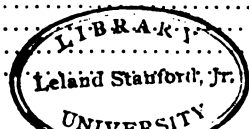
KINDERGARTEN MAGAZINE

Vol. XVII—September, 1904—June, 1905

1904—1905
KINDERGARTEN MAGAZINE CO.
CHICAGO

INDEX TO VOLUME XVII.

	Page
A Brief Tour Among the Exhibits	B. J. 110
Address to the People of Illinois by the President of the State University, Edmund J. James	445
After Christmas in a New York Kindergarten	245
A Group of Vacation Fancies (Verses).....	Lilian Lathrop 124
Queries—If?	124
The Child and the Pine	124
The Sly Breeze	125
A Little Joke on Richard—F. M. Fox in Sunday School Times.....	531
A March Outlook	Elise Morris Underhill 424
An Old-Fashioned Mother (Home Culture)	227
An Old Year Story	Bertha Johnston 301
Armstrong, Samuel Chapman	352
Art Education in the Schools. <i>The Craftsman</i>	418
A Teacher's Morning Prayer	Helen Field 507
A Wind Story.....	Bertha Johnston 402
Birds and Their Adaptation to Environment	542
Blessed Eyes (Poem)	Rubie T. Weyburn 541
Book Notes	68, 127, 193, 257, 324, 388 451
Boston Peace Congress	233
Charles Wagner with the Kindergarten Students	236
Child Types in Literature	A. A. Berle 1
Color in Weaving Mats	Wilhelmina Seegmiller 440
Conversion of Santa Claus, The	Phil Paloster 247
Declaration of the N. E. A.....	170
Does Kindergarten Training Prepare the Child for the Primary School?— The Teacher's Point of View	Frances Cooke Holden 389
Dr. Coe on Progress in Religious Education	229
Echoes from Toronto	576
Editor's New York Visit	310
Education for Girls—Demands of Church—Child and Home. Virginia E. Graeff	304
Educational Value of Festivals (Report)	433
Essential in the Education of a Child—The Right Use of Money.....	Ernest W. Lyman 207
Establishment and Growth of the Kindergarten in Ottawa	497
Fluffy	Tante Hede 115
For a Happy New Year (Poem)—W. D. Vincent in <i>Brooklyn Life</i>	289
French and German Elementary Schools, The.....	Frederic Ernest Farrington 197
General Sessions of the N. E. A.....	640
Hailmann, Eudora Lucas	559
Hans Christian Andersen—How May We Celebrate His Centenary?.....	332
Hans Christian Andersen (Translated from the German of A. Rutari by Tante Hede)	340
Home Activities in the Kindergarten.....	Bertha Hofer Hegner 453
Household Activities in Their Relation to Child Nurture... Virginia E. Graeff	24
The Thoughtful Washing Day.....	Julia Ward Howe 30
Nellie's Party	Louise E. Newell 31
The Magic Broom	Clara M. Field 32
Cooking Song	Maud I. Purnell 32
Washing Song	Edith Goodyear 32
How Chauffeur Served His Country	357
Humor in the Kindergarten	D. G. Dame 481
In Loving Memory of Anna Hallowell—Constance McKenzie Durham.....	638
Institute for Sunday School Workers (Report)	167
International Kindergarten Union in Canada	613
Conference of Supervisors and Training Teachers.....	613
Message from the Kindergarten Department of the N. E. A.....	619
Recreation	620
What are the Vital Things in the Education of Young Women—Dr. James E. Russell	622
Business Meeting	625
Three-Minute Speeches	627
International Kindergarten Union, Program	504
Italian Gift Bringer, The	244



INDEX.

	Page
Kindergarten—Its Worth to Child and Community, The....Victoria Cleaveland	261
Kindergarten Program..Lillian Lathrop, 63, 118, 187, 237, 320, 371, 425, 489, 508,	565
Kindergarten Union of New South Wales—Annual Report..Frances E. Newton	290
Kingsley's Water Babies.....Rev. Prof. W. Clark, D. D., F. R. S. C.	517
Lady Phyllis	Emma Playter Seabury 564
Lena's Christmas Hermit (Young Churchman)	212
Miscellaneous Notes and Suggestions	432
Money, The Right Use of—An Essential in the Education of a Child.....	Ernest W. Lyman 207
Morning Session Conducted by the Children.....	Mattie M. Mincher 397
Mrs. Ada Marean Hughes (Illus.).....	591
My Madonna	Rubie T. Weyburn 249
Napoleander—A Review of a Story from the Russian.....	533
National Education Association, St. Louis, 1904.....	41
Notes	68, 254, 323
One of the Finest (St. Nicholas)	152
Old Testament Sunday School Lessons for Little Children...Laura Ella Cragin	55, 98, 159, 216, 282, 363, 410, 522
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin.	605
Parents National Educational Union of Edinburgh (The Scotsman).....	250
Patriotic Celebrations in Kindergarten.....	Grace E. Barbour 384
Persephone (Poem).....	Rubie T. Weyburn 540
Philippine Exhibit at St. Louis	142
Letters from Filipino Children	145
Place of Industries in Elementary Education—Some Reflections Suggested by a Book, a Pamphlet and a Visit to a Factory.....	Bertha Johnston 172
Poster Work in the Kindergarten	M. J. B. 420
Program for June and After	632
Proportion	Bertha Johnston 277
Raikes (Founder of the Sunday School) as a Student of Child Life (Sun- day School Times)	222
Report of Committee of Nineteen	572
Report of the Committee on Foreign Affairs.....	601
School Teachers' Creed, The.....	Edwin Osgood Grover 253
Social Work in the Schools (Questionnaire).....	432
Some Aims of the Kindergarten; How Reached.....	Hertha Peterson 79
Some Important Books	645
Some Lines of Elementary Hand Work (Illus.).....	Wilhelmina Seegmiller 84
Some Miscellaneous Topics of Value and Interest:	
Bureau of Civic Co-operation	544
Nature Work with the Sciences that Can Be Done in Kindergarten.....	549
Garden Suggestions	554
Playground Movement in Germany.....	555
St. Louis in April	W. C. G. 40
Subject for Mothers' Meeting—"The Child as Money Earner, Saver and Spender"	380
Suggestions for Occupation Work	636
Summer School of the South Held at Knoxville, Tenn.....	M. R. H. 561
Teddy's Thanksgiving Pumpkin	B. J. 156
The Autumn Leaves (Words for Song).....	Mary McNabb Johnston 83
The Child's Sense of Humor	483
The Christ of the Andes (Picture)	270
The Fairy Books (Poem)	St. John Lucas 406
The History of the Kindergarten Movement in Canada.....	Jean W. Laidlaw 581
The Individual Child	Bertha Payne 92
The Kindergarten in Canada	325
The Kindergarten in Canada—The City of Toronto	328, 495
The Kindergarten in London, Ontario.....	498
The Kindergarten and Its Critics.....	Nora Atwood 133
The Little Girl Who Played (<i>Congregationalist</i>).....	297
The Most Wonderful Thing	B. J. 474
The Natural Activity of Children as Determining the Industries in Early Edu- cation	Katherine E. Dopp 33

INDEX.

	Page
The Play Principle—Oscar Lovell Triggs in the <i>Craftsman</i>	271
The Problems of the Supervisor—Georgia Allison	592
The Relation of the Kindergarten and the Elementary School as Illustrated in Their Exhibits	Patty Smith Hill 69
The Sorcerer's Apprentice	489
The Spirit of the Gift—E. V. Cooke (Exchange).....	211
The Talking Bird and Singing Leaves and Golden Water—Abridged from the Arabian Nights by Bertha Johnston	629
The Thunder Storm. (Verses).....	Lillian Howard Cort 396
The Traveling Doll. (<i>Sunday School Times</i>).....	154
Two Letters from Germany.....	148
Typical Child Study Methods at the St. Louis Exhibit.....	Will S. Munroe 106
Valentines	382
What Happened to Teddy's Shoes.....	Bertha Johnston 299
What Teddy Did on Washington's Birthday.....	B. J. 358
What to Look For When Visiting a School. (<i>Canadian Teacher</i>).....	318

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CONTENTS FOR SEPTEMBER, 1904.

	Page
Child Types in Literature—A. A. Berle.....	1
Household Activities in Their Relation to Child Nurture—Virginia E. Graeff	24
The Thoughtful Washing Day—Julia Ward Howe.....	30
Nellie's Party—Louise E. Newell.....	31
The Magic Broom—Clara M. Field.....	32
Cooking Song—Maud I. Purnell.....	32
Washing Song—Edith Goodyear.....	32
The Natural Activity of Children as Determining the Industries in Early Education—Katherine E. Dopp.....	33
St. Louis in April—W. C. G., Exchange.....	40
National Educational Association, St. Louis, 1904.....	41
Kindergartens in the Southern States, Mexico and South America—Evelyn A. Waldo.....	41
Child Study Department.....	44
Letter of Mrs. Bondy.....	46
The Hygiene of the Kindergarten Child—William K. Burnham.....	48
What Is Kindergarten Discipline?—Mary J. Miller.....	49
Value of Pet Animals in the Kindergarten—Anna E. Harvey... ..	50
A Brief Tour of the Exhibits.....	52
Colonnade of States, St. Louis Exposition. Picture.....	54
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin	55
Kindergarten Program, 1905—Lillian Lathrop.....	63
Notes	68

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INDEX TO VOLUME XVII.

	Page
A Brief Tour Among the Exhibits	B. J. 110
Address to the People of Illinois by the President of the State University, Edmund J. James	445
After Christmas in a New York Kindergarten	245
A Group of Vacation Fancies (Verses).....	Lilian Lathrop 124
Queries—If?	124
The Child and the Pine	124
The Sly Breeze	125
A Little Joke on Richard—F. M. Fox in Sunday School Times.....	531
A March Outlook	Elise Morris Underhill 424
An Old-Fashioned Mother (Home Culture)	227
An Old Year Story	Bertha Johnston 301
Armstrong, Samuel Chapman	352
Art Education in the Schools. <i>The Craftsman</i>	418
A Teacher's Morning Prayer	Helen Field 507
A Wind Story.....	Bertha Johnston 402
Birds and Their Adaptation to Environment	542
Blessed Eyes (Poem)	Rubie T. Weyburn 541
Book Notes .....	.68, 127, 193, 257, 324, 388 451
Boston Peace Congress	233
Charles Wagner with the Kindergarten Students	236
Child Types in Literature	A. A. Berle 1
Color in Weaving Mats	Wilhelmina Seegmiller 440
Conversion of Santa Claus, The	Phil Paloster 247
Declaration of the N. E. A.....	170
Does Kindergarten Training Prepare the Child for the Primary School?— The Teacher's Point of View	Frances Cooke Holden 389
Dr. Coe on Progress in Religious Education	229
Echoes from Toronto	576
Editor's New York Visit	310
Education for Girls—Demands of Church—Child and Home.....	Virginia E. Graeff 304
Educational Value of Festivals (Report)	433
Essential in the Education of a Child—The Right Use of Money.....	Ernest W. Lyman 207
Establishment and Growth of the Kindergarten in Ottawa	497
Fluffy	Tante Hede 115
For a Happy New Year (Poem)—W. D. Vincent in <i>Brooklyn Life</i>	289
French and German Elementary Schools, The.....	Frederic Ernest Farrington 197
General Sessions of the N. E. A.....	640
Hailmann, Eudora Lucas	559
Hans Christian Andersen—How May We Celebrate His Centenary?.....	332
Hans Christian Andersen (Translated from the German of A. Rutari by Tante Hede)	340
Home Activities in the Kindergarten.....	Bertha Hofer Hegner 453
Household Activities in Their Relation to Child Nurture.....	Virginia E. Graeff 24
The Thoughtful Washing Day.....	Julia Ward Howe 30
Nellie's Party	Louise E. Newell 31
The Magic Broom	Clara M. Field 32
Cooking Song	Maud I. Purnell 32
Washing Song	Edith Goodyear 32
How Chaufour Served His Country	357
Humor in the Kindergarten	D. G. Dame 481
In Loving Memory of Anna Hallowell—Constance McKenzie Durham.....	638
Institute for Sunday School Workers (Report)	167
International Kindergarten Union in Canada	613
Conference of Supervisors and Training Teachers.....	613
Message from the Kindergarten Department of the N. E. A.....	619
Recreation	620
What are the Vital Things in the Education of Young Women—Dr. James E. Russell	622
Business Meeting	625
Three-Minute Speeches	627
International Kindergarten Union, Program	504
Italian Gift Bringer, The	244



INDEX.

	Page
Kindergarten—Its Worth to Child and Community, The....	Victoria Cleaveland 261
Kindergarten Program..	Lillian Lathrop, 63, 118, 187, 237, 320, 371, 425, 489, 508, 565
Kindergarten Union of New South Wales—Annual Report..	Frances E. Newton 290
Kingsley's Water Babies.....	Rev. Prof. W. Clark, D. D., F. R. S. C. 517
Lady Phyllis	Emma Playter Seabury 564
Lena's Christmas Hermit (Young Churchman)	212
Miscellaneous Notes and Suggestions	432
Money, The Right Use of—An Essential in the Education of a Child.....	Ernest W. Lyman 207
Morning Session Conducted by the Children.....	Hattie M. Mincher 397
Mrs. Ada Marean Hughes (Illus.).....	591
My Madonna	Rubie T. Weyburn 249
Napoleander—A Review of a Story from the Russian.....	533
National Education Association, St. Louis, 1904.....	41
Notes	68, 254, 323
One of the Finest (St. Nicholas)	152
Old Testament Sunday School Lessons for Little Children...Laura Ella Cragin	55, 98, 159, 216, 282, 363, 410, 522
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin.	605
Parents National Educational Union of Edinburgh (The Scotsman).....	250
Patriotic Celebrations in Kindergarten.....	Grace E. Barbour 384
Persephone (Poem).....	Rubie T. Weyburn 540
Philippine Exhibit at St. Louis	142
Letters from Filipino Children	148
Place of Industries in Elementary Education—Some Reflections Suggested by a Book, a Pamphlet and a Visit to a Factory.....	Bertha Johnston 172
Poster Work in the Kindergarten	M. J. B. 420
Program for June and After	632
Proportion	Bertha Johnston 277
Raikes (Founder of the Sunday School) as a Student of Child Life (Sun- day School Times)	222
Report of Committee of Nineteen	572
Report of the Committee on Foreign Affairs.....	601
School Teachers' Creed, The.....	Edwin Osgood Grover 253
Social Work in the Schools (Questionnaire).....	432
Some Aims of the Kindergarten; How Reached.....	Hertha Peterson 79
Some Important Books	645
Some Lines of Elementary Hand Work (Illus.).....	Wilhelmina Seegmiller 84
Some Miscellaneous Topics of Value and Interest:	
Bureau of Civic Co-operation	544
Nature Work with the Sciences that Can Be Done in Kindergarten.....	549
Garden Suggestions	554
Playground Movement in Germany.....	555
St. Louis in April	W. C. G. 40
Subject for Mothers' Meeting—"The Child as Money Earner, Saver and Spender"	380
Suggestions for Occupation Work	636
Summer School of the South Held at Knoxville, Tenn.....	M. R. H. 561
Teddy's Thanksgiving Pumpkin	B. J. 156
The Autumn Leaves (Words for Song).....	Mary McNabb Johnston 83
The Child's Sense of Humor	483
The Christ of the Andes (Picture)	270
The Fairy Books (Poem)	St. John Lucas 406
The History of the Kindergarten Movement in Canada.....	Jean W. Laidlaw 581
The Individual Child	Bertha Payne 92
The Kindergarten in Canada	325
The Kindergarten in Canada—The City of Toronto	328, 495
The Kindergarten in London, Ontario.....	498
The Kindergarten and Its Critics.....	Nora Atwood 133
The Little Girl Who Played (<i>Congregationalist</i>)	297
The Most Wonderful Thing	B. J. 474
The Natural Activity of Children as Determining the Industries in Early Edu- cation	Katherine E. Dopp 33

INDEX.

	Page
The Play Principle—Oscar Lovell Triggs in the <i>Craftsman</i>	271
The Problems of the Supervisor—Georgia Allison	592
The Relation of the Kindergarten and the Elementary School as Illustrated in Their Exhibits	Patty Smith Hill 69
The Sorcerer's Apprentice	489
The Spirit of the Gift—E. V. Cooke (Exchange).....	211
The Talking Bird and Singing Leaves and Golden Water—Abridged from the Arabian Nights by Bertha Johnston	629
The Thunder Storm. (Verses).....	Lillian Howard Cort 396
The Traveling Doll. (<i>Sunday School Times</i>).....	154
Two Letters from Germany.....	148
Typical Child Study Methods at the St. Louis Exhibit.....	Will S. Munroe 106
Valentines	382
What Happened to Teddy's Shoes.....	Bertha Johnston 299
What Teddy Did on Washington's Birthday.....	B. J. 358
What to Look For When Visiting a School. (<i>Canadian Teacher</i>).....	318

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CONTENTS FOR SEPTEMBER, 1904.

	Page
Child Types in Literature—A. A. Berle.....	1
Household Activities in Their Relation to Child Nurture—Virginia E. Graeff	24
The Thoughtful Washing Day—Julia Ward Howe.....	30
Nellie's Party—Louise E. Newell.....	31
The Magic Broom—Clara M. Field.....	32
Cooking Song—Maud I. Purnell.....	32
Washing Song—Edith Goodyear.....	32
The Natural Activity of Children as Determining the Industries in Early Education—Katherine E. Dopp.....	33
St. Louis in April—W. C. G., Exchange.....	40
National Educational Association, St. Louis, 1904.....	41
Kindergartens in the Southern States, Mexico and South America—Evelyn A. Waldo.....	41
Child Study Department.....	44
Letter of Mrs. Bondy.....	46
The Hygiene of the Kindergarten Child—William K. Burnham.....	48
What Is Kindergarten Discipline?—Mary J. Miller.....	49
Value of Pet Animals in the Kindergarten—Anna E. Harvey... ..	50
A Brief Tour of the Exhibits.....	52
Colonnade of States, St. Louis Exposition. Picture.....	54
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin	55
Kindergarten Program, 1905—Lillian Lathrop.....	63
Notes	68

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TWENTIETH CENTURY SERIES.

CHILD TYPES IN LITERATURE.

REV. A. A. BERLE, BOSTON.*

It must have impressed every student of child life and development when he came to search literature for such canons of judgment and experimental illustrations as he usually seeks and finds in literature, for every other form of study, that the resources were strangely wanting. Literature which has embalmed almost everything else in this wide world of human experience, wise and foolish, instructive and demoralizing, uplifting and degrading, imaginative and factual, seems with a sort of concurrent feeling to have avoided the subject of childhood in any thorough-going and instructive fashion. Not that children have been left out of literature—far from it; literature, as the true reflection of what has happened and is happening in life, could not possibly ignore the child, who is as ubiquitous as the humanity of which he is so very important and necessary a part; but that somehow the child himself, as a proper and serious subject for reflection, interpretation and illumination, has not seemed to arrest the attention of the great masters of literary production.

When you think of the great figures of literature, Homer and Virgil, Goethe and Dante, Shakespeare and Milton, Hawthorne and Eliot, to say nothing of many other names that might be mentioned in this connection, if one reads them with the thought of the interpretation or even careful notice of the presence and paramount importance of the child in life, in mind, he is usually astonished to find that the figure around whom and for whom most of the energies of mankind are expended, and for whose future most of the great enterprises of the human mind have been launched, inspiring so much and promising so much and demanding so much as the child does in life, in literature, he makes absolutely no showing in any

*Address delivered at the I. K. U., Rochester, April, 1904. Training schools will find this valuable for reference.

sense comparable to his present importance in the actual existence of the race. In this respect literature and life seem to be utterly apart.

The one qualification of this statement lies in the fact that while he is thus passed by as a subject of importance on his own account, he is generally present on account of others. Some of the sublimest passages, some of the most impressive in all literature, have either been put into the mouths of children or addressed to the human race through them. The child, as the instrument for the proclaiming of certain great and fundamental truths, has been constantly used from the earliest literature to our own day. The earliest precepts and moral instruction of the Semitic races utilize the child in this way very frequently. So does the early literature of Egypt. Homer and the Greek literature are very full of such allusions. The Roman literature likewise recognized the child as present and, when expedient for moral purposes, used him as the didactic instrument to expound certain truths. But this utilization of the child for certain purposes, usually moral, did not seem to bring with it the idea that the instrument was himself, in any conscious way, related to the truth he was thus made to proclaim or the spirit which he was thus called to illustrate. It did not seem to occur, nor has it to any extent yet occurred to the makers of literature, that the child has personality capable of entering consciously into the general processes of mankind. It has not yet sufficiently dawned on the reporters of life, unless it be the yellow reporters of life who write the so-called blood and thunder literature for children, that the child himself by the terms of his own existence is a conscious and effective, often the most effective figure, in a human situation, and this not by the accidents of mature experience, but as the result of his own natural inner workings, endeavoring to orient himself in a world which as yet he only dimly knows. In poetry Wordsworth seems to have apprehended this, but perverted it to the uses of a form of philosophical speculation. Hawthorne knew it and brought at least one example of it to fine and impressive fruition, namely, the child Pearl in the "Scarlet Letter."

The most obvious reason for this, to us very curious state of affairs, is probably as follows. Literature may be said in general to be a reflection of human experience, whatever that experience may be. Even in its imaginative forms, literature employs the nomenclature and illustrative symbols of experience. When Matthew Arnold

says with such frequency and such apparent contempt that the biblical representation of God is "anthropomorphic," the most natural thing in the world to ask is just what kind of a representation of God could anyone give that would fit and interpret God to the human mind that was not open to this criticism? So that the basis of all literature is human experience. Now, the child did not in the minds of most of those who have made literature in the past represent experience. They reasoned that this being has only recently come into the world. He is young, untutored, has seen nothing of life, knows nothing of the great ideals, nothing of the great passions of the race. He is himself the product of some of these, but he can not understand them and hence has nothing which he can contribute or that is worth searching out for literary uses or preservation. In short, the child was regarded as having only the possibility of an experience worth reproduction and portrayal. That the child himself might be an unfathomable mine of never failing productiveness and interest, that in this small personality the primordial passions of the races might already be madly coursing along and seeking outlet and expression, and that the tides of human power and fertility might themselves be lifted or depressed by this increment of child feeling and activity, almost never entered into the mind of the great spirits of the literature of the past. There was One who knew. There was one great master interpreter of the life of man who knew, and it was He who said and repeated in various forms with impressive seriousness, "Except a man be born again and become as a little child he can not seek the kingdom of God." One might have supposed that that saying, which occurs so often in the ministry of Jesus, might have impressed itself upon the great master minds of literature, but it evidently did not, with the general result also noted by the Master, "Thou hast hidden these things from the wise and prudent and revealed them unto babes."

The child lacked "experience" and hence was not a suitable subject for literary treatment. This, apparently, was the first reason. The second grows out of it. It must be very plain to those who have read extensively that when we say "experience" for the most part in literature, we mean experience of evil or moral and spiritual catastrophe of one kind or another. Though not necessarily so, it is yet true that when we say a man has had an "experience" we mean that he has had an unpleasant or unprofitable one. It seems to be taken for

granted that experience will carry with it several things, among which may be enumerated loss of ideals, sordidness called by a euphemistic turn of phrase practicality, the supplanting of joyous confidence by general and deep-grained suspicion, the abandonment of faith for the despair of skepticism, decline of imaginative power as a factor for happiness and enjoyment, and, in fact, the general settling down to the state of "this-worldliness" in contrast to any kind of "other worldliness." No one will venture to seriously question this outline of the transition from childhood or the spirit of childhood to maturity. Thus we are always surprised when we find mature beings who have these qualities still regnant and satisfying in their natures. There is hardly a more inspiring figure in modern life than a man or woman who has kept intact the ideals of his or her youth and lives in them and for them, and has been able to harness the exigencies of mature responsible occupation to the pure and spotless dreams of the child-like life. When we see men, who, in what is called a magnificent unselfishness, throw practicality to the four winds and live in the spirit, purely and simply believing in and triumphing through the highest laws of life, the instinctive exclamation is, "How like a child!" When we see the unsoiled and undisturbed confidence in men which amounts to a positive faith in the race, the emotion excited is one of wonder because it seems so unlike the mature spirit of the age. Implicit belief in almost anything today is generally regarded as a sign of immaturity rather than as an evidence of strength and maturity of character, which it most probably is. It is hardly too much to say that the imagination, when employed by mature persons for any but rhetorical purposes or literary construction, receives in general a commiserating smile of pity. We all feel, so general is the belief that "experience" must mean evil experience, that when there seems to be immunity from the ailments from which we are ourselves suffering that, somehow, there could not have been the same possibility of contagion. "Happy nations like happy women," said a quick-witted observer of men and events, "have no history." By which he meant they had "no experiences to record."

Now childhood, of course, could not figure extensively while such a conception was dominant in literature. Capacity for certain kinds of evil children certainly have not. Capability for producing every kind of evil in the world the child certainly has. Capability

for inspiring every one of the fundamental virtues of the race will be conceded to the child by everyone. But if the inspirational power to greatness and goodness is inherent in the child-like, and this is undeniably true, the other must be true also. Evil and good spring from so nearly the same source that they are like two streams flowing down opposite sides of the same hill, that while the mountain does not at the same time send forth sweet water and bitter, it certainly may send forth one sometimes and sometimes the other. But the fact was not recognized until very recently and amounts almost to a discovery of the child as a person, though this also is not yet thoroughly conceded. With many of the most advanced psychologists the child is not humanity, only a "candidate for humanity." This is precisely the attitude which has produced a sterility in child presentation and child interpretation in literature thus far.

This whole general position has been summarized by one of the greatest sages to whom every one of us has been pointed for instruction in wisdom all our lives. Who has been quoted to you more often than Epictetus as the embodiment of sound counsel and wise instruction? This is what he says about the child: "What constitutes a child? Ignorance. What constitutes a child? Want of instruction." Now, of course, no one will look to ignorance or want of instruction for an inspiring subject or for a fine thrill of literary emotion. But there is one thing more to be said, which can not properly be left unsaid, in discussing this general literary attitude toward the child. Why is it that, when in literature a child is irregularly born, the subject is invested with so much dramatic interest and speculative forecast and possibility, often forming the classic passages of the book, when at the same time the coming of a normal, regularly born child is simply recorded with commonplace narrative or only alluded to in passing. To be sure, there is often the christening and the delineation of the household joys, but how infrequently as compared with the other? Is it not that here again you have the record of "experience" interpreted, and evil or abnormal or unlawful experience, and therefore interesting and therefore worthy of careful, minute and painstaking study and portrayal? Who has ever written the life of a happy child? Who has ever written the life of any normal being, for that matter? It is a curious and not wholly pleasant fact that the instinct of our race in literature, as in

most things else, has been to record and embalm the unusual, the grotesque, the evil, that which most varied from the beautiful normal regularity, which seems to have been the design of the Creator. One recalls in this connection the story of the small Boston boy who met Charles Sumner in the days of that great anti-slavery advocate's glory and power. The little fellow was weeping. "Why do you cry, little man?" said Mr. Sumner. Oh, 'cause I'm just nothing but a miserable, little white boy," said the offspring of an antislavery household, where the black was the "*piece de resistance*" at every meal and every family assembly. Mere normality was too insignificant either for notice or attention in that house, as it appeared. This is what seems to have happened to the child in literature. For the most part he was allied to virtue, while most literature deals with something else. In general, he is associated with the great undeviating currents of human growth, development, service and decline, and hence not worth the literary artists' portraiture. And by these tokens there has been almost left out of literature an element which even the scanty use which is made of it shows to be among the most powerful in the world, and even collaterally viewed arrests the attention as no other element in all literature. The most powerful passions, the most exalted sacrifices, the most daring and intrepid enterprises are somehow made radiant and glorious when the child motive is in any way associated with them. Sacrifice is never so great as when made for the unknown future of a child. Service is never so rewarding or so gratifying as when it is the joyous toil for one's offspring. Life itself is made new every morning and fresh every evening when the child instincts and habits are given free and undisturbed play. Yet for all this the child in literature has been hardly more than a piece of literary furniture to adorn a chamber, with other mere adjuncts for the better settings of the operations of mature intelligence.

"Come, now, tell me what you live for," said the old-fashioned father in Sudermann's "Magda." "My art," replied Magda. "Bah!" retorted the angry man, "there must be something higher, something nobler, something truer." "Well, then," answered Magda, "my child." "Right," said the old soldier, "your child."

Classifying, however, the uses of the child which have been made in literature on broad, general lines, it may be said that these may be

divided into three more or less clearly outlined classes; those in which the child is made the interpreter of life and the solvent element in which the mysteries, the anxieties and the sins of life are brought out of chaos into order and peace and deliverance; those in which the child is set forth as the messenger of sympathy and the revealer of the heart life of the world; and those in which the child figures as the background of motive and the secret of a philosophy of life, and the three characteristic exponents of these, among others which might be mentioned are three great names in English fiction, Hawthorne, Dickens and George Eliot.

THE CHILD AS LIFE INTERPRETER.

Among the very few remarkable exceptions to the general literary attitude which we have been describing is that of Hawthorne, who was the creator and interpreter of perhaps the most remarkable child figure in literature. In the "Scarlet Letter," Hawthorne follows the laws of life with singular fidelity and power. But where most of his fellow workers in literature have departed from the rule of life-interpretation, Hawthorne, partly because he was a theologian who had accidentally stumbled into literature and partly because of his intimate alliance with certain fundamental moods of the human mind and heart, stayed in the straight and narrow path that leads to absolute and unmistakable truth and in this pathway discovered and portrayed Pearl, the Elf Child. It is interesting in analyzing this striking and weird little personage to call attention to several facts about it which will illuminate and cause the whole ideal in Hawthorne's mind to be better understood. The first is, that Pearl, as the visible result and product of the sin of the minister and Hester, is the constant link between them which affords the key to her experiences and the interpretation of his. In this fact comes out the reason why Arthur Dimmesdale could so successfully be pursued by Roger Chillingworth and could for years live in the fiery furnace of an unspoken guilt and see no way out, and thus furnish a suitable subject for calculating and never-ceasing revenge. Hester, on the other hand, could not be thus pursued because Pearl's presence would make such revenge not only impossible, but unnecessary. Thus Pearl is the protector of the known guilty one, while the very absence of the product of guilt subjects the fellow sinner to a worse calamity. There is probably no more impressive and powerful conception in the whole

range of human thought than this. The child as the symbol simultaneously of guilt and protection. Hester's anxieties, it will be noted, are exclusively about the child and its future, and her fond hope that it will some day know the father and love him. She has tasted the very deepest depths of public shame and humiliation. She wears not only the Scarlet Letter, but by her side daily walks the child of her guilty love. Not the whole town can inflict upon her with all its scoffs and jeers, and ostracism of clergy and rulers alike, anything like the misery that Arthur Dimmesdale endures in every single moment of his unprotected loneliness. This was the opportunity for the revenge-seeking Chillingworth, and right well did he employ it. There is something of the lament of Mephistopheles in his regretful words when the minister finally mounts the scaffold with Hester and Pearl: "Thou hast escaped me," he repeated again and again.

Hawthorne thus sets forth the great law that the child is the greatest interpreter of life known to the world. Pearl at once explains Hester's life and forms the raw materials of all her hopes and anxieties, and even of such joys as she has. Pearl, absent, explains also the minister's plight and shows us how removed from the natural affiliations of our lives and separated from the true source of our inner interests not only are we not happy, but are the natural prey for those who would make us the subjects of their own wicked desires or purposes. That this truth has a moral and possibly theological significance is not to be overlooked or denied, but that it is one of the most amazing instances of discernment is equally true. What no one else apparently dreamed could be the case with a three-year-old child, Hawthorne makes one of the most powerful incidents in the greatest of novels. Pearl is the key to everything. The child is the interpreter of every situation, and in the instincts, the manners and speech of the child there is a world-wide philosophy portrayed which is not without the very greatest educational and human significance. It is worth while in studying this figure a little more in detail to keep this fact also in mind. Grotesque and startling as Hawthorne often is in the speeches which he puts into the lips of little Pearl, and revealing, as he makes her most casual acts, we are never led to think that such acts and words are unnatural or untrue to her life. The painting is its own justification and demands, as it instantaneously receives,

an unhesitating assent from our minds as we read. It is not only true, it may almost be said to be photographic, so completely and accurately does he meet even the minutest details of each situation. This is a revelation of life through the child, which is so rare as to stand almost alone.

But this does not come about by any stagy process, nor is it the product of external arrangement. It springs from the nature of the child herself. Notice this description and note how gradually Hawthorne proceeds from the external to the internal and finally makes one of those inimitable moral analyses for which he is unsurpassed in literature. "Certainly, there was no physical defect. By its perfect shape, its vigor and its natural dexterity in the use of all its untried limbs, the infant was worthy to have been brought forth in Eden; worthy to have been left there to be the plaything of angels after the world's first parents were driven out. Pearl's aspect was imbued with a spell of infinite variety; in this one child there were many children, comprehending the full scope between the wild flower prettiness of the peasant baby and the pomp, in little, of an infant princess. Throughout all, however, there was a trait of passion, a certain depth of hue which she never lost; and if in any of her changes she had grown fainter or paler she would have ceased to be herself, it would no longer have been Pearl." There you have a picture that everyone can see at once, the ruddy, lusty, elf-like being of life, color and freedom—yes, a freedom above and beyond the law, for Hawthorne now proceeds to explain the social relation between her and Hester. "The child could not be made amenable to rules. In giving her existence a great law had been broken and the result was a being whose elements were perhaps beautiful and brilliant, but all in disorder; or with an order peculiar to themselves, amidst which the point of variety and arrangement was difficult or impossible to be discovered. Hester could only account for the child's character—and even then most vaguely and imperfectly—by recalling what she herself had been during that momentous period while Pearl was imbibing her soul from the spiritual world and her bodily frame from the material of earth. The mother's impassioned state had been the medium through which were transmitted to the unborn infant the rays of its moral life; and however white and clear originally, they had taken the deep stains of crimson and gold, the fiery luster, the black shadow and the untem-

pered light of the intervening substance. Above all, the warfare of Hester's spirit was perpetuated in Pearl." There, again, we have the fine spiritual interpretation for which only a child's nature could supply the materials. And that a child could have, and does have, such materials, and that they are the proper subjects of delineation and analysis, the truthfulness of Hawthorne's portrait is indubitable evidence. One other quotation will reveal the author's conception of child capacity of which we have made mention once before. Notice in the following something very different from the "heaven lies about us in our infancy" aspect of childhood, and see if there is not a note here quite as true as the other. "Her mother, while Pearl was yet an infant, grew acquainted with a certain peculiar look that warned her when it would be labor thrown away to insist, persuade or plead. It was a look so intelligent, yet inexplicable, so perverse, sometimes so malicious, but generally accompanied by a wild flow of spirits that Hester could not help questioning at such moments whether Pearl was a human child." This is so like what some modern alienists have written about children that it is a mark of Hawthorne's greatness. that without the scientific knowledge of our day his analysis of human character and his penetration into the varieties of human motive was so great that he could give us here a sketch which is today merely impressively and interestingly true, but, what is more, is scientifically accurate as well.

Pearl has moods of violence, too, and shows the raging of the torrents within her even at this tender age. This, again, shows a touch which in a more modern book would be called "scientific," though it is that simply because it is human and true. "Then perhaps, for there was no foreseeing how it might affect her, Pearl would frown and clench her little fist and harden her small features into a stern, unsympathizing look of discontent."

And in addition to these inner moods, which reveal themselves thus clearly, she shows discernment of the outer external world with no less clearly indicated signs. "Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle around her; the whole peculiarity, in short, of her position in respect to other children."

We are not surprised that a being so constituted and so endowed

should reveal what Pearl afterward does reveal, not by the processes of reasoning, but by the movement of her own nature, nor that that movement, unrestrained and free by the very freedom of her life and surroundings, should move with swiftness and inerrancy to the source from whence it sprang. In the solemn and impressive scene before Governor Bellingham, when the question as to whether Pearl is receiving suitable religious instruction or not, and whether it was or was not the duty of the authorities to take her from her mother is being discussed, when Hester's wild and agonizing appeal to Arthur has been met by him with a singular clearness and courage, impressing the governor and his fellow clergymen with its sanity, truth and poise, the elf-child, who will not speak to others, who runs away from the kindly Wilson and shrinks from all kinds of contact with others, whose ruling consciousness was that of isolation and loneliness, "stole softly toward him and, taking his hand in the grasp of both her own, laid her cheek against it, a caress so tender, withal so unobtrusive, that her mother, who was looking on, asked herself, 'Is that my Pearl?' The minister—for, save the long-sought regards of woman, nothing is sweeter than these marks of childish preference accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved—the minister looked around, laid his hand on the child's head, hesitated an instant, and then kissed her brow."

The underlying principle which all this illustrates and emphasizes is that the child nature is in and through itself a medium for the understanding of life, being, so to speak, the first recension of the book of life before the various scribes have made it a veritable palimpsest, whereon each has written his own peculiar message. If human nature at maturity is the product of all the influences which have entered into it, modifying, eliminating, substituting and coalescing with the general result which we find when selfhood has been attained and we are able with full appreciation of the term to say "I," then the child must be as much the original document and, therefore, as important as another original can possibly be. It is, therefore, reasonable to suppose that life is vastly more soundly interpretable through the observation and analysis of the child motive and inner movement than it can be by any subsequent psychological method or problem catastrophe. (But that the child is already life,

full, complete with all the elements of the subsequent development present and ready for utilization, does not seem by our literature to be appreciated to any degree comparable with the importance of the fact. Mrs. Margaret Deland has attempted something in this line. Some others have also done something in the direction of the study and portraiture of the child as the life interpreter, but, on the whole, none has as yet touched it with the master hand of the New England wizard who delved so deeply into the soul life of the world that he speaks almost with the authority of Holy Writ, indeed, because he is so saturated with the ideas and the ideals of Holy Writ.)

But there is still another aspect of this love child which we can not pass over. If the child is the true index of the past and embodies in itself the history of the past, it is no less a suggestive and emphatic prophecy of the future. Hawthorne recognized this phase of the child's literary potentiality also. In the chapter on "The Child at the Brook Side" there is described an interview between Hester and the minister in which they discuss plans for leaving the country and making a quite happy home in England, a plan which was frustrated by the leech, Chillingworth, as usual. During the interview Pearl comes toward them, passing, however, on the opposite side of the brook, wherein her image is reflected. To her mother's repeated entreaties to come to her and the minister, the child not only pays no attention, but even refuses to speak. After a while she points to the Scarlet Letter which Hester had taken off and thrown on the ground before her. And not until Hester takes up the letter and fastens it again in its place in her bosom does the child leap across the brook into her mother's arms, whom she impulsively kisses, but singularly, and with startling effect kisses the scarlet letter also. Here you have the instinctive recognition of the inalienable character of the relation between the symbol and the reality. Pearl seemed to know instinctively that the absence of that letter made a new and impossible relation in which neither she nor Hester had any rational or intelligible place. But the letter restored brings again the balance and adjustment of thought and feeling, and the child kisses the symbol because it is the sign interpretative of her own existence. In a moment later this same idea comes out when Hester begs the child to go to the minister and entreat his blessing. "Come," she says, "and entreat his blessing. He loves thee, my little Pearl, and loves thy

mother, too. Wilt thou not love him? Come! He longs to greet thee." "Doth he love us?" said Pearl, looking up with acute intelligence into her mother's face. "Will he go back with us hand in hand, we three together, into the town?"

What striking prophetic instinct this is! Just so it had to be ere the cloud lifted and the tangled skein of three lives was unraveled. It is no literary jugglery that makes a child's discernment accomplish this and see so clearly into the intricate and absolute future and go with force and directness to the inevitable necessity for truth in life and relations. This is no such a bog or mock speculation as Thackeray frequently leads his readers into, only to laugh at them when he has them safely stuck in the quagmire. No one is here befogging us with mere words! "We three, hand in hand," that was the ultimatum of the discerning, isolated child, who could accept no love that was not explicit and open before the world. Nay, even her own mother was not such till the letter glistened in her bosom. That was like a child in the love for elemental truth and tenacious of fundamental veracity. Not many would have dared display such a working of the child mind and not have beclouded the matter as the French writers generally do, under similar circumstances, with all kinds of bewildering, speculative verbiage. Nor so with the stern New Englander, himself interwrought with the Puritan imperative and unflinching demand for the naked truth. The words are simple and the issue clear even to the least philosophic reader. Is it a true word of a child? If it is, then there is locked up in the child's mind not merely a history, but also a prophecy; not merely a record to be made, and in both are not one personality but three, the joint authors of the little life and therefore the joint sponsors for its future, with not only joys, but responsibilities as well. This child of Hawthorne's, with all its weirdness, its abruptness and fascinating changefulness, is nevertheless a suggestive and veritable portrait. That it is such one needs only to go into the history of modern child criminality and vice to learn. The best interpreter of life, past or future, is the child, and Hawthorne's Pearl is the precursor of many more yet to come who shall fill literature with their mighty and impressive instruction.

THE CHILD AS A MESSENGER OF SYMPATHY.

There has always been considerable doubt as to the reality and worthiness of Charles Dickens' delineations of children, and the

soundness of the streams of emotion which he starts flowing by his pictures and recitals of the hardships and difficulties of child life. If these are to be tested by the universality of the feeling which they arouse, they must undoubtedly be accounted genuine. But there have never been wanting those who have said that children in Dickens are unnatural beings all of a single type, and that type never the attractive, normal child. If the purpose was reformatory, and undoubtedly such a purpose did pervade much of Dickens' writing, then it was unquestionably the most powerful means to use to secure the results which he had in mind, for among all novelists there are few pictures like those which Dickens offers of children, and if one is affected by them at all he is greatly affected by them. We live in an age when the emotions are more "worked than they used to be, and possibly we are less easily moved by such scenes as the death of little Nell than a former generation, but in any case we have testimony which ought to at least satisfy us that there was present here a certain power which must have had something genuine at its base. Dickens makes the child the messenger of sympathy—perhaps better stated, the messenger of the sympathies—and thus keeps the emotional valve open in his readers and supplies certain elements which other portions of the works might not supply. In any case, he saw that the child is the exponent of the highest emotions, and that the child suffering or the child abused calls into play elements of human nature which can be touched in no other way. The sorrows of childhood are so impressive, because they represent the incipient Weltschmerz, and because in them we see the larger sorrow of mature life already looking ominously on the horizon. Yet it is worth while to record the testimony of two witnesses on the subject of Dickens' children which will not be without significance. When Bismarck and Jules Favre, before the siege of Paris was fairly begun, so we are told by one of the editors of Dickens, were trying to find at Versailles some basis of negotiation, the great military figure of the German army and the mind that furnished the strategy and the energy to electrify the whole world, as the march of the German armies did electrify the world in 1870, was in the midst of negotiations involving the future of the French capitol doing what? While Favre was vainly pleading for better terms, Von Moltke, who was responsible for the demand for the two provinces, Alsace and Lorraine, calmly and interestedly sat in a corner

reading "Little Dorrit"! Certainly, no better tribute to the reality of a certain kind of emotion could be desired, and this tribute is now known to be greater than could have been possible when the editor wrote his paragraph, because we have now the letters of Von Moltke to his wife and mother, and we know that the great general had a domestic sense which could not be imposed upon by any stagginess, however clever, because he lived habitually and in the atmosphere of a soundly grounded emotional life.

The death of little Nell was called by a very capable and thorough-going personage in the *Contemporary Review* "weak and sickly sentimentality" doing "duty for genuine emotion." But Lord Houghton, who knew if anyone did, what pain caused by accurate finding of the heart, life and sympathy was, wrote, "If you know the pain it gave me—but what am I talking of—if you don't know nobody does." But even more striking, because from one of the greatest masters of the imitation of the emotions is the testimony of Macready, the great actor. The following is from his diary:

January 21.—Called on Dickens. Asked Dickens to spare the life of little Nell in his story and observed that he was cruel.

January 28.—Found at home notes from Ransom and one from Dickens, with an onward number of "Master Humphrey's Clock." I saw one print in it of the dear dead child that gave a dead chill through my blood. I dread to read it, but must get it over. . . . I have read the two numbers. I have never read printed words that gave me so much pain. I could not weep for some time. Sensations, sufferings have returned to me that are terrible to awaken. It is real to me; I can not criticise it."

Now, whatever could command so discriminating a tribute as that can not be hastily set down as vulgar pathos which is "stagg" and "artificial." If Macready could not weep for some time over little Nell's death and then experienced the terrible sensations which he alludes to here, we today may well ask ourselves why it is that so many of us are prone to find ourselves unmoved by that touching and heart-rending story.

These extracts are sufficient to show what the Dickens conception of the function of childhood in literature is. He is to excite and direct the sympathies and to furnish the field for the play of the nobler emotions. Dickens does produce by the portrayal of the physical

difficulties of children what we should naturally expect would happen when we contemplate them; we are moved to pity, to helplessness, to the desire to mitigate sorrow and suffering. Hence, with this conception in mind, you find that the Dickens children, Paul Dombey, Little Dorrit or Little Nell or Tiny Tim, are always weak, puny, always less gifted physically than most children, and always commanding almost at their first appearance the sympathies of the beholder. The description of Paul Dombey is fairly typical of all the rest. "Yet in spite of his early promise, all this vigilance and care could not make little Paul a thriving boy. Naturally delicate, perhaps he pined and wasted after the dismissal of his nurse, and for a long time seemed but to wait his opportunity of gliding through their hands and seeking his lost mother. This dangerous ground in his steeplechase toward manhood passed, he still found it rough riding and was grievously beset by all the obstacles in his course. Every tooth was a break-neck fence, and every pimple in the measles was a stone wall to him. He was down in every fit of the whooping cough, and rolled upon and crushed by a whole field of small diseases that came trooping on each other's heels to prevent his getting up again. Some bird of prey got into his throat instead of the thrush, and the very chickens, turning ferocious—if they have anything to do with that infant malady to which they lend their name—worried him like tiger cats." Thus pictured, if Paul Dombey does not start out with everybody's sympathy, it is not because nearly everybody has the materials by him out of which a healthy sympathy is constructed. It needed only scarlet fever and one or two other infantile diseases to give Paul at the starting point of his career a sort of pre-mortuary cast which would start whole regiments of rescue missions in the heart into motion with their meliorating and redemptive programs!

This note is again accentuated when, in conversation with his father, Paul comes upon that singular question of the use and value of money and applies it in a way which seriously, steadily thought through is, in a motherless child, nothing short of heartrending. "What is money, papa?" repeating in the face of his father's amazement, "yes, what is money?" The elder Dombey finally extricated himself out of his wonder and perplexity and then said. "Gold, silver. copper. Guineas, shillings, half pence. You know what they are." "Oh, yes, I know what they are," said Paul. "I don't mean that, papa. I mean, what's money after all?"

Again the elder is perplexed and merely repeats the question. "I mean," said the child, "what can it do?" "You'll know better by and by, my man," he said. "Money, Paul, can do anything." Then, after a pause, the child asked, "Anything, papa?" "Yes, anything, almost." "Why didn't money save my mama?" returned the child. "It isn't cruel, is it?" "Cruel," said Mr. Dombey, seeming to resent the idea, "no; a good thing can't be cruel." "If it's a good thing and can do anything," said the little fellow, thoughtfully, as he looked back at the fire, "I wonder why it didn't save my mama."

There is an appeal for sympathy, healthy, sound, rationally grounded, and full of philosophy which will last forever. Nothing could more directly and clearly point out certain great contrasts in life, certain great needs of the soul, certain great riddles of existence, the everlasting mysteries of life and death, than this query of a child everywhere conscious of the power of money, dominant, arrogant, overpowering, and, as Mr. Dombey rightly said, almost able to do anything, and a good thing yet failing in this little life to supply the one thing needful to him and the one great boon which his young soul craved. It was a revelation of the real soul of things, the unpurchasable part. The spiritual nature which craves what can not be got by corruptible things, and starts a flow of generous and high thoughts which can not but have an enriching and an ennobling effect upon him who thinks them. And so you follow him along through his childhood and you have everywhere the same appeal, and through the child nature there is made to arise a fund of sympathetic emotion which points out the function of a childhood, which apparently Dickens thought most worthy literary presentation.

In a similar manner you have Little Dorrit wondering about the fields and asking strange and heartrending questions as to whether people like them or not, and to Bob's answer to her question as to whether they are pretty, "Lovely. Full of flowers. There's buttercups and there's daisies and there's"—the turnkey hesitated, being short of floral nomenclature—"there's dandelions and all manner of games."

What pathos, genuine, searching, and impressive, there is in the next question, "Is it pleasant to be there?" That was the genuine note of a prison child, and if anything possibly could start an outdoor movement for children that would do it. But it is the same note again

you observe, the sympathies, the flow of generous spirits, the desire to help.

Perhaps it may not be impertinent here, in passing, to say that this conception of the child life and the child's uses in literature is, in my judgment, one of the most powerful in the gamut of human thought. "Your children never cry," said a gifted man to an equally gifted professor of child psychology and life, and one who had given his life to that study. It was a shot that told. The careful and painstaking student had so "scientized" his subject that it had ceased to command the most elementary human emotion. The child's physical weakness is one of the sources of its true understanding and development. Its natural correlation of absolute ignorance with supreme and heaven-given philosophy, its union of the profoundest truths in life with the most absolute errors of observation, is a phenomenon which is not without deep significance. More than one man has found out that a little child can lead, and that leadership is always heavenward when the steersman Truth sits at the helm. Let us not forget these things.

And what more shall we say along this line? Dickens is known to you all. Of Little Nell, of Tiny Tim and the rest, they are all of the one type which Dickens loved to picture. He seemed to have had before him as his great text "A little child shall lead them," and whether it was a great general in the midst of a victorious campaign, with visions of a new national empire coursing through his brain, or a mighty prince of the stage nightly dealing with the great primitive emotions of our race and sending people home with the deepest instinct of their natures awake and aroused, or the diplomatist sitting in his ambassadorial chair, or the statesman in his office in Downing street, to say nothing of the countless thousands that have wept over and sorrowed over these afflicted children, these weaklings of the novelist's creation, one thing is everywhere and always impressively taught with crescendo force, namely, that if the stream of sympathy in life is to be released from the glacial grip of sordidness, selfishness and the unfeeling and unrelieved brutalism of a sinning world and sent bounding through the valleys of human sorrow and woe to make those valleys sing with joy and to transform their arid wastes into gardens of ministry and love, the instrument, the potent vision to set before mankind is the vision of a child.

THE CHILD AS INDEX OF A PHILOSOPHER.

Philosophical fiction has many exponents but it is probable that among English writers George Eliot holds a place very near the first, if not quite the first. Perhaps this is the very reason why she deals so extensively, not explicitly perhaps, but certainly with great fullness and power, with the element of childhood in life with a view to expressing certain philosophical principles which she everywhere seeks to give expression and exposition. The child life in *Silas Marner*, the strange story beginning with the strange childhood of Maggie Tulliver in *the Mill on the Floss*, will occur to everyone. But the child as the persistent and perplexing element in the determining of a philosophy of conduct or existence is nowhere, in any language, set forth with greater force or power than in *Romola*. The curious little figure of Tessa first dawns on us in that story as herself a kind of child, trustful and unreflective, and is typical herself of the innocence of the child becoming the triple wisdom of the serpent. Her trustfulness, her innocence, her absolute belief, leads the gentle and pleasure loving or rather pain-fearing Tito on into the mock marriage, which finally discloses to him that he has made a great and enduring relation, both for himself and for the child which he has thus led to believe herself married to him, Tito's dread of pain and the unpleasantness which goes with pain, leads him to defer the moment of breaking away from the awkward entanglement in which he finds himself, with the result that he establishes a home for Tessa and a care-taker for her and maintains her throughout his life, in a side establishment, till his final break with *Romola*, and this becomes really the deciding element in his whole subsequent career. Tessa becomes not only the mother of one child but of two. She who was at first his plaything, becomes his relaxation and hence his strength, and he gradually finds that he is held to the unsophisticated, helpless contadina not by any of the great ties which bind men and women in this world, union of interests, fellowship of intelligence, intellectual companionship or love, but by the visible, tangible exponent of his real actual life, the children, which are actually present and expressing his life. If ever there was given to the world a powerful setting forth of the grasp of the child upon the human heart and its importance in making the point of view from which we judge and govern our acts

and shape our destinies, it is here given. Romola, beautiful, educated, refined, stately, with all the graces of a beautiful and magnificent womanhood, is not able when the first encounter is made between that womanhood in its glory and the little "accident child," shall we call it, of the untutored peasant girl, goes down in instantaneous defeat. Nor is this defeat sustained in the heart and mind of a man incapable of appreciating all the fullness of her beauty and attractiveness. We should say, looking on, that no man whom we can imagine for the moment was more likely to estimate at their highest valuation all of Romola's great qualities than Tito himself. He was as refined as she. He was more learned than she. He was as handsome a man as she was a woman. He shrank from the vulgarity and roughness of the masses of the streets of Florence with the same kind of repugnance that she exhibited. Their estimate of the monk Savonarola at the outset was about the same. They seemed fitted by all that was external and all that was fitting in the suitable joining of natures similarly reared to be the materials for an ideal life together. In a moment of weakness arising from his habit of yielding and avoiding harshness and pain, Tito becomes the mock husband of the little contadina, and when the child's voice is heard there all hope of reconciliation or union with Romola disappears. I do not forget that the novelist gives us the motive of the sale of the library and the moral disappointment in Tito as the cause for Romola's revulsion. But what made that revulsion incapable of power and destroyed all hope of any subsequent understanding was that soon Tito was listening to the cooing of little Lillo's voice, and that drowned out all recollection of either Romola's coldness or Romola's grief.

There is a singular evidence that this lay deep in the author's woman's heart, too, in the chapter where Tito and Romola come to an understanding and where Romola promised herself that she would speak of this other wife, and yet the break came, but concerning that particular wrong Romola said not a word. She charged him only with his ingratitude to his own father and his baseness to her father and herself, but not a word concerning Tessa and the two little children; that was a silence that was more expressive of what the human heart thinks about in its crucial moments than any words could possibly have been. Amid all the changes and intrigues

of Florentine politics and a complicated domestic situation, when the moment of extreme weariness comes, it is with Tessa and Lillo that Tito finds relief and rest. The innocence that reigned here, the atmosphere of perfect belief in himself and all that he stood for, was itself a tonic which stimulated him to new efforts to steer safely through the breakers of plot and counterplot. It is in these little children, Lillo and Ninna, that the author placed the seat of Tessa's power over Tito. Whatever other obligation he might break, whatever other plans he might frustrate, whatever other deep and solemn ties of life and blood he might nullify, the children apparently were able to keep him securely anchored to that in which they figured. Tito kept not a single agreement with anyone, except the purely voluntary one with Tessa. He was bound apparently by no tie of any kind save this one which was sealed under the wand of a conjurer, at a popular feast. What the law could not do, what the state and its vast interests could not accomplish, what the culture, learning and the whole machinery of the Medicean fellowship and luxury found themselves unable to produce, namely, fidelity, Tessa accomplished with her little Lillo and Ninna. If this is not a contrast worthy of childhood then none exists in literature. In her later years Romola herself realized this, for among her final words were words of absolution for Tito. The woman had seen herself superseded by the child.

There is a passage which sets forth this power which is very suggestive, indeed so eloquent, that I must quote it to you. "And certainly the charm of that bright gentle-humored Tito who woke up under the Loggiade' Corchi on a Lenten morning five years before, not having given yet any hostages to deceit, never returned so nearly as in the person of Naldo, seated in that straight-backed carved arm chair which he had provided for his comfort when he came to see Tessa and the children. Tito was himself surprised at the growing sense of relief which he felt in these moments. No guile was needed toward Tessa; she was too ignorant and too innocent to suspect him of anything. The little voices calling 'Babbo' were very sweet in his ears for the short while that he heard them. When he thought of leaving Florence he never thought of leaving Tessa and the children behind. He was very fond of these round-cheeked, wide-eyed human things that clung about him and knew no evil of him. And

wherever affection can spring it is like the green leaf and the blossom pure and breathing purity, whatever soil it may grow in. Poor Romola with all her self-sacrificing effort was really helping to harden Tito's nature by chilling it with a positive dislike which had beforehand seemed impossible to him; but Tessa kept open the fountains of kindness."

Here we have expressed the philosophy which George Eliot sought to teach, and very alluring it is, and has a certain epicureanism about it which seems very true and sound. The main thing about it is that it holds that affection is mightier in the contest between duty and kindness, and where these two clash the imperative of duty will fail in certain natures inevitably. There are those who think it will fail in most. But whether the philosophy is true or not, the exponents of it were the "round-cheeked, wide-eyed human things" who said "Babbo," and that was power and peace to the man driven with intrigue, tired with constant and variegated lying and endeavoring only to find somebody who believed in him and in whom he too believed without faltering.

He was never so like his earliest, innocent self, and where affection springs purity is on its way. We may not pass those statements without challenging them and pointing out that a less pliant nature than Tito's and one grounded in certain other moral conceptions than those which he found prevailing and which he adopted, might not have found rest where he found it nor relief in the prattle of innocent children whom he could not acknowledge. But this is to be noted, that Tito was not a debauchee in the ordinary sense of that term. He was not licentious in the common usage and his children by the little peasant were a part of him, and whatever schemes he might erect for leaving Florence and being out of its turmoil and confusion and party conflict, no such plan left Tessa and the children behind. There is a duty germ there, apparently, that has in it something of permanence even in the pleasure loving, volatile Greek. And here again you have the note of solidarity vocalized in connection with the child life. The stately, beautiful, immaculate Romola he could leave. The delightful society of the Mediceans, these he could forego. But the beings that said "Babbo" that was another thing! The note of solidarity in character, almost the only one we hear in the book as concerning Tito in

his complicated relations, occurs in this connection. It is interesting too that such a woman as George Eliot should have been the one to give this utterance in connection with such a fluid being as Tito. Perhaps his very fluidity suggested it. But whatever suggested it, here you have a note that occurs, so far as I am aware, under similar conditions only in Greek tragedy, that the weakest men, the most volatile and vacillating natures are made strong, enduring and abiding through the influence of children. In the later chapters Romola seems to see this and is herself impressed sufficiently by it to adopt the whole establishment, the little child wife and her children, and make them her own wards for the remainder of her existence, and what strikes us here is that Romola never seems to find a note of serenity in her own life till she hears these very little children of the now dead Tito call her "Mamma Romola." Perhaps she heard then the same music to which Tito listened in his tired moments and perhaps she could link her golden curls with his, as she did with his father's, in the long past days of his early innocence and radiant beauty and be at rest. She, too, had found in the child relief and rest, and in the epilogue of the book the whole matter is summed up in a conversation between Romola and Lillo, which I believe, all things being taken into account, is the most impressive and illuminating conversation addressed to a child which I know of in literature.

HOUSEHOLD ACTIVITIES IN THEIR RELATION TO CHILD NURTURE.*

VIRGINIA E. GRAEFF.

In introducing my subject before an audience of educators, I am tempted to pause a moment and enlarge upon one of the terms used in the title of my paper. I do this because in amplifying the words *child nurture* I find myself in the very heart of Froebel's theory of development and it is in harmony with his teaching as I read it, rather than in any side light of my own, that I wish to present my thought which is only valuable as it shows the working out of certain experiments made with children and normal students.

Child Nurture! What a suggestive ideal these two words embody. They define the true nature of motherhood, the philosophy of the kindergarten and the inner meaning of education.

Nurture! The very word suggest an attitude of patient waiting, of watchful care, of peaceful brooding, of calm self-poise, of protection given by strength to weakness. Froebel tells us that, while the mother and the kindergarten should embody this attitude of mind toward the children under their care, the method they follow should give to the child what, at this stage of his growth his being most demands, the freedom of creative play.

So, guiding his self-activity thru play exercises into a realization of the great world of life that surrounds him, they reconcile the paradox of "passively following" his initiative yet guiding his play.

So, thru doing, the child makes being, to borrow a thought of Emerson, and he finds himself and learns life thru the smaller and larger relationships that make up his play world.

In entering this play world what is the nearest point of contact the child brings into the kindergarten? The answer is obvious. It is what he has seen and known in the home. So we are following the psychology of the child mind when we reach him thru what is most vital to his interest; when we help him to reproduce, amplify and idealize what is already his and so, by uniting past with present

*The substance of this paper was given before the Chicago Kindergarten Club, in January, 1904. The subject was discussed later at a Round Table of Chicago Training Teachers. Illness in the writer's family prevented her from discussing the subject, for which she was scheduled at the Kindergarten Section of the N. E. A., at St. Louis, July, 1904.

experiences, prepare him for the larger outlook and richer growth that comes when old and new are linked together and when in today he finds not only yesterday but all days.

In presenting the home and its life the activities seen in every household are, of course, familiar to the child. As with other experiences in the kindergarten, why can not these with equal charm be given in ideal form? Thru game and song and story, thru gift and occupation the beautiful can make itself felt as we idealize "the daily round and common task" of the household. Why can we not present with the same vivid interest the washing and ironing, the sweeping and dusting, the scrubbing and cleaning, the cooking and hospitality of the home as we give the child when he plays the trade games? Can not the scrubbing brush and the broom be made as interesting as the saw and the hammer? Can not the housekeeper and homemaker hold her own in creative activity with the carpenter and blacksmith? It has been wisely said "Artists and poets have immortalized the man with the hoe. We seek to place a like halo above the head of the woman with the broom." Are her services to the world of less value than his and is not the very essence of civilization found in her work? Surely the mother and her associations should be idealized in the kindergarten as well as the father and his share of the world's life.

Froebel once said to his niece, Frau Schrader,* "I have given the kindergarten a man's point of view. Now it rests with you women to add to it the woman's standpoint."

So, if we can give a more prominent place to the mother and her work, we are more nearly reaching the standard of unifying the two view points of man and woman that give to life that complete and larger interpretation that every child should enjoy.

Frau Schrader in adding the industrial side to Froebel's teaching, as shown in the Pestalozzi-Froebel Haus, felt in so doing that she was working in perfect harmony with her uncle's spirit and really following his suggestions. Undoubtedly the industrial needs of the Germany of her day had great influence in coloring Frau Schrader's ideas as to the best training for the children under her care. The needs

*This conversation was reported to me by a pupil of Frau Schrader, to whom the latter quoted the above statement.

of the home were also, in the case of Pestalozzi, the great modifying factor in the practical working out of his educational methods.*

It did not need President Eliot's suggestive essay to prove to us what we are sometimes in danger of overlooking that the utilitarian and humanistic ideals in education when presented in the right light are really one. (The School. *Atlantic Monthly*, Nov., 1903.)

Certainly, history shows us that such lines of development can live side by side in perfect harmony, each aiding and enriching the other. It was when Florence was a city of shopkeepers that Italian art flourished at its best period, and a glance at ancient history shows us thruout Greek civilization that harmonious union of the practical and ideal. So in the life of the home if the theme be adequately presented we shall find a field for ideality and originality centering around these very avocations that seem at first sight far removed from the ideal.

An objection may here be offered that with the hammer and nail and board the child can create a finished product whereas with broom and dustpan, with tub and scrubbing brush there is hardly the same field for interest or originality.

In this objection there may be some truth but it is only a partial view of truth. Even if in producing a finished object there is a wider scope for a new idea to operate yet there is a field for the creative spirit in taking an avocation often looked upon as drudgery and presenting it in the new light of joy and vivid interest which the ideal will lend to any work. This is surely creating an atmosphere if not an object of tangible form. The spiritual uplift that comes with such an effort is as great if not greater than work called more original. As in the world, so in the kindergarten, for what is it but a world in miniature, there is room for both lines of creative work. At present the world and especially the home seems more and more in need of a creative atmosphere than of a finished product. In fact, the latter seems at times to be fast crowding out the former. As the introduction of household activities should only be presented as one of many lines of experience to the child in kindergarten there would be no danger in making him too utilitarian in his conception of the home life as, like other experiences, they would be idealized and in many

*It is claimed that the play spirit is not sufficiently in evidence in the Pestalozzi-Froebel Haus and that its tendency is too utilitarian to be in entire harmony with Froebel's method.

ways present thru contrasts with entirely imaginative plays a pleasant point of interest.

Shall we in our kindergarten give the child the home activities thru play or shall we have the real thing. I answer I should have both play and reality; the two can be so linked that, according to the laws of psychology, the concept of the actual will be deepened and complete. As to just where the two meet, the need of the child and the common-sense and discrimination of the kindergartner shall decide.

To give a concrete example—a group of kindergarten children were delighted in one of their plays to wash the doll's clothes and another group of "helpers" were busy and happy in performing the same office with the lunch plates after the kindergarten lunch was concluded, while a third group dusted the piano and swept with great care their corner of the room. To these real activities, we might add the making of butter in a miniature churn or the cooking of biscuits when a kind neighbor "a kindergarten mother" lent her kitchen for this great treat to the group of older children.

These real activities we have found in no way incompatible with the playing of the more purely imaginative games.

We would suggest that side by side with the Little Hostess and the physical and rhythmic exercises found in the games bringing in sewing, washing, ironing, scrubbing, cleaning and sweeping, the child could with equal pleasure and profit enjoy "the Knights" and "the Nest," two of the most ideal of all our circle plays.

As in real life so in the kindergarten, the real and the ideal blend, and it is to "find the spiritual in the common" that makes out of the ordinary man and woman the sage and the seer.

In relation to the stories of the home I would make them as ideal and yet as real as the plays suggested. I would tell stories of the Greek princess who loved to play ball but did the family washing; the brave Hercules who scrubbed and cleaned the stables; of Arachne who wove the beautiful dress and of Philemon and Baucis who entertained the stranger with their bread and milk and honey. Side by side with these practical-ideal stories I would place the star myth and the flower legend and the knightly deed. They would mean more to the child if indirectly connected with his point of contact.*

*The grouping of games and stories in the order cited is not of course suggested as a logical procedure for program work. It is only offered as illustrating two distinct lines of thought that may be unified.

Such a presentation of home activities giving them the dignity of being placed in ideal form side by side with the other subjects given in our kindergarten programs would not only have a wide ethical bearing in influencing the child's attitude towards his home but they would give him a truer world view.

As I have viewed kindergartens in this country and in Europe I have found home activities when they were presented, too utilitarian in their tendency. As in the teaching of domestic science and art in schools for older students the subject as I have observed it, has been usually emphasized on its purely scientific and practical bearings. Its culture side has been neglected. Until that phase of the subject is brought out side by side with its practical bearing it can never be grouped with the culture studies and to such a group it should rightly belong.*

The principal of a large public school in a poor district in Chicago told me that he could give his pupils no greater discipline than to ask them to request their mothers to speak to him at the school in regard to some matter touching the child's home life.

The children were ashamed of their parents and their homes and he told me that at as early an age as possible they tried to get away from their homes and work elsewhere.

I was told at a well-known Chicago settlement that one reason why basketry was taught the group of married women I saw at work was that beside the pleasure it would give the women to make something useful and beautiful and the financial profit that would come to them from the sale of their work, the head-worker felt that in this way the mother and of course the home would be raised in the estimation of the children, who, we were told, were often ashamed of their mothers and their homes.

It was my privilege to attend a meeting of the educational section of the Chicago Woman's Club last winter where the great need of linking the home life and the school life was the theme under discussion. The group of mothers and educators at the meeting deplored the lack of coördination existing between these two institutions and the plea was voiced most eloquently that something to bring home and school together must be done to make education what it should be.

On all hands we see the need for more adequate home training

*Of this phase of the subject I have written in the New York Evening Post, September 17, 1904, on the "Education of Girls."

and for a treatment of the home in education that will broadly and adequately place it among the culture subjects of a school curriculum.

In the kindergarten we touch upon the fundamental truths of life and introduce the child thru guided play, to the thoughts he will at a later stage meet in another form.

It would thus seem quite logical to idealize the home and its activities among the other phases of kindergarten life.

Domestic science will later mean much more to a student who has first learned to know the many homely activities of life idealized thru kindergarten songs and plays.

As I have observed household activities in the kindergarten they have usually been introduced incidentally and then with a utilitarian rather than an ideal basis as a starting point. In the Pestalozzi-Froebel kindergarten I have seen this work carried on from an entirely different standpoint, without a suggestion of the industrial school or of the utilitarian view as an end in itself. There, in the spirit of the *Mother Play*, I found the home and its activities followed by the children in an atmosphere where work and play were happily blended and where the result was entirely harmonious. The children learned the ethical value of work and the joy of play and these two forces served to idealize and make real to them the home and its activities. I mention this kindergarten by name because in no other except in one I saw years ago in Dresden, taught by a pupil of the Baroness Marenholtz Bülow, have I found such a spiritual blending as in this work of Mrs. Bertha Hofer Hegner and her associates.

It was my privilege last year to make a study of stories with Mrs. Hegner's training school. We took up the home and its activities as part of our work and we found the subject most fruitful. The study of Greek life in its relation to the home and its activities opened up wide culture possibilities and we found myth and song and story to illumine our research. Original plays were written by the students with the home activities as their basis and here again we found a wide field for this theme idealized in many ways. So from the standpoint of normal student as well as of the child this study has proved rich in its possibilities.

And now to summarize, we found that: 1. A presentation of the home and its activities, the former being the foundation of all institutions and the latter being the starting point of many trades,

should be embodied in the kindergarten program with other typical experiences the child may enjoy.

2. That these experiences can be presented in as ideal a form as any other experiences.

3. That so presented they not only feed the child's creative activity and imagination, but give to him an ethical training of great practical use in daily living.

4. That this subject so presented in kindergarten and carried out thru later grade work will serve to link the home with the kindergarten and school and thus the detachment which now exists between these institutions may be avoided.

I have been asked by the editor to send some examples of the class effort in the line of original household songs and plays.

Besides our study of the Greek household activities we glanced at the home as treated by other writers. Mrs. Howe's charming poem was read by one member to show how the theme of which it treated could be presented by some one wise enough to see the *beauty* of washing day! All the other verses were written by members of my story class in Mrs. Hegner's training school, Chicago Commons, except the finger play by Edith Goodyear who was, I believe a former student of Mrs. Hegner's. The rhymes, except for a little editing on my part, are the efforts of students unused to verse making. I shall be glad to receive for future use any household rhymes whether copied or original, either songs or games, which any reader of this magazine will send me. I can be reached, care of editor of the KINDERGARTEN MAGAZINE.

THE THOUGHTFUL WASHING DAY.

The clothes line is a rosary
Of household help and care,
Each little saint the mother loves
Is represented there.

And when across the garden plot
She walks with thoughtful heed,
I should not wonder if she told
Each garment for a bead.

Yon 'kerchief small wiped bitter tears
For ill success at school,
The pinafore was torn in strife
'Twixt Fred and little Jule.

And that device of finer web
And over costly lace
Adorned our eldest when she danced
At some gay fashion place.

A stranger passing I salute
The household in its wear,
And smile to think how near of kin
Are love and toil and prayer.

—Julia Ward Howe.

NELLIE'S PARTY (HOSPITALITY).

The table is ready, all set for the tea,
And Nellie is waiting for little guests three;
First comes Mary, then Jean,
Each one with her baby so neat and so clean.

Then Rosy and baby, just a wee bit late,
Hurry into the parlor where the other guests wait;
They sit down together, each baby on knee,
And talk of the weather like big folks you see.

Then Betsy, the maid, comes in to say,
"If the ladies are ready, tea will be served right away";
And four little mothers, like big ones, you know,
All wait for the first one to start up to go.

At last they are seated, the hostess, guests three,
The babies have crackers, the ladies have tea;
Pretty soon the clock on the mantel strikes five,
And nurses for three little guests then arrive.

All are bundled up warmly and snug as can be
Are the three little maidens who came to the tea;
As the nurses their charges lead gently away
Each says to the hostess a pleasant good-day.

—Louise E. Newell.

THE MAGIC BROOM (SWEEPING).

Children, have you ever heard
About the magic broom
That swept all night without a word
Till it cleaned out every room?

Then fold your hands and close your lips
And sit up straight and tall,
And I'll tell you of this busy broom
That worked for great and small.

You all know who the fairies are,
Those merry little elves,
They always work for others
And never for themselves.

The fairies owned this magic broom
And every single night,
When all the people were asleep
And stars and moon were bright,

They took the broom and started out,
And first of all they went
To where an old, old lady lived,
Who was poor and ill and bent.

And just as soon as the magic broom
Was put inside the house
It began to sweep thru every room
As quiet as a mouse.

And when this room was nice and clean
The fairies took the broom
To widow Jones and her lame son
And it swept out every room.

And then again it went the rounds
Of a tired mother's room,
It made her floor so clean and white—
And was n't it a boon?

And when Thanksgiving Day came round
The people with a joyful sound
Were grateful for the magic broom
Which made so clean and white each room.

And in that village long ago
The children tried to be
As helpful as the fairies
Who worked so quietly.

—Clara M. Field.

COOKING SONG (FINGER PLAY).

In the bowl of yellow white
We will mix the cookies light;
Stirring, stirring with the spoon,
They'll be done so very soon
If in the pan we place them right
And shut them in the oven tight.

So bake and bake and bake away
Until the clock says "Take away
From out the oven hot";
Then, Oh, then begins the fun,
For we will eat them, every one—
Father, mother, sister too,
Some for me and some for you.

—Maude I. Purnell.

WASHING SONG (A FINGER PLAY).

This is a little wash bench,
And here's a little tub,
Here's a little rubbing board,
And this is the way to rub.

This is a little cake of soap,
And here's the dipper now,
Here's the basket wide and deep,
And here are clothespins, too.

Here's the clothesline way up high,
And here the clothes are flying,
There's the sun up in the sky,
And now our washing's drying.

—Edith Goodyear.

THE NATURAL ACTIVITIES OF CHILDREN AS DETERMINING THE INDUSTRIES IN EARLY EDUCATION.*

KATHERINE E. DOPP.

When the child is viewed as a part of the social process, he is seen to be at the same time an epitome of the past and a promise of the future. His activities reflect the early history of mankind and they foreshadow the man that is to be. The form of his body, the structure and arrangement of nerves and muscles, the instincts and attitudes which impel him to act, are inherited from the past. But he lives in the present, and his problem from the first is that of reconciling his physical inheritance from the past with the society into which he is born. The home is the institution which helps the child to take the first steps in the solution of this problem. The function of the elementary school is that of providing opportunities for effecting a more complete solution of the problem.

By virtue of the mechanism he has inherited from the past, the child is a self-active being. The stored-up energy of nerve centers is constantly seeking an outlet. Previous to the age of seven years the undeveloped body and mind of the child plainly forbid activities which require skill and which make a demand for the coördination of fine muscles and nerve centers not yet developed. The growth which is taking place in the large muscles, however, and the energy stored in the nerve centers which control their movements, make an urgent demand for such large activities as creeping, walking, running, jumping, sliding, swinging, whirling, and rolling. These activities, because they represent a technique for which the muscular and nervous system of the child is ripe, afford satisfactory nervous emotional reactions together with such other psychical accompaniments as function naturally within the process. The free and varied movements involving the use of the large muscles are paralleled by a great variety of apparently unrelated impulses. Change, variety, capriciousness characterize the child's activities at this time. One impulse follows another in quick succession as new stimuli affect the senses. Attention can be sustained only as means are available for reinforcing the power of the stimuli. The child can inhibit action in the presence of dreaded objects, but is not prepared to inhibit thru ideas. The physical mechanics upon which inhibition thru ideas depends is not yet developed.

*Address delivered at N. E. A., St. Louis, 1904.

The child is in bondage to his senses. His alertness to sights and sounds is undoubtedly due to racial habits which were ingrained in nerve and muscle during the dangerous life of the remote past. At first the child is interested in sights and sounds apart from any intellectual content they may have; but even in the "rattle stage" the child uses sense-stimuli to get his relations to objects; and, as he advances, he imitates movements and sounds and, in so doing acquires an experience of greater content.

The fact that the child during the play period is less interested in a round of activities than in the moment of greatest dramatic interest, favors expression thru pantomime and dramatic play. Instinctively the child imitates animal movements in his play. A child of three living on a farm imitated activities in which the animals of the farm played a part. He would rather play riding or driving the horses, using an imaginary whip in a vigorous way. Again, he would play leading, or tying, or catching a horse as the image of the moment dictated. Sometimes he showed two or three related steps as in leading or tying the horse, but the sequence was a matter of little consequence.

The rhythmic trotting or galloping of horses, the cries of animals, the songs of birds, the humming of bees, and the human activities which come within the range of his senses, likewise lend themselves to the child's dramatic play. Such imitations permit a natural outlet for the child's surplus energy, and they provide opportunities for securing self-control.

Since pantomime affords a free use of the entire body, it is a favorite mode of communication at the time when the image tends to seek an outlet in the simplest and most direct way. Pantomime can be used in every school. It requires no material equipment. Like all other modes of communication it should be used, first of all, in acquiring and communicating first-hand experience. When this basis is laid, however, it is valuable as a tool for the acquisition and communication of experience gained thru the use of symbols. Used in this way pantomime stimulates the child to a thoughtful use of his senses and leads him to make use of the experiences gained in finding his relations to people far removed in space and time.

Since it is thru the image that the child controls his bodily movements, and extends his experiences, the chief function of the teacher

at this time is that of developing a rich imagery. In doing this it should be remembered that altho the child is most interested in some striking particular, this striking particular would lose much of its significance if it were dissociated from its natural setting. For this reason the teacher in presenting a subject should recognize the complete situation—the simple round of activities involved in the experience—and allow the child to select from this that which is most significant to him.

Modeling in sand and in clay, drawing and painting are as well suited to express the child's interest in the dramatic moment of an experience as pantomime. Sand is sufficiently plastic to be adapted to the child's direct attitude and even clay responds readily to the touch. Drawing and painting make a larger demand for a supple hand and interpose an instrument between the child and the material upon which his image is expressed; but, if carried out in free and large movements, they are well adapted to express the child's imagery.

The child's interest in materials at this time is not so much for the purpose of construction as to get first-hand contacts with them. They affect his senses and stimulate him to activities which yield rich images. Materials are not yet examined in a critical way. The thing the child can lay his hands upon is made to serve his purpose. In his attitude toward nature he is destructive. He takes what he can get without thinking of the consequences of his acts. The child's interest in results is so slight that playing do a thing is as satisfactory in most cases as really doing it. But whether he works upon materials and produces tangible results or whether he is engaged in pantomime and dramatic play, he is not disturbed by any sense of his own inability. His pleasure in the activity and his confidence in taking the initiative are so great as to lead him to experiment in many ways.

We do an injustice to the child when we interpret his varied and fleeting impulses, his interest in striking particulars, and his inability to handle abstract problems as ground for presenting a course of study made up of disconnected facts. Just as occupations relate a variety of impulses and activities, so such subjects as the *home*, the *neighborhood*, and *simple farm life* relate a variety of occupations. The study of such subjects calls for the use of field trips, informal out-of-door lessons, real work, pantomime, play, modeling, construction, painting, drawing, story and song.

By allowing the child to participate in planning the most appropriate occupation for the time, and by allowing him to coöperate in securing materials, and arranging the tangible results of occupations in an order which is suggestive of a natural sequence, by maintaining conditions which are favorable to the growth of the inventive spirit, the way is paved from the impulsive activities natural to infancy to habits which involve a higher degree of intellectual control. Series of paintings, constructions, and models which represent the work of the year are invaluable as a means of making the transition to an interest in a whole round of activities.

The changes that take place in the child's occupations during the transitional period are those due to changes which are ushering in the period of childhood. The finer muscles and the nerve-centers controlling their movements are beginning to develop. Means and ends are becoming distinct and the response to stimuli is less direct.

A recognition of the relation of the child's natural activities to the past and to the present makes it evident that the most fundamental experiences of the race at the time it was making the transition from natural to artificial tools are most valuable materials for the child. Those achievements of mankind which constitute the lower rounds of the ladder of human progress, which characterize social life at a time when it was sufficiently simple for the child to understand, which embody processes which he is able to control, which appeal to motives which he is able to appreciate—these furnish the type of occupations best suited to the child of seven years. These occupations are not for the sake of skill, they are not for the sake of utility in the narrow sense of the word; they are, rather, devoted to securing an all-round growth and a rich and varied experience. Tho they take root and find nourishment in the life of the past, they bear fruit for the present and the future.

As the child of eight years enters the stage where there is a cessation of physical growth, the energy previously devoted to the growth of mass in the muscle is free to devote to expend itself in a differentiation of mass, that is, in the development of the smaller muscles which are involved in all skilled movements. This change which takes place in the nerves and muscles is accompanied on the intellectual side by an interest in details, by an interest in forming orderly steps for the purpose of securing desired ends. On the emotional side it is accompanied by differentiation in interests which in turn demands a differentiation in activities.

No longer satisfied with play, tired of a "make-believe" process, the child demands serious work as well as play, and he questions whether stories are true. As he becomes more conscious of the means used for securing definite ends, objects begin to stand out as results of activity. The child is less ready now than before to take the initiative, less confident in his own ability, less direct in his mode of response. He is more critical of materials and products, and more conscious of himself as an agent. As the child becomes conscious of his inability to express his idea in a satisfactory way, training in technique becomes imperative.

Since the demand for technique emerges from an unsuccessful experience, training in technique should follow the attempt to make use of it, and, in turn, should be followed by its successful use. By making training in technique subsidiary to vital experience, skill and insight go hand in hand. Such relations inevitably involve failures, but this is not a matter to be regretted. The child must learn what it means to fail and how to turn failure into success. When he learns to turn back upon his experience, to discover what it was that caused the difficulty, and how to prevent a repetition of the mistake, he has a lesson he can never get from following methods of dictation.

The problem of the teacher at this time is that of securing the rich imagery necessary for the acquisition of the skill and the insight which the child needs. The solution of the problem must come thru the selection and presentation of objective ends which appeal to the child's interests and relate him to activities of world-wide significance.

The child's desire to control things, animals, forces, to use tools, appliances, and machinery offers a clue to processes which are significant at this time. His interest in sequence and reality demands a large use of construction and language—modes of communication well adapted to express the whole round of activities. Field trips and excursions to uncultivated places or to farms and other places of interest give the child an opportunity to secure raw materials and to observe processes by which they are prepared; but unless these activities are supplemented by occupations which call forth a personal interest in protecting and cultivating sources of supply, it will be difficult to make the transition from the destructive attitude toward nature to that of protection and sympathetic care. The child who wishes to have his own property rights respected is in a position to be taught to respect the property rights of others. The child who becomes con-

scious of the limitations of the sources of raw materials he needs, is in a position to appreciate the necessity of protecting sources of supply. The child who feels the inadequacy of individual effort is prepared to appreciate the advantages of co-operation.

If the school is to act as a unifying force in society, the child must pass from occupations which minister merely to personal needs, to those which secure of social value. Individual effort supplemented by labor in common, must give way gradually to a real division and coöperation of labor. Perhaps no better opportunity is available for developing first lessons in social coöperation than that provided by the necessity of caring for the schoolroom and grounds. Needs as evident as these require no "Tom Sawyer" device in order to call forth a response from the child.

Methods which lead the child to conceive his own simple duties as "make-believe" city functions result in mental confusion. They likewise lessen the respect of the child for the simple every-day virtues. Occupations illustrative of city functions are perfectly legitimate and certainly desirable. But the child has many real points of contact which relate him to the civic life. Upon the experience which comes from these real points of contact civic lessons should be based, and not upon distorted views of the simple occupations involved in the organization of the school.

As frequently treated, such occupations as cooking, sewing, and carpentry are for the sake of skill and "so-called" discipline and not for the sake of real insight into life. This is a serious mistake. Skill and discipline are essential but in their best form they are not to be attained by methods which isolate them from their social setting. Besides it is a mistake to expect of the growing child a skill which can only come with thoroly differentiated interests and a well-developed body. Not skill in one art or craft is the aim at this time, but a working knowledge and skill in a great variety of arts and crafts. And thruout the period of childhood, insight should keep pace with skill. It is only in this way that educative results can be obtained. Just as the acquisition of many varieties of skill satisfies the needs of the physical nature by affording exercise for the fine muscles and the nerve-centers which control their movements, so the history of the social evolution of the various occupations satisfies intellectual needs. Such a history gives new meaning to personal and small-group experiences: It relates them to kindred experiences of social

significance. It operates, also, in strengthening the social spirit in the school; for it presents desirable objective ends which readily enlist the coöperation of all in a common cause.

If we introduce industries in an isolated way, we break the circuit which connects them with the real interests of life; we obstruct the path which the child naturally follows in his quest for the things which seem worth the while. Isolated industries may serve for a few years as entering wedges into the hard rock of formal instruction; they may serve to relieve the child from premature intellectual strains. But unless their larger relations to nature and man are recognized in a practical way they are destined to the short-lived course of a "fad."

To become discouraged because teachers are not yet prepared to relate industries in a vital way is to confess ourselves unworthy of our work. Of what use are our splendid educational institutions if they can not lend a hand? Of what avail is a supervising force if it gets lost in the machinery of the educational process? Normal schools and universities can offer in addition to the means of acquiring skill in the industrial arts, courses which present these occupations in their social setting. Candidates for the teaching profession should be trained to recognize those phases of an industrial process which bridge the way from the natural activities of the child to the formulated statements of science. They should be provided with an opportunity to learn the social significance of the practical arts which they are expected to teach.

Elaborate equipments and ample means of financial support are desirable but not essential. Of far greater consequence is a community spirit which is consecrated to educational work. The presence of such a spirit can not fail to manifest itself in ways conducive to normal growth, while the most elaborate equipments, the most abundant material resources without such a spirit, can be of no avail.

The use of obsolete processes in the education of the child is not a return to the past. It is rather the means of helping the child to lay claim to his social inheritance. His physical inheritance from the past is insured thru the unconscious laws of natural heredity. His social inheritance must be acquired in a more conscious way. The highest achievements of modern times, because they are a tangible expression of the social life of the people, will ever give color and direction to all educational work. But because of the complexity of the

processes involved, they can function during the period of elementary education only in an indirect way. In the form of real occupations on the one hand, or of abstract statements on the other, the highest achievements of modern times are clearly out of the child's reach. Yet because his simple occupations have been selected with reference to paving the way to them, because he is constantly revealing their influence in many different ways, they function as ideals which lead the child on and on, and which relate him to a larger life than he is yet able to make real.

ST. LOUIS IN APRIL.



"All over the Exposition grounds were most tempting suggestions of beauty to come; headless horses, human torsos awaiting the arms and legs that are in the shop, wings ready for bodies not yet arrived, and groups ready to be grouped."

—UNITY for April 21, 1904.



Headless horses, human torsos

Waiting arms and legs to be,
Wings detached, and groups dismembered,—

Chaos, welter, anarchy!
Yet each shard a shred of beauty;
Every curve a sweep of grace;

Wings,—they hint the coming angel;
Arms,—they prophesy a face.

In a way and in a moment
All predestined they shall meet,
Mated, wedded, in the glory
Of the Master's will complete;
Every limb achieve its gesture,
Every torso find its soul,
Every cluster acts its drama,
In the meaning of the Whole.

What that meaning knows the Master:
To reveal the Son of Man,
Toiler of the million fingers
Shaping Nature to his plan;
Man the Gardener, Man the Thinker,
Man the Singer of the Song,
Man the Teacher, Man the Brother,
Man the Righter of the Wrong.

As I look, the vision widens;
Vanishes the City fair;
Round lie History's vast horizons
Strewn with symbols of despair,—
Here the limb, and there the torso,
Twineless wings and hands and feet:
Ruin, is it? Nay, the Master's
Glory of Man Incomplete!

W. C. G., in Exchange.

NATIONAL EDUCATIONAL ASSOCIATION, ST. LOUIS, 1904.

As some philosophic psychologist said many years ago, "Life is a succession of choices." Visitors at the St. Louis exposition have ample opportunity to verify this statement and to exercise with great frequency their power of choosing. Twelve hundred acres transformed into a beautiful pleasure ground with mammoth buildings on every side filled with objects curious, beautiful, instructive! What to see and how much time to give to each alluring exhibit? Those are the questions.

When all the enticements to truancy are considered the attendance at the N. E. A. conferences was certainly gratifying. The glorious Festival Hall was many times filled to overflowing and the departmental sessions were attended by quality even when quantity was lacking. It was a long distance from the Hall of Congresses to Festival Hall and attendance at the meetings necessitated much walking, but the weather was delightful, the grounds charming, and surely we will not complain of an embarrassment of riches, but enjoy to the full what we can and hope for the day when we will have acquired the science of being in two places at the same time. It is a matter of regret that many of the eastern schools did not close early enough to allow the teachers to take advantage of this unusual opportunity.

The departments of kindergarten and elementary education had one session in common, with addresses of welcome from Miss McCulloch, supervisor of kindergartens of St. Louis and Mrs. Fannie L. Lachmund, supervisor of primary instruction, the same city. Topics discussed were: The Relation of the Kindergarten and the Elementary Schools as shown in their Exhibits, by Miss Patty Hill, of Louisville, and Charles Gilbert, of New York City. Miss Howe told of the kindergartens in Japan and Miss Eveline A. Waldo, principal of St. Mary's Parish Kindergarten Training School of New Orleans, told of the

KINDERGARTENS IN THE SOUTHERN STATES, MEXICO AND SOUTH AMERICA.

We give below an abstract of Miss Waldo's paper:

While the date from which this paper is compiled is far from being as complete as had been my intention to have it and while I had hoped that every association and superintendent and minister of public education addressed would have sent in some reply, the answers

which I did receive to my three hundred and fifty or more circular letters and questionnaires were from every section of our southern states and from those foreign countries to which we hold the closest relations socially and in business, so these few general facts may be taken as typical of the situation as it is now.

I find that the kindergartens existing in connection with the public school systems of our various southern States may be classed under these heads:

1. Those where the state law permits the use of the general school funds for the support of kindergartens for children under six years of age.

2. Those where only local school funds can be used for this purpose.

3. Those where the kindergarten is simply counted as part of the school system and the time is not ripe for asking for a law to permit the children of kindergarten age the benefit of any part of the school fund and where the children in the kindergartens are of the same age as those in the first primary class. This was the condition of the work in Louisiana before the Constitutional Convention of 1898 and such is even now the condition of affairs in one of our most progressive States.

In reply to the question, "Do you count the children of kindergarten age among the educatable children of your State?" The answer was almost unanimously "No," a fact which proves to anyone who thinks that a State Propagation Committee, as it exists in Texas and Louisiana, however defective its work must be on account of lack of funds, etc., is a necessity. In both states these committees are supported by private subscriptions but until we convert our public at large private work will be obliged to take the place of public endeavors in such matters.

In answer to the inquiry addressed to Normal schools doing no kindergarten work at present the per cent of answers which said that this work would be begun in the near future was most promising, while the replies showing that kindergarten departments had been established in the last three years pointed to the fact that the growth in belief in the value of kindergarten training was most encouraging. Where no kindergarten training was attempted model kindergartens were to be found in a good per cent of the Normal schools.

As I believe we must look upon the creating of kindergarten departments in the Normal schools of any country as the most powerful ally we can gain to our cause, the report from these schools throughout the southern States has seemed to me to bring the promise of great and good tidings to us who have worked for the widespread of Froebel's doctrines.

From the city superintendents, even where kindergartens are still an impossibility, came many hopeful answers. In many towns having no kindergartens, kindergarten methods and songs and games are used in connection with the primary work.

Not a few wrote they had the kindergarten this session for the first time and some wrote they were looking forward to its addition next session to their school system.

Of the work done by the associations a volume might be written. While the large number of kindergartens, supported by corporations in mill and factory districts points to the fact that even the business world is becoming alive to the necessity of the kindergarten as a help in neighborhood life.

Comparatively few associations or cities have made any exhibit of work done in their kindergartens. Louisville, Ky., and Fort Worth, Tex., free kindergarten associations and the public schools of New Orleans and Shreveport, La., all send good exhibits showing a great variety of standards. The Fort Worth work is to be found in the Texas building.

Of the foreign countries reporting none are of more interest to us than Mexico with its ten public kindergartens, five of which are in the capital city and five in the provinces, and Cuba which, upon taking charge of its own government, opened public kindergartens in seven of its cities.

At the general sessions on June 30, in the absence of one of the speakers, a rear Admiral of the U. S. navy, told graphically of the methods by which raw material, drawn from all ranks in life, is transformed in some cases into the cultured, efficient officer who must be firm, gentle and above all, *right*, making no mistakes; and in the other case trained to be efficient sailors, carpenters, plumbers, etc., for a ship-of-war is like a small city in its many and various needs. Owing, as the admiral said to a *defect in primary education** the applicants for places in the navy were deficient in *reading, writing*, and even a *common knowledge of history* so that a part of the course must include study of these elementary and fundamental subjects. Incidentally, the speaker read a few items from the ship's cooking recipes which were startling in their quantities and would require special editions of our favorite authorities in the culinary line.

The president of the association, John W. Cook, of De Kalb, Ill., made a fine presiding officer. His introduction of Booker T. Washington was most graceful. "You know the man and you know the book." That was all but it was enough. The welcome accorded Mr. Washing-

*Italics by editor.

ton by the thoughtful educators of the country was evidence of the value set upon his notable contributions to educational progress. "The Education of the Southern Negro" was Mr. Washington's subject—one with which he is certainly familiar. A large part of his address went to prove (what certainly is no surprise to educators) that the education of the negro paid, both from the standpoint of economics and morals. When a business firm in Mississippi sends 600 passes to bring Tuskegee graduates to its base of operations we may conclude that they find the trained and educated colored man pays. Wage statistics show that the educated colored man is worth three times as much as the uneducated. The proportion of illiterates among the negroes is almost matched by a nearly equal per cent among the Italian, and other foreigners. Mr. Washington contends that in their efforts to catch up with the American white man no other race is ahead of them. But the close contact with the higher civilization of the white man is a necessary stimulus and encouragement. His race like a child deserves encouragement, not chastisement. They realize, however, that freedom must be achieved and not bestowed. Self-denial is at the bottom of their efforts and of their development. They are learning the difference between working and being worked. "We can not do better than to teach the dignity and skill of work." The white people are asked to judge the race by their best and not the worst examples of manhood.

Replies to a recent questionnaire sent out by Mr. Washington show that out of sixteen colleges in southern States only two full-fledged graduates were in prison. Sixty per cent of those in jail were in ignorance, ninety per cent without a trade.

CHILD STUDY DEPARTMENT.

The Child Study Department met June 30 and a paper by Will S. Monroe, of the State Normal School describing the various kinds of child study and indicating where the exhibits could be found was distributed. The general topic was methods in scientific child study.

July 1, the subject was continued. We have not space for all the good things said at these meetings but Miss Mary R. Campbell, dean of the Chicago Hospital School for Nervous and Delicate Children, gave an account of the methods there being used in studying the effects of food, rest, exercise, etc., which promise to bear excellent fruit. These experiments seem to indicate a very direct connection between

diet and the output of nervous energy. The kind of day, weather, physical and mental condition and all possible causes of variation are taken into account. Of interest to kindergartners is the statement that the children did their best work between four and five p. m. after a two hour's nap. Silence during mealtime seems to have had a salutary effect. Music during mealtime is effective. The blood is examined every seven days giving valuable points about mental fluctuations. Contrary to accepted theories the heaviest meal is given in the evening. Nervous, high-strung children needing carbon hydrates should be given two lumps of sugar after every meal. A special study is being made of the extent to which the nerves are affected by insufficient water, sleep and meals.

D. Maximilian Groszman, for several years director of the Workingman's School of the Ethical Culture Society of New York, and founder of the school bearing his name devoted to the interests of what he calls *a-typical* children, gave an interesting description of what he means by the term and what he hopes to do with the children. The term *a-typical* was coined by him to include those children who are too backward or too precocious to come under the head of strictly normal children.

According to Dr. Groszman both classes need an individual attention they can not get in the public school. Each represents an unstable equilibrium requiring special treatment. Education, not instruction, is paramount. Backwardness in children he traces to one or more of several causes, i. e., illness, change of schools, slow rate of progress, and chronic physical difficulty.

At the Round Table which followed Miss Myra M. Winchester, of Ft. Worth, Tex., presided. Miss Elizabeth Harrison gave a most interesting exposition of the work done by public school children of Chicago with the second gift beads. Miss Harrison showed specimens of the children's work, illustrating how thru these simple arrangements and designs the child expressed his own inner self. Strung upon two strings, one, two or three units differing in color or shape, or both, were arranged in a great variety of patterns. Some expressed a cramped, retiring, timid nature; others, in strong contrast, exhibited freedom, courage and genuine feeling for beauty. Tho the speaker implied that these were all combinations originated from the inner self without reference to nature, yet one of the most graceful was given a flower name by the child indicating that the idea was suggested by

the Mother of the Arts, Nature. We recommend our readers to see the pamphlet describing this new development of an old occupation.

Miss Mary A. Wells described next, the methods of child study pursued by Earl Barnes (see *Kindergarten Magazine* for Oct., 1903). These tests of Dr. Barnes are so given that no self-consciousness arises. The desire is to find the type by which to measure. The normal child is often overlooked. Too many generalizations are founded upon unusual children. Kindergarten children are sometimes thought too young to be variable but this is not so. The work is fascinating because undertaken at the beginning. The difficulties encountered are: Vague expression on the part of the subjects, indefiniteness of feeling; the record is never at first hand, extra work is involved and sacrifice of time, but seeking for truth is its own reward if we can add thru discovery of truth or error something to the world's advance.

Mr. Horn, superintendent of schools in a Texas town, dwelt upon the need of knowledge on the teacher's part, of what the child already knows, lest he work injury by dulling the interest. The edge is taken off his present study by teaching something already known. The mistake is often made of confusing what the child *can do naturally* with what he is *forced to do*. Measures should be taken to record and measure in particular instances the standing and interests of a particular child today with what he is next year, the year after and the year after, that we may learn what the child of today, or of yesterday will do in years to come, as we can not when we make our deductions from children in groups, without knowing their previous environment or standing.

The meeting of the Kindergarten Department was held July 1st and the occasion was a memorable one, owing to the presence of Mrs. Bondy, a delegate from Austria, of a presence of great dignity, graciousness and charm, and one whose enthusiasm has not waned with the passage of years, for there are few women of sixty-eight years *young*, as Oliver Wendell Holmes would say, who would brave the Atlantic to carry even such a welcome message of cheer and good will. We give her words in full:

Madam President, Ladies and Gentlemen: May I be permitted, above all, to express my deep-felt satisfaction in being privileged to address this distinguished assembly as a delegate from the Association for Kindergarten and Infant Asylums in Austria, my native country.

Austria has the proud distinction of having been the first country in Europe whose government as early as in 1872 regulated the didactic position of the kindergarten as an item of its general plan of education, without, however, making it compulsory as an integral part of public schools.

Our general association was founded in 1879 by a handful of enthusiasts; now we have a membership of 603. Amongst them we are glad to number eleven independent associations in different parts of Austria. Thus we form a nucleus amongst the German provinces of our Polyglot Empire. From ten to twelve conferences are held annually at Vienna, where such subjects as Child Study, Hygiene, Pedagogics, Kindergarten Occupations and Games are discussed.

Our members, though not too favorably situated financially, have formed a system of pensions and provisions for invalidism and old age. They have installed an employment bureau and are just now planning the founding of a Home for Kindergartners. They are running a monthly paper as their organ for publicity.

My associates were much encouraged by what I had to report to them about the admirable Froebel work done in this country when I came home from the World's Fair in Chicago, 1893. Now, again, studying your marvelous exhibit in the Palace of Education, and having had the privilege of visiting kindergartens in this town and elsewhere, I shall be able to tell them that you are not flagging in your work, rather progressing in your labor for the good of the earliest age, about which our great teacher, Froebel, says: "It is the most important one for education, because the beginning determines the manner of progress and the end."

Your beginnings with the little ones are the best example I can take home with me to my country. You teach them to love God and all His creation; you teach them to go back to their homes with loving hearts and to honor the glorious star-spangled banner of their native land, which is just now giving an unparalleled example of patriotism and of boundless development to the whole world.

These experiences I shall take back with me as the best gift which one nation can offer to another over the vast expanse of land and sea.

May a kind Destiny prosper your work and ours for the benefit of generations to come!

Miss McCulloch, our St. Louis hostess, voiced the feeling of all present in a few words of fellowship and greeting to the association so well represented by Madam Bondy.

Dr. Jenny B. Merrill, president of the department, found occasion here to remind those present that the Kindergarten Union was one step in advance of the Kindergarten Department of the N. E. A. in being *international*, and she spoke with enthusiasm of the many exhibits and visitors sent from abroad.

In a few words fraught with feeling, she then spoke of the terrible excursion disaster of a few weeks before, but reminding us that there are other terrible enemies beside fire and water that must be met with courage, intelligence and skill, and that Dr. Burnham, of Clark University, would tell how to meet some of these foes.

The following is an abstract of the paper on "The Hygiene of the Kindergarten Child," by Dr. William K. Burnham, of Clark University:

THE HYGIENE OF THE KINDERGARTEN CHILD.

The new science of school hygiene has a message of the utmost importance for the kindergarten. The aim of kindergarten hygiene is two-fold: First, to defend the child from its enemies; second, to develop those habits which are the alphabets of health. The young child is poorly protected from attack by disease-producing micro-organisms. The horny covering of the outer skin, which in case of the adult forms a fortification all around the body, is lacking; the tissues have less power of resistance in the young; the blood of the child is less alkaline than that of the adult; the leucocytes, which are supposed to have the power of destroying micro-organisms, are only half as numerous in the infant as in the adult, being represented by twenty-eight in a hundred at birth to seventy in a hundred in case of the adult. Hence it comes to pass that the child is specially susceptible to contagious diseases, and from 90 to 99 per cent of the mortality from the so-called children's diseases—whooping cough, measles, and the like—occur before the tenth year. Measles, for example, is a serious disease before the age of five. Studies of this disease in Munich showed that about 21 per cent of the cases that occurred in the first year proved fatal, and about 5 per cent of those that occurred between the second and fifth year, whereas only 4 per cent were fatal between the ages of six and ten. If an epidemic of measles occurs in the kindergarten, four or five children in every hundred are likely to die; if the epidemic can be postponed until the primary school age, the chances are that only four in a thousand will die. Hence the first general rule is that the kindergarten child should be protected from contagious diseases at all cost, and the greatest care should be taken for cleanliness and general sanitation.

Again, the child's nervous system should be guarded against over-stimulation and over-strain, and habits of healthful activity as regards eating, drinking, sleeping and digestion should be developed. The sixth year molars are appearing at the close of the kindergarten period and they are very likely to decay in the seventh year. An operation for adenoid growths is best performed at this period. The eyes of the kindergarten child are likely to be hypermetropic or undeveloped, and care should be taken to avoid over-stimulation. The child's voice has

an available compass of only about five tones for chorus exercises, and should be guarded against over-strain.

The essential aim of the kindergarten, then, is healthful development. At this stage of development one can not sharply separate the duties of the family and those of the school. The aim in both should be primarily a hygienic one. Everything else except obedience, which may rightly be included among the habits of health, can wait. If a child does not gain instruction at this period, he may have another chance; but if the essentials of hygiene are neglected, the loss is often irreparable.

Miss Bertha Payne, of Chicago, followed with a paper upon the "Individual Child" (see *KINDERGARTEN MAGAZINE* for October).

Miss Mina B. Colburn being absent, Miss Mary Jean Miller, of Chicago, told what was kindergarten discipline, of which we give an outline.

WHAT IS KINDERGARTEN DISCIPLINE?

The kindergarten has never claimed that it could take children for one year at the age of five or six and so stamp them with noble character that they would forever after be honest, law abiding citizens.

Kindergarten discipline encloses the substance of prescription in the form of play; and a difficult activity ceases to be drudgery when it is combined with that labor-saving element of "make believe" which play makes possible to the child.

The best activity of childhood is wise play, and if our social and industrial ideals were already attained, the pleasures of man would be his work.

Kindergarten discipline so constructs the conditions of the environment of the child as to give the proper proportion of both play and prescription. This does not signify that effort on the part of the child is to cease, but that the resistance overcome by means of play furnishes the impetus for the beginning of valuable habits for future use in adult life.

Wise play preserves the form of caprice, but embodies in it the substance of natural laws. If play and prescription are wisely compounded the child will delight in an obstacle, a problem, a prescribed task, or a duty to perform, for there is a never-ceasing consciousness of growing power within. A wise limitation does not repress, it only keeps the essence of being from spreading out and destroying its power to do something.

Play is the motive power, while limitations keep the continuous output within the boundary of best achievement.

Kindergarten discipline maintains that only when the hand, the head and the heart of the child are educated together can a complete being be developed. Doctrine and precept of parents and educators must have corresponding examples of doing and duty or the child wrongly interprets life.

The machinery of our politics, and the politics of our educational systems tend to work havoc in our republic's garden spot, and our Eden of democracy shows signs of a growing inferno of anarchy. What may we expect of a nation where immoral conditions have a legal right? In slum districts and in saloon and brothel quarters children are launched upon the turbulent seas of a corrupted environment.

Criminals are permitted to be legally made, faster than present reformatory practices can correct. The State's treatment for its wrong-doers is jail, prison and capital punishment. Is it at all strange that much of our discipline of children has been of a retributive nature when a government so deals with its subjects?

The high ideals for which education stands have been impossible of realization. The kindergarten with its "superb basis" has been taken into our educational systems and enveloped by them, for the limitations placed upon its entrance are such as to stifle it upon the threshold of its usefulness.

Two things we need today. Money to make possible more ideal conditions for the working out of details in our schools, and worthy models who are fit examples for imitation in homes, schools, government and church.

The kindergarten is deeply rooted in the minds and hearts of leading thinkers today, because it supplies a long felt need. When this is sufficiently recognized by the individual voter we may hope for legislation which will produce radical changes in our educational conditions.

We do not need a new kindergarten, but we very much need the kindergarten anew.

The well planned program concluded the heavier work of the afternoon with a practical but delightful paper in lighter vein by Miss Anna E. Harvey, of Adelphi College, Brooklyn.

THE VALUE OF PET ANIMALS IN THE KINDERGARTEN.

According to Miss Harvey, the greatest value of pets in the kindergarten is the joy they bring to the children. Their presence implies care, sympathy, responsibility. Among the most satisfactory pets are the rodents, the rabbit, squirrel, guinea pig, white rat. They are dependent upon the children for food and the kindergartner for their conditions. Noiseless, attending carefully to his personal condition, the bunny is an absorbing and valuable object of interest. The children observe and discover how he eats, runs, listens. His habits are seen and imitated. How self-controlled the children grow in trying to keep quiet lest they frighten him! Careful hand-washing becomes a custom after observing the clean habits of the little visitor. One rab-

bit in the kindergarten was a great joy; he learned the signals, and when the piano sounded was often first on the circle, frequently preferring to be under the piano. Sometimes it was permitted to take bunny home for over Sunday and great were the preparations for his comfort, even the home thus coming within the range of sympathy for animals.

A gray squirrel was a visitor in this kindergarten, though seldom for long. He was thrifty even in captivity. His bed of cotton was well aired and made anew every day by the little owner. He would hide his nuts as a matter of course, and on cleaning day two quarts were found under his bed. His physical exercise was taken on the wheel. He would often run across the floor to conceal the nuts in a hiding place, having a good time without being boisterous; he never became quite as tame as the rabbit. The children would often talk over his tricks.

It is better to have but one pet at a time, it being easily possible to overdo in the matter. A family dog or cat may occasionally visit the kindergarten, and "good mother hen" or pigeons are valuable in many respects; the children have seen the mother hen caring for her little ones and the pigeons feeding and teaching their children to fly. There is danger of too much moralizing; let the children see for themselves the results of disobedience or naughtiness, and do not attempt, as did one teacher, to invent a story of the pigeon obliged to use her wing as a slipper. A turtle makes a very good pet; little, quiet, no trouble. Its hibernating habit and reappearance at the proper time is always a source of interest and wonder. It is not the length, breadth, form, that is of value here; the children have no regard to the "form of knowledge." It is the *life side* that appeals to them. They love what is active, companionable. They need to care for, and observe carefully, exactly, truthfully. Both the aquarium and terrarium are valuable and easily cared for. Asked if it is possible to have a genuine kindergarten and leave the pet out, Miss Harvey replies in the words of the Scotch lassie, "I hae me doubts."

In discussion Miss Harrison pointed out the distinction between training the moral will and the mere cultivation of right habits. A mother, hearing of a schoolmaster who induced two boys to return happily from a long tramp by playing that their branches from the tree were horses and riding them, thought she had found the secret

of bringing up boys, overlooking the point that doing a thing because it is made easy for you to do is different from doing it because you ought to do it even if unpleasant.

Dr. Merrill thought there was danger in having too large a supply of occupations at once; whimsicality was encouraged. The kindergarten tired of certain stories and games before the child did. Opposition was often courted by the teacher's intonation when addressing the children.*

Miss McCulloch, supervisor of St. Louis public school kindergartens, was hostess at a very charming play festival where three hundred students in dainty gowns of white formed a circle of unusual dimensions and sang and played some of the favorite Froebellian songs and games. The red, white, blue and yellow paper badges, decorated with the fleur-de-lis of the Exposition, cut out of white paper, were made by the kindergarten children of the schools. A few speeches, brief but to the point, were made, one being by school superintendent Soldan, one of the few superintendents of America, if not the only one, who can boast of having been in kindergarten himself in Germany as a child. We hope another generation will afford many such. Superintendent Soldan is certainly an excellent example for kindergartners to point out of what the kindergarten can do for the school system thru its superintendents. The Missouri building, in which the festival was held, is magnificent in its structure and appointments and we understand is to be a permanent acquisition of the city. A beautiful fountain, made more fascinating thru the play of lovely colors, lent its cooling charm, and light refreshments and an exchange of notes with old-time friends, new found, made the evening pass swiftly away.

Miss McCulloch gave the visiting training teachers another pleasure in a trip upon the lagoon during the hour of gloaming. Fairyland was revealed in all its intangible beauty, and again we realized the truth of Froebel that :

We most do own what we own not,
But which is free to all,
The sunset light upon the sea,
A passing strain of melody,
Are ours beyond recall.

A BRIEF TOUR AMONG THE EXHIBITS.

In the German exhibit were some new forms and combinations of the gifts and occupations. A small oblong box contained

*See October number for valuable papers comparing German, French and American education. Also other N. E. A. papers.

both the third and fourth gifts, eight of each kind of unit; and there was a box of large third gift cubes, and also a curvilinear gift denominated 5 b. An interesting display was that of numerous wheels showing their different mechanical uses. There were sticks, cork and tablets, all on a large scale, showing that the demand for the larger materials is felt in Germany as here. And there was a mammoth staff with movable notes for use in teaching music reading. A great variety of clay modeling tools was shown.

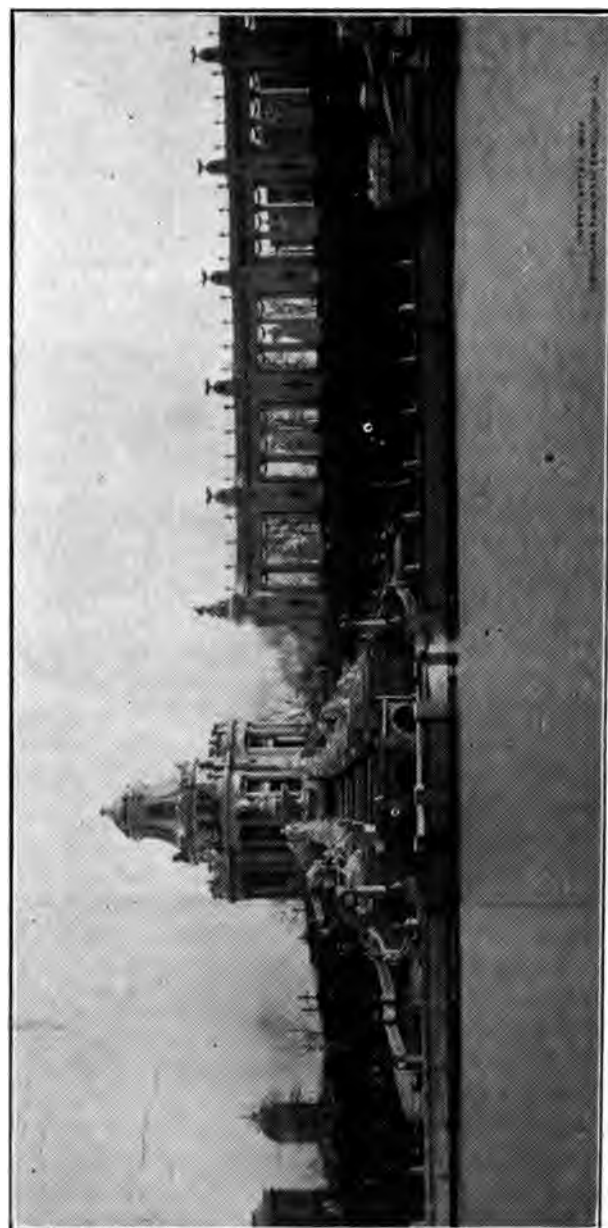
There was an interesting display of materials used in teaching the feeble-minded and the blind. The idiots are taught sewing by means of wood perforated along the edges, openings about an inch or half an inch apart, and through these the various kinds of stitches are taken. There are various devices for developing sense discrimination, such as large tablets of different shapes, which must be fitted into shallow hollows of corresponding shape.

Example of work done by both blind and feeble-minded are remarkable for the good workmanship, though no better than our own schools exhibit. In manual training seems to lie the great secret for developing defectives.

The Germans had a large display of germ cultures, doubtless of much value to specialists. Indeed, their pathological exhibit was very large, complete and valuable, though rather gruesome to the layman. It is interesting to note how the development of Christian science and other allied lines of thought which emphasize the power of mind and the non-existence of disease and evil takes place at a time when science absolutely proves that there are such things as disease germs. It is our privilege as educators to help the growing mind to realize that tho the disease germs do exist it is our duty, thru the power of the mind, to so keep our bodies that the germs can find no foothold, for no seed will grow in soil that is unfitted for it.

A large fly, six inches long and perfectly made, is used to show the blind the anatomy of that insect. The head and mouthpiece were movable and the enlarged feet gave an excellent idea of the foot pads even to one who has eyes that see. Here, too, were to be seen the enormously enlarged glass flowers illustrating the various parts, but the large ones do not please in their coloring as do the smaller ones of natural size to be seen at Harvard College.

(To be continued in the October number.)



COLONNADE OF STATES, ST. LOUIS EXPOSITION
Each heroic, symbolic figure, a glory and and inspiration

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE CHILDREN.

LAURA ELLA CRAGIN.

Who can come before a group of little children and look into their sweet, upturned faces without feeling the truth of Dickinson's beautiful lines:

"There is nothing on earth half so holy
As the innocent heart of a child.

"They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still shines in their eyes;
Those truants from home and from heaven,
They have made me more tender and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

Kindergartners have been called the spiritual mothers of the little ones who are intrusted to their care, and this beautiful name can be applied with especial appropriateness to a Sunday School kindergartner. From her the children are to receive impressions, in some cases perhaps their first, of that spiritual world which is round about us and in which our noblest thoughts find truest expression. That they may enter into this higher life a spirit of reverence must be cultivated during the entire Sunday School hour, and whatever detracts from this must be carefully eliminated.

Then the mutual love of kindergartner and children should be so developed, and the interest of the exercises so great that it shall be regarded as the happiest hour of the week by all.

In arranging the topics to be studied great care should be taken to keep within the comprehension of the child. Our kindergarten maxim, "Go from the known to the unknown," ought always to be remembered.

The Old Testament has never seemed more beautiful nor more replete with meaning than since I have studied it with reference to the children. To bring before them the wonders of God's creation, to awaken their ideals thru the great heroic characters, to show them, too, their own weakness thru the failures of others has been my desire and aim.

In the first stories I have endeavored to emphasize the ultimate thought of creation, the preparation of a world for man to inhabit. I have felt that these lessons would be more interesting if they were made largely nature stories and if the facts were drawn from the children as far as possible. The eagerness with which my own little ones responded to questions about the moon and stars, trees and flowers, and different animals made these talks most enjoyable.

The space allotted does not admit of my giving the stories as originally written. I am obliged, therefore, to work somewhat thru suggestion, leaving each kindergartner to fill out the details more fully.

SUBJECT: CREATION OF WATER AND EARTH.

Genesis 1:1, 2, 6, 7, 9, 10.

Picture: Surf on Cornish Coast.

What makes this great world in which we live so beautiful, children? The sunshine, the rivers and lakes, the trees and flowers, the birds and butterflies—oh, I am sure you could not tell me of everything that makes it so attractive.

I have a very wonderful story for you today, but I want you to help me tell it. Where did we get our clothes? Yes, someone made them. (Draw out the fact that our homes, churches and other things are made and continue.) And now, how do you suppose the grass and the bushes, the fountains and brooks, the birds and animals came here? Why they, too, were made. But do you know of any man who could make all these wonderful things? No, indeed, I am sure no man ever lived who was wise enough or great enough to do it.

It seems almost too strange to be true that there was a time when there were no lovely flowers nor tall trees, no animals and no people, but it is of this very time I want to tell you. 'Twas long, long, long ago, and even this great world had not been made; but God, the dear, heavenly Father, lived at that time. I think He wanted some people who would love Him and whom He could love and make happy.

There must first be a home prepared in which they could live, so God made this great, round world. It was very strange at first, for water was all over it. But people could not have lived in the water, could they?

God said, therefore, "Let the waters be gathered together and let the dry land appear."

Then the waters separated so the land was seen upon which man could live. (Speak of differences in land—mountains, plains, etc.—and mention various bodies of water; also draw out difference in appearance of water when rough and smooth. Describe various colors it has.)

Over the earth God stretched the beautiful, blue sky, across which the fleecy, white clouds float, and where, at night, we see the bright stars twinkle.

Now, I am sure you can understand the story just as it is written in the Bible, and I want to read it to you. (Read references from Genesis given above. Show picture as representing a part of the water and land created.)

SUBJECT: CREATION OF LIGHT.

Genesis 1:3, 5, 14, 18.

Picture: The Creation of Light.—Doré.

You told me last Sunday, children, what you could see when you went out of doors. What was it that helped you to see all those things? Your eyes? Yes, they do help, but if you should go into a dark closet and shut the door, could you see anything? No, tho you would still have your eyes. Then what is it that helps you to see? Why, yes, the bright sun.

Do you know that in that far-away time, of which I told you last Sunday, no sun could be seen, so everything was dark. But God knew that the people for whom He was making this great, round world would not be happy if they had to stay in the dark all the time, so He said, "Let there be light," and the beautiful light appeared.

I think at first perhaps it was a soft, rosy glow, such as one can see sometimes in the early morning, and then it grew brighter and brighter, until at last the great golden sun shone in the sky.

What do you think God called the time when it was light? Yes, just what we call it now, day. And when it was dark He called it night.

(Speak of the sun as the first clock, which told not only the time of day but of the year as well. Draw from the children how it still does this. Mention the benefits of darkness as a time of rest for mankind, animals and flowers. Draw out the different uses of the sun in giving light, warmth, aiding growth and telling time.)

Do you know the pretty story of the little sunbeam who tried to

find the dark? She looked in the meadows, down under the trees and even in the corners of the house, but she could find only bright places. At night, when she went back to her father, the Sun, she told him that she had looked everywhere but she could not find any dark spot. He laughed as he kissed her, and said:

"Of course you couldn't, dear golden head.
Why, 'tis the truth, as every one knows,—
There is no dark, where a sunbeam goes."*

We, too, can be like the sunbeams, children. Let us sing, "Darkness, darkness, flee away." ("Sunbeam Song," by Mrs. A. C. Blodgett, published by P. W. Blackmer.)

Did you know that the sun is really shining all the time up in the sky? Even on dark days it is still there, tho the clouds hide it from us, but we can be sure that when they go away we shall see it again. At night, too, it is there, but as our great world turns around the sun is hidden from us and then it shines on the little Chinese children, who live on the other side. But when the world turns again they have the darkness and the sun shines once more on us. Isn't this very strange? When you are older you will understand it better.

Did God make anything else to shine in the sky besides the sun? Yes, He made the lovely moon and the stars, too. (Speak of the changes of the moon and of the fact that the Indians tell time by it. Describe the beauty of the moonlight.)

How many stars did God make, children? More than we can count, and they are beautiful, also, and help us in many ways. Let us sing, "Canst thou count the stars that brightly." (From "Songs and Games for Little Ones," Misses Walker and Jenks, page 14.)

Now, I want to read you what the Bible says about the light.—(Genesis 1:3-5, 14-18.)

(Selections from Haydn's "Creation" might be sung to the children in connection with these opening stories. The recitatives, "And God Said, Let There Be Light," and "In Splendor Bright," would be beautiful to emphasize the creation of light.)

SUBJECT: CREATION OF VEGETATION.

Genesis 1:11-12.

Picture: Spring.—Knaus.

When God first made the earth it was all bare and brown. Nothing grew on it to make it look pretty. But God wanted a beautiful

* Adapted from "The Stroll-Away Sunbeam," by Agnes Lee, in "Child-Garden."

world for people to live in, so what do you think He made? Yes, trees and bushes, grasses and flowers.

Can you tell me the names of some of the trees? How tall they are and how lovely their leaves look as they rustle in the wind? What do they do for us? When it is very warm in the summer don't you like to go into the woods? The trees stand so closely together that their leaves keep the hot sunbeams out and thus make a nice, cool place.

The leaves give us pleasure, also, because they are so pretty. What color are they in the summer time? Yes, a lovely green. When Jack Frost comes, what color does he paint them?

(Lead the children to tell of the fruits which grow in trees and which they like to eat and of their beautiful colors. Also speak of the wood which comes from trees and of the uses to which it is put.)

Tell me of other things which God made to grow in the ground. Yes, bushes and vines, and some of these have fruit, while flowers grow on others. (Ask the children to name these fruits and flowers.)

What beautiful carpet did God spread over the ground? Yes, the grass. How restful and cool its bright green is! It is good for food, too, tho *we* do not eat it. But God knew that when He made the animals they must be fed. What animals eat the grass? In the woods there is often another kind of carpet made of lovely mosses—green, silvery gray and other colors.

Besides the trees and bushes, vines and grasses, what did God make? All the flowers, and how bright and beautiful they are! See what a good time the dear little girl in the picture is having as she gathers them. They are of many colors, are they not? (Have the children name some of each color.)

Let us sing the little song about the red rose. ("The Sweet, Red Rose," in "St. Nicholas Songs.")

I wonder if you have heard the story about one dear little flower that we all love. It was a tiny blossom and it couldn't remember very well, for do you know it even forgot its own name. Wouldn't it be funny if you should forget whether your name was Helen or Gladys or Elizabeth! The story says that this little blue-eyed flower came to the dear Father and timidly said:

" 'Dear God, the name Thou gavest me,
Alas! I have forgot.'
Kindly the Father smiled on her,
And said, 'Forget-me-not.' "

When the winter came and those first flowers and grasses withered and died, did the dear Father have to make new ones? No, for this is the wonderful part. Before it went to sleep in the fall each flower had some little babies, and the next spring these grew into other flowers. What do we call these flower babies? Yes, the seeds. Sometimes they are tucked into long cradles like those of the sweet peas, and sometimes they are fastened to little arrows, as are the dandelions. The milkweed seeds grow on downy puff balls, while those of the morning-glory are hidden in little boxes.

These babies are of many different kinds, and the cradles, too, are very unlike, but each little baby, when it grows into a flower, looks just like its mamma. Its shape, color and perfume are like hers, so we have the same dear blossoms year after year.

(Lead the children to tell of the seeds of the trees and their different cradles—the acorns with their cups, the fruit which contains the seeds, etc. Speak of the nuts which we like to eat, and of grains, which are really seeds. Let the children tell of the vegetables, which also are our food and which are reproduced thru seeds.)

Would you like now to listen to this same story as the Bible tells it? (Read Genesis 1:11, 12.)

(The exquisite aria, "With Verdure Clad," from the "Creation," might be given at this time.)

SUBJECT: CREATION OF FISH.

Genesis 1:20, 21, 22.

We have talked of the land which God made, and of the beautiful trees and bushes, grasses and flowers. But it was all very still and there were none to enjoy all this beauty. There was not a bird to sing in the trees, nor a fish to swim in the streams. No animals roamed thru the forests and no people gathered the flowers and fruits, so God made creatures who would be happy in His new world.

First of all, He made those which live in the water, and what do we call them? Yes, fishes. Can you tell me the names of some?

Do they have arms and legs, as we do? No, but instead they have fins at the side, which balance them, that means keep them from falling over, and with these and their tails, which are fins also, they swim.

What shape are fishes' bodies usually? Long and narrow, and this helps them to go swiftly thru the water. What have they that you have? Yes, mouths, which are usually very large. They have

eyes, and, tucked, away out of sight, ears also. Then they have noses, with which they smell their food, but they do not use them for breathing, as we do ours. Shall I tell you how a fish does breathe? When we bathe or swim we try to keep the water out of our mouths, as it would choke us, but the water helps the fish to breathe. He has gills on each side of his head, with little covers which open and shut. As he swims he fills his mouth with water; then, after he has taken all the air from it, he sends it out thru his gills. Isn't that a strange way to breathe?

Can you tell me what clothing the fish wears? It certainly does not look like ours, nor is it made of fur like the bear's, nor of wool like the sheep's, nor of hair like the horse's. Instead, the fish's skin is covered with little shiny pieces called scales, which lap one over another as do tiles on the roof of a house. These scales look somewhat like your fingernails. They grow out of small pockets in the skin and are so hard and fit so closely together that they protect the fish from the water and from rough treatment. They are often of very beautiful colors, such as gold, scarlet and blue.

When God made the first fishes, in that far-away time of which we have been talking, he told them to multiply and fill the waters in the seas; that means that they were to have babies, like the plants and trees, which should grow up to take their places when they died.

Did you know that some fishes make nests as birds do? One kind, called by such a funny name—stickleback—builds a nest out of grass and reeds, which he gums together with a kind of glue he has in his body. It is mud like a tiny muff, with a little door at each end. When mamma stickleback has laid the eggs she leaves the papa to take care of them. He watches very closely, lest they should be stolen by some other fish. When the baby fishes come out of the eggs he guards them also, and keeps them from swimming away until they are old enough to take care of themselves. Then they all swim off together and have a fine frolic.

Other fish make nests of cockle-shells, and still others form them of sea-weed, while some catfish papas carry the eggs about in their mouths until the babies come out. But most fish lay their eggs in the sand, or among the rocks or sea-weed, and there are so many that even tho some are destroyed there will still be a great number of little ones.

How happy and free fishes are! They love to race and play tag, I am sure, just as you do, and have merry times as they dart swiftly here and there.

Just think how many different ones God made, from the tiny minnow to the great shark. The whales, too, were made to live in the sea, tho they are really water animals and not fishes. They are most wonderful and I hope you may all see some of them. They can not live all the time beneath the water, as most fishes do, but have to come to the top to breathe. When I crossed the ocean I was always interested in seeing the great spouts of water which looked like fountains thrown up by these creatures.

Tho so large, the whale is a tender, loving mother. She gives her little one milk just as the cow does her calf, and if any danger threatens she will take it under her fin and fight for it, even giving her life sometimes in her effort to keep it safe. Are we not glad that God made so many wonderful creatures?

(The children will enjoy hearing of other sea life—lobsters, crabs, sea anemones, oysters, snails, sea urchins, star fish, chalk, sponges, coral, barnacles, etc. If specimens are shown them or the fine colored Perry pictures of fish and sea life they will prove interesting.)

Note—Miss Cragin tells the never old story in a way to inspire love and reverence and her little talk is eminently suited to the capacities of little children. She speaks after much practical experience and long thought and study. Each teacher will, however, need to modify the suggestions according to her own insight and the age of her children. To assist in obtaining a large and inclusive view we recommend the study of "Beginnings," a little pamphlet (15 cents), by Allen Walton Gould, which tells of the beginnings of the world, of man, of communities, of language, arts, etc., according to legend (including the Bible) and science. While we may not with the youngest children enter into the evolutionary thought we must guard against giving the impression that the world and its inhabitants were each made by one act of God. In reading the Bible verses it would be well to say that this is the story as it was told ages ago by those who were filled with reverence for our world and its Maker. Tho in a sense the world was made for man we must not forget the ages of life that rolled by before man or quadruped, or even fish, filled it with life and beauty; the long, long intervals before one form of life evolved into the other. With this suggestion we leave Miss Cragin to tell the story in her own beautiful and happy way, regretting that it is necessarily much condensed.—(Editor.)

KINDERCARTEN PROGRAM, 1904-5.

September—General Subject:—Home and Family Life.

Special Point of Departure for Month: Child's Interest in the Baby.

First Week—Getting acquainted. How we play at our home.

SEPTEMBER 6. Morning Circle. "Playing with Father and Mother." Simple play with children of nursery rhymes. "Ride-a-cock-horse" (on the broomstick); "Pick-a-back"; "Rig-a-jig-pig." Finger Plays: "Here's a ball for baby" (Poulsson Finger Plays); "Open, shut them" (E. Smith).

Gift Plays. Little ones. First gift—Free play, investigation of new plaything. Oldest ones. Second gift—Free play with an old friend.

Occupation. Little ones. Sand-pile—Free play. Oldest ones. Clay—Free play.

SEPTEMBER 7. Morning Circle. "Play-time at home." Repetition nursery plays and finger plays. Playing "Merry-go-round"—turning piano stool with children on while some one plays the piano.

Gift Play. Little ones. First gift—Free play. Oldest ones. Second gift—Free play.

Occupation. Little ones. Sand-pile—Free play. Oldest ones. Clay—Free play.

SEPTEMBER 8. Morning Circle.. "More fun at home." Nursery plays: "To market, pick-a-back"; "Trot-to-Boston," astride knee; "See-saw," with a real see-saw.

Gift Play. Little ones. First gift—Imitative rhythm play, dancing balls to "Looby-Lo!" Oldest ones. Second gift—Imitative movement play. Spinning forms, tops and "merry-go-rounds."

Occupation. Little ones. Sand—Free play. Older ones. Clay—Free play.

SEPTEMBER 9. Morning Circle. "Let's play together." Repetition nursery and finger plays. Choice, see-saw or merry-go-round. Imitative activity. "Do as I do!"

Gift Play. Little ones. First gift—Repetition of yesterday. Oldest ones. Second gift—Suggestive movement play—spinning forms on axes.

Occupation—Little ones. Sand—Free play. Oldest ones. Clay—play.

SEPTEMBER 6-12. Songs. "Good Morning to You!" Patty Hill. Finger plays and nursery rhymes already indicated.

Games. "Did you ever see a lassie." E. Smith. "Roll over, come back." "Skipping Tag."

Stories. "Little Miss Muffett." Mother Goose. "Little Jack Horner." Mother Goose.

Rhythm. Simple rhythmic movements in time to music; clapping, nodding, etc. Follow my leader—imitative movements.

Second Week—Special point of departure, "How our baby plays."

SEPTEMBER 12. Morning Circle. "How mother plays with baby."

Play with children as mother does with baby. "Peek-a-boo"; "Falling, Falling"; "See-saw-down-in-my-lap" (Mother Goose); "Eye Winker" (Mother Goose). Show mother-play picture, "Play with the Limbs."

Gift Play. Little ones. First gift—Imitative rhythmic play. Ring the bell. Swinging the ball. Oldest ones. Second gift—Imitative and suggestive movement play. "Swings," swing forms on strings.

Occupation. Little ones. Sand—Free play. Oldest ones. Clay—Suggested, make something for kindergartner to guess.

SEPTEMBER 13. Morning Circle. "The Real Thing." A visit from real mother and little baby. Mother or kindergartner play "Peek-a-boo," "Eye Winker," or "Falling, Falling" with baby. Children tell baby, "Here's ball for baby."

Gift Play. Little ones. First gift—Imitative play. My ball says "Peek-a-boo!" Hide in hands; throw on table. Oldest ones. Second gift—Imitative and suggestive play. "Up and down pulleys," simple arrangement with spools and string for raising and lowering weights.

Occupation. Little ones. Sand—Imitative play. Hiding and finding hands. My hand says "Peek-a-boo!" Oldest ones. Clay—Suggested play, make baby's big "round ball."

SEPTEMBER 14. Morning Circle. "When I was a little baby." Ask children day before to bring photographs of their little babies or of themselves when they were babies. Small groups show each other pictures. Play, "This little pig went to market."

Gift Play. Little ones. First gift—Repetition of "Peek-a-boo" play. Oldest ones. Second gift—Repetition of pulleys.

Occupation. Little ones. Sand—Repetition, "Peek-a-boo!" Oldest ones. Clay—Suggested, big and little balls; rattle box.

SEPTEMBER 15. Morning Circle. "My own dollie." Ask children day before to bring their dolls. Play "Peek-a-boo," "Falling, Falling"—nursery plays with dolls.

Gift Play. Little ones. First gift—Imitative rhythmic play. Round and round my ball doth fly. Oldest ones. Second gift—Suggested sequence. Unloading boxes. Raising cubes by pulleys and sliding down incline (box cover) to wharf; load on ship (box).

Occupation. Little ones. Sand—Hide and find spheres of second gift. Oldest ones. Clay—Suggested, make baby's rubber ring, rattle, ball.

SEPTEMBER 16. Morning Circle. "The Real Thing Again." Another visit from mother and baby. Watch mother play with baby. Let children hold baby for a little while. Children play with dollies.

Gift Play. Little ones. First gift. Repetition rhythmic activities. Oldest ones. Second gift. Repetition. Unloading boxes.

Occupation. Little ones. Sand. Repetition, peek-a-boo with balls and hands. Oldest ones. Clay—Make rubber doll for baby.

SEPTEMBER 12-19. Domestic Periods. Little ones. Getting ready for school. Clean hands and faces. Make hair tidy. Big basin of water, soap, towels. Help children to do it themselves. Oldest ones. Getting ready for school. Clean hands, etc., dusting piano, chairs, etc.

Songs. "Thumb and fingers say good morning." Mother Play Song Book. Finger and nursery plays indicated in morning circle. "Dance for Daddy."

Rhythm. "Chimes of Dunkirk." "Characteristic Rhythms." Hofer. II. Continue simple rhythmic activities and imitative activity.

Games. Repetition of old ones. "Hot potato" ball game. Hopping tag. Dramatize "Dance for Daddy."

Stories. "Little Bo Peep." "Jack and Jill," "Humpty Dumpty."

Pictures. Mother-play, "Play with the Limbs." "Dance for Daddy." Perkins.

SEPTEMBER 19-26.—Third week. Special point of departure, "Washing and Dressing Our Baby."

SEPTEMBER 19. Morning Circle. "Our kindergarten baby." Have as beautiful a doll as possible to belong to the kindergarten. Let children see the doll. Let them see a beautiful red rose. Name doll after the flower. Give turns holding doll and flower.

Gift Play. Little ones. First gift—Imitative rhythm play. Winding top. Spinning and twirling ball. Oldest ones. Third gift—Free play.

Occupation. Little ones. Sand—Imitation hide and find second gift cubes. Dig wells in sand. Oldest ones. Clay—"Baby's play-things."

SEPTEMBER 20. Morning Circle. "The baby's bath." Visit from mother and baby. Mother give baby a bath. Children watch baby play in bath. Play with him in mother's lap afterward.

Gift Play. Little ones. First gift—Imitative, combined rhythm play. Up and down, to and fro, round and round. Oldest ones. Third gift—Free play.

Occupation. Little ones. Sand—Hide and find second gift ball and cube; dig wells; pour in water. Oldest ones. Clay—Make baby's bathtub.

SEPTEMBER 21. Morning Circle. "Rosie." "Baby's Clothes." Children take turns holding Rosie. Show them the baby's clothes. Let children see how tiny they are. Draw pictures of them on blackboard. Children guess what you have drawn.

Gift Play. Little ones. First gift. Repetition of yesterday's play. Oldest ones. Third Gift. Imitative series play. "What I saw coming to kindergarten."

Occupation. Little ones. Sand—Hide and find second gift cylinder. Pour water in well. Oldest ones. Clay—Free play or paper cutting baby's clothes.

SEPTEMBER 22. Morning Circle. "Undressing Rosie." Children hold Rosie; rock with her. Watch you undress her, play with fingers and toes; nursery plays. Show baby's clothes again. Let children draw them on blackboard.

Gift Play. Little ones. First gift. Free rhythmic play—follow children's lead. Oldest ones. Third gift. Repetition series play of yesterday. Children make forms, only helped if necessary.

Occupation. Little ones. Sand—Hide and find sphere, cube cylinder of second gift. Oldest ones. Clay—Making baby's shoes, or paper cutting, doll's clothes.

SEPTEMBER 23. Morning Circle. "Washing and dressing Rosie." Let children help you wash and dress Rosie. Play with her—peek-a boo, nursery plays, etc.

Gift Plays. Little ones. First gift. Imitative rhythm play. Follow my leader, do as I do, swing, dance, etc. Oldest ones. Third gift. Imitative series play. "Coming to kindergarten—sidewalk, fence, steps, door. "Hello."

Occupation. Little ones. Sand—Free play. Oldest ones. Clay—Baby's shoes.

SEPTEMBER 19-26. Domestic Periods. Little ones. Clean hands and faces. Washing the penny dolls; dressing dolls in long clothes; have dresses made; let children "help" tie them on and take off. Oldest ones. Clean hands and faces. Dress clothespin dolls—very simply; choose material; circle of cloth with hole in for heads to go through; dusting.

Songs. "This is the dolly I love best." Holiday song—Poulsion Patty-Cake (E. Smith).

Rhythm. (New movements or interpretation only indicated.) German hopping dance. Hofer II. Hopping singly about circle—all together jumping up and down in place. Running singly in circle.

Games. (New games only indicated.) "Pussy, catch the ball." Dramatize Mother Goose rhymes—"Jack and Jill." "Little Miss Muffett."

Stories. "The Water Baby—Tom," adapted from Kingsley's Water Babies. Rhyme of the Bowl of Milk. Poulsson—Songs and Music of Froebel's Mother Play.

Pictures. Mother Play—"Play with the limbs." "Dance for Daddy." Perkins.

SEPTEMBER 26—OCTOBER 3. Fourth Week—Feeding baby and putting him to sleep.

SEPTEMBER 26. Morning Circle. "Go to sleep, Rosie!" Show children cradle for Rosie. Let them undress her and put on her nightgown. Take turns rocking her in arms and in cradle. Sing lullaby.

Gift play. Little ones. First gift. Imitative play. Make cradle with hands put ball in them. Sing refrain doll song. Second gift sphere. Let children play freely with it. Oldest ones. Third gift. Imitative series play. "Do as I do!" Child make something, others imitate; guess what it is.

Occupation. Little ones. Sand—"Mud pies." Give each child a cup of water and a stick. Let them mix the sand and water. Oldest ones. Clay—Suggestive. Make baby's cradle.

SEPTEMBER 27. Morning Circle. "How mother puts baby to bed." A visit from mother and baby. Mother undress baby, get ready for bed. Let children play with him. Have a real cradle if possible. Mother play, rock baby to sleep. Make play bed of pillow. Let children cover him up.

Gift Play. Little ones. First gift. Repeat lullaby play of yesterday. Second gift sphere. Roll sphere in turn to each child and let him roll back to you. Oldest ones. Third gift. Imitative series play. "Do as I do!" Children make things in kindergarten, others imitate.

Occupation. Little ones. Sand—Mud pies again! Oldest ones. Clay—Baby's cradle again!

SEPTEMBER 28. Morning Circle. "Go to sleep, dollies!" Children rock Rosie to sleep. Children rock their little dolls to sleep in hands or arms. Make one big bed out of a box, put all dollies to sleep there.

Gift Play. Little ones. First gift. Lullaby again; dance babies up high, down low. Second gift sphere. Child on one side roll to child on opposite side and back again in turn. Oldest ones. Third gift. Imitative series play. "Just like mine." You make form—child guess. Cover up. Children make one like it. Change to sphere—to something else, etc.

Occupation. Little ones. Sand—Mud pies. Give each one a little dish to bake pies in. Put in oven and bake. Second gift. Cube for oven. Oldest ones. Clay—Suggested, baby's cradle; dolly to put in cradle.

SEPTEMBER 29. Morning Circle. "Rosie's breakfast." Children play giving Rosie her breakfast. Pitcher of milk, cup and spoon. Let children have turns playing mother and feeding Rosie. Children feed one another. Rhyme of Bowl of Milk. Poulsson.

Gift Play. Little ones. Excursion—Go to see cow in pasture; milked if possible. Oldest ones. Third gift. Repetition of yesterday's play. Make things in kindergarten.

Occupation. Little ones. Sand—Baking mud pies again. Oldest ones. Excursion—Go to see cow in pasture; milked if possible.

SEPTEMBER 30. Morning Circle. "Another visit." Mother and baby. Mother rock baby to sleep; dress it; children play with it. It would be a very beautiful thing if the mother will feed the baby for the children.

Gift Play. Little ones. First gift. Repetition of rhythmic plays. Second sphere. Rolling all together from one side to opposite. "One, two, three—roll!" Oldest ones. Third gift. Imitative series play. Something in kindergarten. Kindergarten make form; children guess; cover up. Child imitate from memory. Change this form to something else, etc.

Occupation. Little ones. Sand—Free play. Oldest ones. Clay—Suggested, make any of baby's things already made.

SEPTEMBER 26—OCTOBER 3. Domestic Periods. Little ones. Making dolly's bed. Small spool box fastened together; fold soft wadding to fit for mattress. Choose oblong of cloth for cover. Play put dolly to bed every day; dress and undress, etc. Play party with doll dishes. Oldest ones. Dusting kindergarten. Play mamma; get little ones ready for school. Make beds for dolls out of long spool boxes. Cut covers for bed, etc. Play party with dolls.

Songs. "Bye Baby, Night Has Come," Patty Hill. "Go to Sleep Thumbkin," Mother Play Songs.

Rhythm. Schumann's Cradle Song—interpretation by children. Running lightly all together. Skipping alone in circle; with partners. London Town, St. Nicholas Song Book. Rocking in chair.

Games. Repetition of finger plays every day. Dramatize "Diamond and Baby." Nursery plays—Little Bo Peep, Jack Horner. "My ball I love to bounce you," Walker & Jenks.

Stories. "Diamond and Baby," adapted from "Back of North Wind," by George MacDonald. "All Gone," Mother Play Song Book. "Bed in Summer," Stevenson Child Garden of Verses.

Pictures. "All Gone," Mother Play picture. "Numbering the Fingers," Mother Play picture.

LILLIAN LATHROP.

We would certainly recommend a visit to Jerusalem to all visitors to the Fair. To those who have visited the real city it may seem bare and crude, but to the untraveled ones a walk through these narrow, uneven, hilly streets, with important sites indicated, and booths and people, clad in Oriental garb, donkeys and camels lending a foreign atmosphere, it serves to make real and vivid all future reading of incidents connected with the sacred city. Separate fees are asked for entrance to several of the buildings. The Church of the Holy Sepulcher will interest some, while no one should fail to visit King Solomon's Temple exhibit. It contains a fine model of the city and its environment, an intelligent guide giving full description. There is also a beautiful, large model of the temple, made by a St. Louis kindergartner, Annie Lucille Ketchum, in forty-five days. Thirdly, there is a small cyclorama depicting Mt. Sinai and the encampment of Israel, before which is a model of the Tabernacle of Moses, with its beautiful red and blue and white curtains. Students of all religions and their development and progress will find this exhibit will repay them. It is interesting to remember that to Christians, Jews and Mohammedans, Jerusalem is a Holy City.

NOTES

Women's Ways of Earning Money, by Cynthia Westover Alden. Few business women can speak from so wide a range of experience as Mrs. Alden and this fact gives a peculiar value to this little book of multitudinous suggestions. It reads as if the writer had personally tried every out-of-the-way and every commonplace industry which she mentions and she is practically familiar with many of them. Not one named but has been turned into success by some plucky and persistent women. The book teems with practical working ideas. It is not for the trained worker, but for those who unexpectedly find they must do something at once to be self-supporting. The necessary requirements, possible difficulties in establishing oneself, the advantages, the average pay of a given occupation are given. Anecdote and incident make it readable for the person of leisure, while the student of social and economic conditions will find valuable data between its covers. It is one of the Woman's Home Library series edited by Mrs. Sangster. A. S. Barnes & Co. \$1.00 net.

Miss Marion E. Crocker has colored ten of the Mother Play pictures and they are now on the market, published by Adeline T. Joyce, of Brookline, Mass. Judging from the reduced facsimile of the Toyman they will fill a niche that has long been empty. There is more character in the coloring than in any previous reproductions of the pictures. The colors are simple, strong, soft and harmonious. Good judgment, taste and discrimination have united to give a picture that retains all the essentials of the original while reducing the disturbing confusion to a minimum thru the elimination or subordination of unimportant details.

The Kindergarten Training School of Miss Lucy Wheelock, of Boston, has moved to larger and newer quarters, 134 Newbury street.

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All kindergartners will be interested in the great Peace Congress which holds its opening meeting October 3d, in Boston. Charles Wagner, author of "The Simple Life," will attend, besides many other foreign teachers from the leading countries of Europe and South America.

Miss Seigmiller, art supervisor, of Indianapolis, has devised new material for kindergarten and primary, relating art with industrial work.

A Few of the Many Alluring Articles in the Magazines.

"Century" for August, "What Animals Know," Burroughs. "The Old and New Sport of Archery," by Casselman.

"McClure's" for August and September, "In the Closed Room," by Mrs. Burnett, with exquisite child pictures by Jessie Wilcox Smith.

"Review of Reviews," "Why Norway and Sweden are at Odds." "The Successor of Diaz in Mexico."

"Harper's Bazar" for September, "Values of College Training for Women," Mary E. Wooley.

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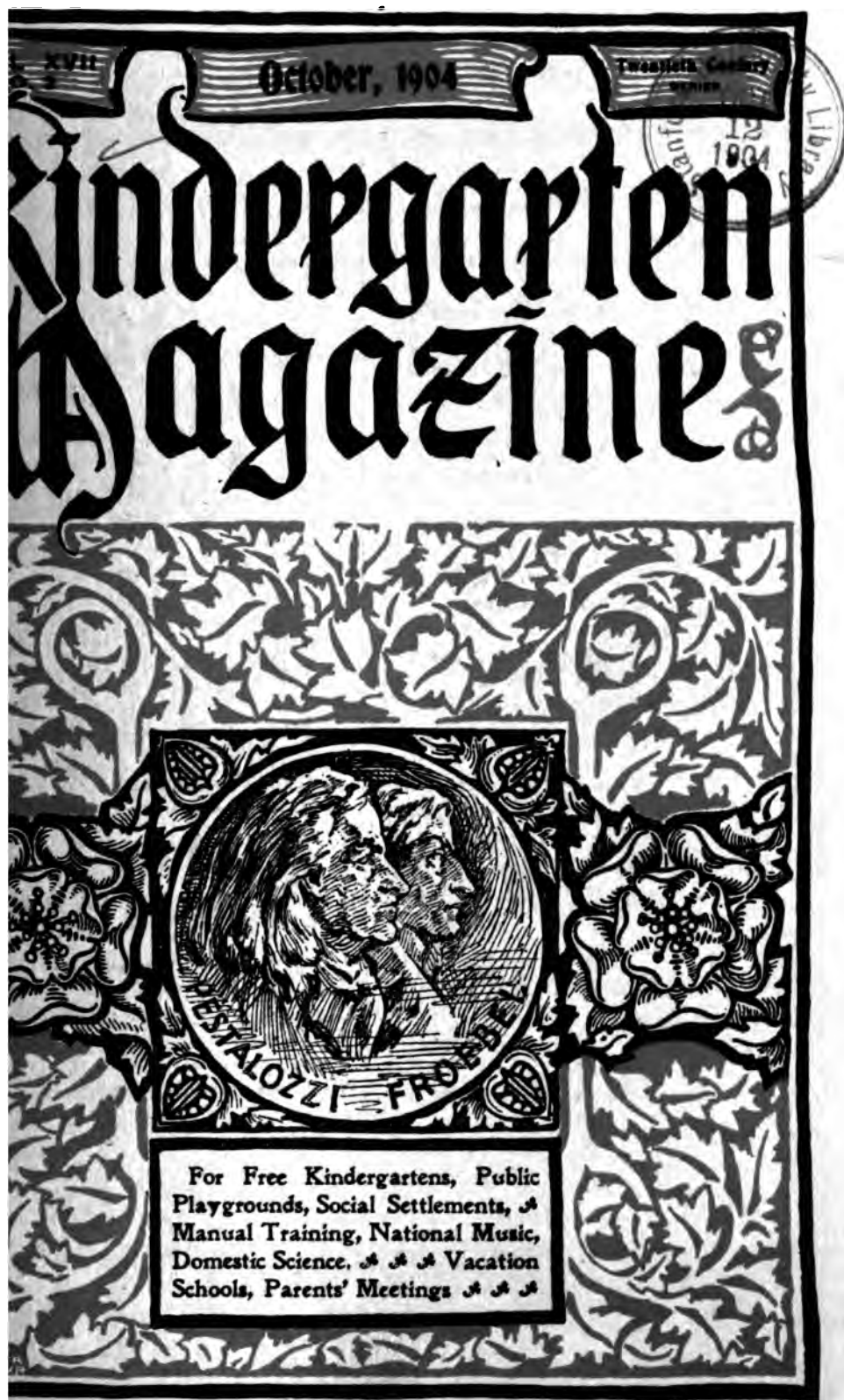
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CONTENTS FOR OCTOBER, 1904.

Page.

The Relations of the Kindergarten and the Elementary School as Illustrated in Their Exhibits—Patty Smith Hill.....	69
Some Aims of the Kindergarten; How Reached—Hertha Peterson...	79
The Autumn Leaves—Mary McNabb Johnston.....	83
Some Lines of Elementary Hand Work (illustrated)—Wilhelmina Seegmiller	84
The Individual Child—Bertha Payne.....	92
Old Testament Sunday School Lessons for Little Children, II.—Laura Ella Cragin	98
Typical Child Study Methods at the St. Louis Exhibit—Will S. Monroe	106
A Brief Tour Among the Exhibits—B. J.....	110
Fluffy—Tante Hede	115
Program for October—Lillian Lathrop.....	118
A Group of Vacation Fancies (verses)—Lillian Lathrop.....	124
Book Notes	127

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KINDERGARTEN MAGAZINE.

Vol. XVII.—OCTOBER, 1904.—No. 2.

TWENTIETH CENTURY SERIES.

THE RELATIONS OF THE KINDERGARTEN AND THE ELEMENTARY SCHOOL, AS ILLUSTRATED IN THEIR EXHIBITS.*

PATTY SMITH HILL, SUPERINTENDENT LOUISVILLE FREE KINDER-
GARTEN ASSOCIATION.

The subject of this paper will necessarily limit the discussion very largely to a comparison of handwork, industrial and æsthetic, as used in the kindergarten and the grades, for two reasons:

First, because this is almost exclusively the one phase of both kindergarten and grade work which can be exhibited. Second, it is the one phase of educational work used in common—that is, the so-called gifts of the kindergarten are rarely used in any of the grades, and the written work of the grades is, of course, absent in the kindergarten.

Unfortunately an exhibit is largely limited to the result of work done by children at some former time. Methods and processes of work, which to the teacher are even more important than results, can be seen best only where teachers and children are actually working together. One's best opportunity to secure some insight into processes and methods used in securing the results exhibited is seen in the photographs of children and teacher at work. Again we catch glimpses into methods and processes in the written work which accompanies much of the handwork in the grades.

One can but be impressed with the similarity in the results exhibited from kindergartens and lower grades. We are tempted to criticize this until we read the grade child's account of what he has done, and find that tho the manual products are similar, the intellectual content in each case is entirely different. For example, we find similar cardboard and wooden boxes and trays in exhibits, all the way from the kindergarten to the first grade. their educational value in each grade depending upon the degrees of work done *by* and

*Address delivered at the joint session of the Kindergarten and Elementary Departments of the N. E. A., June, 1904, at St. Louis.

for the child, the amount of originality, preparation of raw material, conscious measurement, etc., demanded. For example, here is a written record accompanying a simple cardboard tray with careful drawings of the same, made by a ten-year-old fourth-grade child. She writes:

"I have made this cardboard tray in school. The material was seven inches square when I cut it, which made forty-nine square inches. I had to use very careful measurements to get it exact, because it is very expensive material and we have to try not to waste it. When we fold it the bottom is three inches square and one inch deep and it contains nine cubic inches. We had to score some lines to turn it over to make it the shape of a box. Its color is green and it looks very pretty. I am going to use it to put my hair ribbons in. They will just about fit in the box, if I fold them carefully, and it is going to come very handy to me."

If the kindergarten child had made this same object, the conscious measurement would have been thought out by the teacher. She would have prepared the material and thought out the completed object, the kindergarten child probably originating the method of securing this result with the carefully-prepared materials placed before him. The prepared material often hints and suggests processes of construction to the kindergarten child. At first glance this seems quite limiting to the creativity and originality of the kindergarten child, but a deeper study convinces one that even the discovery of processes of making objects which have been planned by the teacher demands quite good ingenuity and originality from a little child. For the sake of convenience in discussion, let us analyze the processes in the production of an object, whether in the kindergarten or the grades, into these five steps.

First—"The what"; that is, the idea, image or interest to be expressed, or the object to be constructed.

Second—A general survey of "the how"; that is, a series of vague, fleeting plans passed thru the mind as to how the idea as a whole could be expressed or the object be constructed, with different possible materials.

Third—What kinds of material will be needed to carry out this general plan.

Fourth—"The how," in detail, as to each part, or step, or process necessary to execute the general plan with the materials selected. In other words, what is to be done with or to this material to make

it carry out the general plan; how must this material be modified, folded, cut, pasted, glued, sewed, nailed, sawed, etc., etc., in order to make it conform to the general conception thru each particular step.

Fifth—The product, result, or completed expression, or construction.

From the theoretical view-point the ideal would be to have all five of these emanate creatively from the child, but practical experience tends to prove that this depends upon the age and stage of development reached by the child.

IN the rebound from the slavery and mechanical methods used in the old education, the tendency seems to be to overestimate the value and degree of creativity and originality in early education, and to undervalue spontaneous imitations. This is a difficult position to express, because many times we fail to grasp the originality that accompanies spontaneous imitation.

The study of evolution, the period of prolonged infancy and social heredity, seem to point toward the tremendous part played by imitation in evolution, especially in early life. True, originality and invention are important elements even in early life and education; but they seem to grow more and more valuable after the child has absorbed varied patterns set by adults, which are most important to his kind. Nature can not wait for the child to originate or discover them, so she sets patterns in the concrete activities of adults, which are so inviting that the child is driven by spontaneous imitation to repeat them. And so the child is busy in making the past his, both by imitation and rediscovery, tho imitation seems to predominate in early life. Truly imitation and invention are the two legs upon which both the child and the race have walked in absorbing the best that the race has accomplished in the past, as well as in discovering greater and better things for the future. Early life is enriched by the absorption of these varied patterns thru imitation, and later this furnishes a fine basis for that selection and re-combination of elements which is necessary for invention and creation.

If this be true, we should try to strike a sane balance between imitation and invention in the industrial work in early education.

Let us examine each of these five processes in production, and endeavor to discover what degrees of imitation and originality can, or ought, to enter in at the kindergarten age. When we study the first, that is, "the what," the idea, or image to be expressed, the

object to be made or constructed, these are the problems which confront us. (a) Is the idea or image a fundamental interest of the child at the kindergarten age? Is "the what" of sufficient worth, from the child's point of view, to call out his self-activity? Is the function of the object of sufficient importance in child-life to call forth his best efforts in overcoming any difficulties which may arise in its construction?

Expression and production in the kindergarten should center in those interests which are characteristic of this stage of growth. The life of the child—his experiences and environments, his interests and ideals—should be sifted, and those which promote his growth and call out his best powers along lines of greatest worth to both child and society should be selected.

This the teacher, in close sympathy with the child and thoroly trained in genetic psychology and child study, should know better than the child himself. The teacher who trains herself to watch the school activities from the view-point of the child knows better than he does what his real interests and desires are. For example, a sleepy, tired child rarely knows that he wants to go to bed, but any mother who has studied children knows that the irritability and protest are often a manifestation of the child's real need for rest, and that the child is mistaken as to his own desires and interests. Or again, if you offer a detailed toy, with little left to the imagination, and poor opportunities for self-activity, nine children out of ten will choose it in preference to a meager toy, rich in hidden possibilities. But any close student of children will choose differently for the child, and know she is appealing to deeper desires and interests than those of which the child himself is conscious.

But for fear the teacher who plans what is to be made wander too far from what the child considers of worth, and dwarf the child's power of initiative, she should have some so-called "free occupations" in which the child is left absolutely free to act upon his own idea of what, make his own plan as to how, and originate his own processes and product. This can be done to advantage in several ways. Sometimes we can lead the children to suggest one day *what* they would like to make the next. Then get them to suggest *how* it might be made and what materials might be used, etc. This stimulates the child's originality and creativity along the line of what, how, selection of material and product.

This method has also been tried with some success as to originality in selection of subject, plan, material, steps and product. All sorts of odds and ends in occupation materials are placed on the table where the children can get them; for example, scraps of paper of different sizes and shapes, milk bottle tops, brads, nails, scraps of wood, cloth, leatherette, etc., etc. The children are told that they may make any thing they desire out of these materials. The idea to be expressed or object made is often suggested by the materials; for example, milk bottle tops suggest wheels for wagons; triangular forms in paper suggest houses with pointed roofs, etc., etc.

(b) Another point of equal importance regarding the idea or image to be expressed, is that the child have a clear, definite image of the subject to be expressed. Unless he has a clear image of what he is to make, of the product he is working toward, he can not be intelligent in either imitating or originating the steps leading toward it.

With regard to processes 1 and 2 (that is, the creation of the general plan for expression or construction, and the selection of suitable material for this), there is little doubt that the older children in kindergarten can do some of this creatively; but I believe that this is more important in the lower grades than with the child under six years of age. A plan for construction originated by the teacher, provided it is based upon a conscientious study of the interests, activities and manual skill of the child, should be more frequently used than plans originated by the children themselves.

When we come to process 4 ("the how" in detail), we have ample possibilities for the inventive and original powers of the kindergarten child. After the kindergartner has planned a childlike occupation and the materials for construction, the average kindergarten child can be largely thrown upon his own inventive and creative power in originating his own method of construction. Most of us learn how to make objects, either from watching someone else while going through the processes, or by clues gained from the study of the object completed by another. Either of these methods seems more intelligent and more natural than the method of dictation which has crept into the kindergarten, and been used to the detriment both of the child's spontaneous instinct for learning how by imitation and his ability to create "the how" for himself, if he can get hints and clues from a product of like nature.

The educational value of a production lies largely in the processes. Some of the most important educational problems regarding the processes of production at the kindergarten age are these: (a) Either the processes should be interesting, easy and pleasant in themselves; or, (b) If somewhat difficult or monotonous in themselves, the product or result should be attractive and the processes should be seen as necessary and organic steps toward the completed object. (c) The processes should involve either (or both) intellectual value, or manual and industrial value. That is, if the step is simple in manual dexterity, it may become of great value intellectually by leading the child to think out and create the step for himself. Again, if the process is difficult manually, we may relieve the child intellectually by showing him "the how" of the step. (d) In any case, if the occupation is one planned by the teacher, the processes should be intelligent steps executed by the child from a definite image in his own mind, both of the step or process and its relation to the end toward which he is working. One would think this last an unnecessary problem, and that it might be next to impossible for a child to go thru processes unless he sees them as organic means to an end in view. But this is unfortunately not so. Many of the older occupations, planned either by Froebel or some of his followers, are the result of processes in folding or cutting, which are almost impossible for either adult or child to *foresee* as organic steps toward the end. For this reason we have been forced to use the method of dictation, which is often a passive means of directing children thru a blind series of folds and cuts, which finally results in some form which bears a far-fetched resemblance to some thing the child or the teacher has seen, as the folded chicken in Froebellian folding series. Now, of course, this was originated once by somebody, but not from a definite image of the product in mind, with the folds worked out as intelligent steps toward that end. In other words, the result was accidental on the part of the originator, and tho the processes were experimental, they were not taken as intelligent steps toward a definite end, because the end or product was unforeseen. As purely experimental work—that is, in trying certain processes to see what will result—this method has great value; but it has something of the elements of the prize-box, which is not good as a steady educational diet in early industrial training.

Most of Froebel's occupations are in the flat, and many newer

occupations, called constructive, because they have three dimensions, are creeping into the kindergarten.

I believe that the new occupations have these points of superiority over those in the flat.

(a) Because all three of the dimensions of objects are represented, they are more concrete than picture representations. As children at the kindergarten period are quite concrete-minded, this is an advantage.

(b) The steps or processes in the constructive occupations are so self-evident as organic means to the end, that the child can either imitate or originate them more intelligently than in the earlier flat occupations. In many of these flat occupations, "the how," or processes of making, are so hidden, so disguised, as organic steps leading toward a certain end, that kindergartners have had to fall back on the method of dictation, which the child often blindly follows, and when the unforeseen result is accomplished, the child names it according to some resemblance he discovers. Now, Dr. Dewey tells us that when the child is dependent upon the dictation of another it is because he has no image of his own from which he is working.

(c) These constructive occupations are not only interesting in processes of making, but the results are so real and so tangible, that they serve a double purpose as toys or objects of utility when completed. The flat occupations when completed can only serve as pictures, at best.

One of the most frequent criticisms of these new constructive occupations is, that they are lacking in æsthetic value. This criticism is due to two causes. In the first place, it is due to judging of the æsthetic from the adult's point of view rather than the child's; they are often beautiful to the child when unæsthetic to us. In the second place, kindergartners are prone to limit the æsthetic to the untold series of the so-called "beauty forms" planned in the early history of the kindergarten. Some of these are beautiful, and have an important place in the kindergarten; but many of these, from the art standpoint, are as unæsthetic as the crudest constructive occupations. All the good work in free painting, modelling and music which are legitimately used in the kindergarten can not be overestimated æsthetically, and the continual use of conventional beauty forms is often used at the cost of these free art expressions.

Froebel's occupations have some points of superiority over the

newer ones, which must be considered. For example, they have a sequence in the processes which is most valuable in spite of the fact that they often involve blind steps, whether given to the child by imitation or dictation. This sequence in processes is good because each step is repeated with a new one added; hence, the child secures manual skill gradually and repeats the processes until they are absolutely at his command, even when most unintelligently used. The newer, constructive occupations are lacking in this gradual and progressive development, though they are improving in this from year to year. This sequence in materials and processes embodied in the old occupations has been slavishly followed by kindergartners, and that which should have been only an attempt to increase gradually the child's manual dexterity has become an object of symbolic worship in and for itself. While the constructive occupations are lacking in this orderly sequence, they are so childlike and interesting, both in processes and product, that the child readily adapts himself to the uneven difficulties which they present as a result of what they lack in sequence.

Nevertheless, we need a more definitely planned series of constructive occupations, adapted to a more gradual development in manual skill. While this is undoubtedly true, it is also equally true that most attempts to meet the child's need of gradual manual development in sequences and series of carefully-planned manual steps, almost invariably sacrifice the child's psychological interests. Surely there ought to be some happy compromise, where neither the psychological interest, nor the gradual development of industrial skill is sacrificed. If we read over a list of objects constructed in some of Froebel's sequences, we can but be impressed with the unchildlike series of objects made, in order to secure a sequence in moves, which to Froebel had a much deeper symbolic meaning. For example, here is a list of unchildlike subjects illustrated in a sequence play with the third gift; (11) a stronghold; (12) a wall; (13) a high wall; (14) two columns; (15) a column with two memorial stones; (16) a sign post; (17) a cross; (18) two crosses; (19) a cross on a pedestal; (20) a monument; (23) a triumphal arch. This sequence, involving the construction of objects interesting and uninteresting, brings to mind the story of a new-rich American who was introduced to a table d'hôte dinner in a Paris hotel. After eating conscientiously thru the menu until he found his capacity giving out, he

glanced down the card until his eye fell on some familiar dishes which he knew he would really enjoy. Summoning his courage, he beckoned to that august personage, the head waiter, and pointing far down on the menu to a much-desired dish, said, "Pardner, what would happen in this 'ere place if I was to skip from thar to thar?"

The materials for industrial work in the kindergarten and lower grades are quite alike, but as the grades progress the materials should provide for the construction of objects more artistic, more accurate and more finished, involving the use of tools which will make these more æsthetic and perfect results possible.

In kindergarten and lower grades, few tools should be needed, the hand being the chief instrument for production. Scissors, paint brushes, coarse needles, hammers with an occasional use of the miter-box, saw, and large looms, with oldest children, are surely enough for the little child to handle. We should not introduce tools until the child feels the limitations of the hand and feels the advantage of the tool.

Finally, as to the completed occupation, it should fulfill these requirements:

(a) It should be of worth from the child's point of view as well as from that of the kindergartner. In other words, it should be of value to the child in his own life; for example, as a toy. Or

(b) It should be of value socially; that is, of use or service to the group to which the child himself belongs, or as a gift to another to whom it will be of value. Or

(c) The product must be felt as æsthetically or industrially good; that is, it must be beautiful or useful to the child himself; or, if made for others, it seems fair to help the child to consider what would be useful or beautiful to the recipient.

A good occupation must be good from the standpoint of:

1. Clear image and interest of child life. 2. Conception or plan. 3. Material. 4. Processes. 5. Product.

To sum up in short comparison:

KINDERGARTEN AND FIRST GRADE.	HIGHER PRIMARY AND ELEMENTARY.
1.	1.

The processes of an occupation should not be tedious, and the product should be quickly gained, usually in one, and never more than two or three periods.

The result can be deferred, and the steps can be longer and more monotonous; for example, textile work and basketry.

2.

The result should be crude and large, involving use of large, fundamental muscles, with little emphasis laid upon exactness and accuracy.

3.

There should be more imitation than invention; that is, most of the planning of "the what" can be done by the teacher, the child originating "the how."

4.

Materials large and coarse and easily managed, so the immature powers of the child can easily modify them. Most of the material prepared by the teacher and thus made more suggestive to the child in the form presented.

5.

Kindergarten children should do little measuring. Only the oldest children should prepare their own materials, and this should be done only from a completed object of like nature.

2.

The result can be more finished and æsthetic, with greater emphasis laid upon neatness, accuracy and finish. Smaller muscles can be called into use.

3.

More invention and originality in planning of both what and how.

4.

Materials finer, and more æsthetic. Raw material presented to the child, thus calling for more highly developed constructive imagination. Material less suggestive in the form presented to the child.

5.

Grade children should learn to prepare raw material, and not only make it conform to exact measurements given by the teacher, but to those worked out by the child in a drawing of the same previous to the construction of the object.



A Music Roll made from Telo Matting.

SOME AIMS OF THE KINDERGARTEN—HOW REACHED.*

HERTHA PETERSON, DAVENPORT, IOWA.

In coming before you I do not expect to bring to you a theoretic paper, but one based on the actual, everyday experiences in the kindergarten.

Is the greater part of the work in the *primary* grade generally intellectual?

Our mornings are spent in giving the children opportunity to grow strong in the use of their physical, mental and moral powers by using them in their play together, and in their reliving the life which surrounds them. We hope to have them lay the foundation for being social beings by reliving social experiences in their play.

Will you take out the record of your children's work, from which you report their standing, and I will take out mine.

Here, down the page, are the names of the children; across the page are the powers and qualities for which we watch so that we may meet their needs. Their attitude toward people and things—reverence, love for the ideal, love for the beautiful, for music—helpfulness, consideration for others; are they affectionate, have they power to control themselves, are they self-reliant, are they truthful, orderly, have they a sense for the time of doing things, do they express originality, are they obedient?

Attention, concentration (of course, the children's age is considered in all of these), observation, quickness of perception, clearness of images, imagination, memory.

Are the children healthy, well balanced, erect, free, rhythmic in motion? Are their senses normal, their hands nimble?

What are their principal interests and motives?

This record is the foundation for our work. The interests and motives show us what the content of our play shall be—following the line of least resistance and being positive that it is the child's own play.

Some years ago we had planned to have the children watch the making of wheels and play out the experience after they had relived their Christmas experience and played with their toys received for Christmas, expecting them to bring various toys with wheels, such

*Read at the Southeastern Iowa Teachers' Association, Muscatine, 1904.

as carts, doll carriages, express wagons, automobiles—but to our surprise not one wheel appeared; instead, they brought and told about kitchens, playrooms, houses, villages; on the way to and from kindergarten they watched for the different kinds of houses, the material out of which they were built, the ornaments carved over the doors and windows of the houses with stone fronts. Accordingly our program was changed; we followed the children and took *shelter* for our subject.

The children's possession of or lack of various qualities determine our mode of approach and procedure; the means of expression offered; the choice of topic for conversation, of dramatization, of story and song, games and rhythmic plays, of Froebel's educational toys or gifts, of the art and other handwork.

The self-consciousness of a certain child in kindergarten was painful—inhibiting all her power of expression, all her joy in play. When we were talking about the chickens in springtime, she told us that she had little chickens at her home. We asked whether all the children might come to see them. She forgot herself entirely while showing them to the rest. When we returned and the children asked to play mother hen and little chickens, the child asked to be the mother hen, chose her chickens and took care of them. Her self-consciousness returned at times, but only temporarily.

Numerous examples might be given of the generally gradual, but not uncommonly sudden, blossoming out of the powers of children.

Permit me to give a few more from another point of view.

A child came to kindergarten who could not interlace his fingers to make a cradle—they were too stiff, even when helped. After a month, in which numerous finger plays were used, his fingers were nimble.

One group of 3-year-old children had unusually weak hands. We looked for various modes of expression of their interests which would help them, planning to give sufficient repetition. Before Christmas we planned their sewing the sides of pieces of cloth, into which holes had been cut for the needle, sewing with heavy yarn and large stitches, to make sofa pillows, and asked them to cut and tear paper to fill them. We clearly saw the results of this exercise later, and they intensely enjoyed making and giving their pillows.

A child who habitually hung his head, thus developing a weak chest and various negative qualities, was asked to be as tall as he really was. Now he is an erect lad of clear, straightforward action.

From many parents do we hear how their children have learned thru their play in kindergarten to help and amuse themselves and their younger brothers and sisters.

We hear so much of the child's being developed as a social being thru entering into the social life around him. Is this our main purpose? No, not entirely. Underlying it all is what underlies social life itself—the spiritual life.

I think I can bring this in no better way than by describing some of a kindergartner's aims in working with two children in a kindergarten at home—the play being the same as in kindergarten, but, of course, it will be easier to describe it, where there was the opportunity to watch the children in their free play in the home during the hours not spent in kindergarten.

When the kindergartner came to the home, to this beautiful work of leading the two little girls of a little over 5 and 3 years, she heard at night how mechanically they were saying their prayers with their nurse. She saw that their first need was to deepen their sympathies, to have them, the knowledge was impossible, *feel* for the deeper meaning of life. She began with the home life, playing out the father's and mother's care for the family, the brother's and sister's place in it. They began to express greater tenderness in their care for their dolls. We can probably all remember playing family. Do we know how many of our deeper feelings grew from it, if it was not perverted play—if it was not all spanking?

From that they passed to the preparation for winter, the care needed in the home and in nature that all might be protected from cold and have the necessities of life; they watched the squirrels make their nests and store away their nuts; watched the flowers going to sleep, the leaves changing color, falling down and covering grass and flowers (the seeds being cared for that they might spring up in the springtime), the birds flying south, and thought what those would do which stay. When, before Thanksgiving day, they went to the blackboard to draw the flowers, etc., which were being cared for for the winter, 3-year-old Ruth turned around and said: "How do you make a picture of God, who cares for everything?"

The kindergartner had in all this time not spoken once of God; the children had said no prayer with her, and thus from this spontaneous expression she saw that they were ready for a true prayer.

For Christmas, besides making presents for their parents and brothers and each other, they trimmed a tree for a family in need, making all the ornaments. This widened their sympathies so that they anticipated giving joy to others.

Their thoughts were limited to their small home circle before. They had seen little of the work of the many people to whom they owed everything which fulfilled their needs and gave them comfort. Their thoughts now were turned to trade life.

While up to this time they had been living in the North, they had now followed the birds to the South. Here they watched the mason, carpenter, shoemaker and baker at their work—played it all, and also the raising of cotton and sugar-cane, basing their play on their observation and expressing it all in music, sand, clay, paper-cutting, cardboard-modeling, games, etc. Now they felt that they owed much to others, and, seeing how all depended on each other, they felt that they must do their own part.

Then came their return North, around which their interest, of course, centered for a while as it had around the going South, and as springtime came the children watched the awakening of life around.

Dorothy had several times asked, "How does God look?" Here I must say that the kindergartner *never took the initiative* in such conversations; they were suggested by the children's *own feeling and thought*. One morning, when they were out for a walk, she suddenly started away from the others, coming back with a dandelion in her hand, saying: "We do know how God looks— 'His smile is in the flowers'"—the latter a quotation from a song she had heard.

They had garden beds; had been out in the woods, bringing home with them wildflowers, plants, planting them in their beds. "Were not all cultivated flowers wild once?" the oldest girl asked. "And did not men take them into their gardens to cultivate them?"

When they had been watching the moths coming out of their cocoons they were found playing that they were caterpillars, wrapping themselves into quilts as cocoons, out of which they flew when they awakened.

Thus had their inner life awakened in their play.

In the same way can we follow the unfolding of children in a large kindergarten, where they have the essential help of life with more children.

We aim to follow the child, bringing him what will satisfy his needs for growth, physically, mentally, morally, so that it is his own. His growth will be not in sentimentality or perversion of any of his powers thru too early exercise or thru strain, but in the union of his feelings and thoughts in his actions.

"'Tis as easy now for the heart to be true
As for grass to be green and skies to be blue;
'Tis the natural way of living."

THE AUTUMN LEAVES.

Air: "The Froggies' Swimming School," by Mrs. Jessie L. Gaynor.

MARY M'NABB JOHNSTON.

O, happy, whirling autumn leaves!
Floating downward in the sun,
You seem to chase each other
In your frolic and your fun;
The whole world is your playing ground
When summer's work is done.

REFRAIN: But when your autumn play is o'er
We know what you will do:
You'll keep the lily roots from harm
The long, long winter thru.
O, rainbow-colored autumn leaves!
Charming stories you could tell
Of warbling brook and birdsong,
And of moonlight's magic spell;
You know the secret places, too,
Where woodland fairies dwell.
O, dainty leaves in gray and gold!
Take our love so true and strong;
You gave cool shade and shelter
All the summer, bright and long;
We bid you now a kind farewell,
In this, our grateful song.

SOME LINES OF ELEMENTARY HAND WORK.

WILHELMINA SEEGMILLER, DIRECTOR OF ART INSTRUCTION IN THE
INDIANAPOLIS, IND., PUBLIC SCHOOLS.

In June, 1902, the School Board of Indianapolis made an appropriation for the establishment of a course in Hand Work in the first three years of the Indianapolis schools.

Before this time primary teachers had been planning hand work, but without special direction, and there was no public fund available for the purchase of materials.

The Supervisor of Primary Schools and the Director of Art Instruction of the city schools were asked to submit plans to the Superintendent and School Board.

The problem was to find work suited to children, which would hold to their best effort without presenting discouraging difficulties, material of an artistic nature simple enough to be handled readily in the school room and kinds of work that might be specially directed by the teachers on Friday afternoons after recess and be profitable occupation work for pupils at various times during the week without the help of the teachers.

A consideration of the work being done in various parts of the United States showed three lines of hand work in general favor, paper weaving, hand loom weaving and basketry.

The one of these that seemed eminently suited to the little folks was hand loom weaving.

Children in many cities were to their great delight making rugs, blankets, hammocks, holders, doll's Tam O'Shanter and various other articles, using yarns, macrame cord, cotton chenille and other materials in beautiful colors, and working out with these, simple beautiful patterns.

The hand loom weaving was placed in the second year of the Indianapolis work.

As a preparation for this weaving with yarns and cords on a loom it seemed desirable to have in the first year weaving with paper. The materials available on the market were of too fine a nature to be best suited for use by six-year-old children, and if variety were desired, there were many widths of paper to be handled.

A PAPER WEAVING MAT.

A paper weaving sheet was devised to meet the need. This sheet, shown in the illustration, provides for many widths of warp and weft strips, so that from one kind of material a very great variety of weaving can be obtained.

When the weft strips are cut from the sheet an eight-inch square remains. This plans for the warp with an inch border about it.

The children fold thru the center and cut along the ruled lines. As the paper is of a rough texture when unfolded there is no objectionable crease visible.

Both warp and weft parts of the weaving sheet are ruled in half-inch spacing. Warp and weft may be in any multiples of six inches down to a half inch, and when children are able to do fine weaving without strain they are ready to learn to use the ruler to secure quarter-inch strips and the markings midway between the lines are guides for ruling.

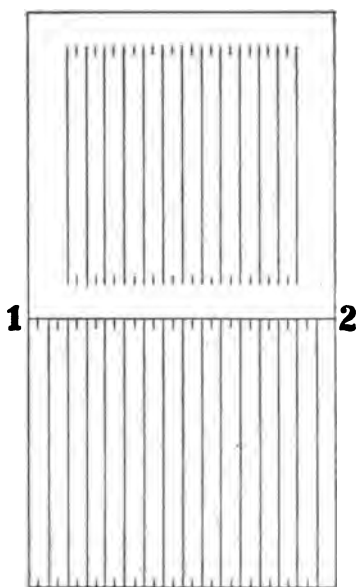
The paper used is heavy enough so that no needle is required in the weaving. The colors used have been gray, yellow, pink and blue. The gray is a warm gray known in the commercial world as "Bogus," and is in all cases used with color. When, for instance, the children are given two weaving sheets, one gray and one pink, they are ready to make two mats, one a gray mat into which pink strips are woven, and the other a pink one, into which gray strips are woven.

At times children weave mats of one color, and make in the spacings simple designs with color, ink or oil crayon.

The material is very easily handled in the supply office, and as the children make bogus paper portfolios in which to keep material, it is easily handled in the school room.

The paper weaving mats, in addition to the modeling, simple paper construction, painting and work in making co-related with general school work gives as much hand occupation work as seems to be needed in the first year in the Indianapolis schools.

An observation of the work in basketry being done in the third school year in several cities, and experiment at home, led to the conclusion that basketry was not all that might be desired for third year work, tho a fine craft for higher grades. The rattan reeds are a little hard for small children to handle and it is wearisome to make enough raffia braiding to be sewn into mats and baskets, and also



Showing the Bogus-Paper Mat Sheet before it is Cut Apart.



A Popcorn Holder made from a Bogus-Paper Weaving Mat.

difficult to keep the braiding even enough to make a tolerably good looking completed article, especially when raffia is anything but of the lightest quality.

For the beginning of the third year work in Indianapolis, children were given burlap which they make into mats, cushion covers and other articles, decorating these with designs. Work was begun with natural burlap and German knitting yarn, then the colored burlaps and Bulgarian thread was used.

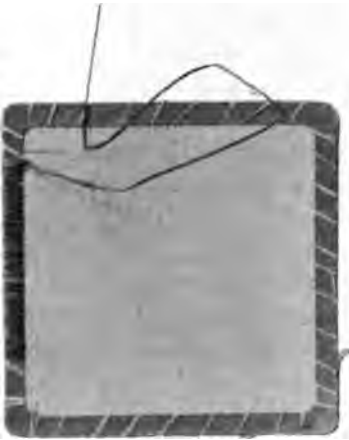
The work on burlap proved satisfactory, but did not give sufficient variety.

TILO MATTING.

In the summer of 1903 a soft, pliable matting, called Tilo Matting, was brought across the sea and was ready for September work to be used in the third year in addition to the burlap. This matting has proved a never ending joy to the children.

Tilo matting is made from the rolled shavings of the fir tree, and is woven in checker pattern.

One of the things which children like best to make is a mat. Mat edges or frames made of straw board are provided and the children fasten these to the mat with an over and over stitching of raffia for a finish. They decorate these mats with designs worked in raffia or paint designs, making use of the warp and weft of the



*A Square Mat Showing the
Straw-board Edge.*



*A Bottom Pattern Worked
in Raffia.*

matting to count for spacings. The matting is of so absorbant a nature that water color when applied immediately enters in the fibre and is very satisfactory for decoration.

Needle books, baskets, boxes, napkin rings, fans and many other articles may be made by little children. For many of these plane and oval pith may be used for edgings. The matting strands when unrolled make fine wide ribbons which can be used for bindings.

The ravellings of the material make a braiding much more easily handled than raffia, as they are of a uniform thickness and three weft strands will make a braid of sufficient thickness to be well suited to the construction of mats and baskets.

With a view to discovering in the matter further possibilities for primary work and in addition work for grammar grades and high schools, a number of articles were made during the past summer, several of which are pictured.

Tilo matting takes all kinds of staining readily. It may be used satisfactorily by children of third grade and in high schools.

It can be used for covering of stools and facing of screens, thus finding a welcome in the manual training shops. It may be used in connection with weaving, with drawn work and lace stitches and macrame knottings. In fact, it can be used with all kinds of needle work, stitches and knottings.

In times past there has in many schools been work done known as card board modeling. Pupils made boxes, baskets and other articles, planning the pattern, development and cutting and pasting the articles.

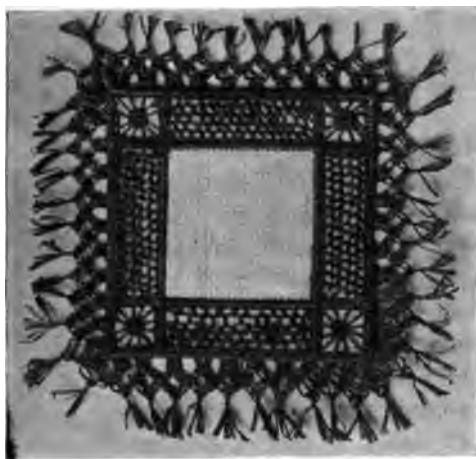
While the pattern development was fine mental training, the articles constructed were always disappointing, as they were not made in durable material and were of no use.

Children are delighted to plan the patterns in paper and use these for cutting Tilo matting to be fashioned for use and beauty.

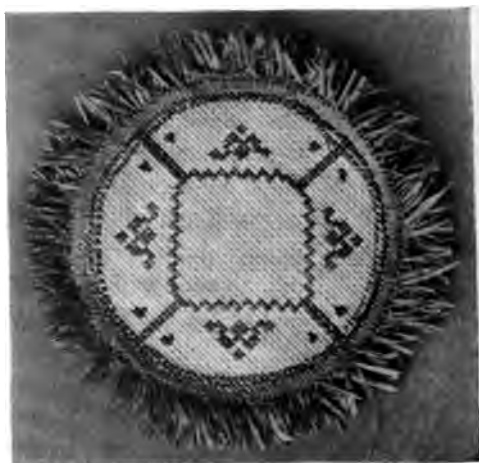
There seems at present no other material available that can be put to so many uses and handled so easily in the school room as Tilo matting.

EDUCATIONAL ART TEXT SHEETS.

In connection with a study of art handicrafts there is a great interest in typography. It is a great treat for pupils to visit a printing establishment and be initiated in the wonders of type setting



A Tilo Mat with Decoration in Raffia Knotting.



A Round Mat with Raffia Decoration made from Tilo Matting.

and printing presses. A study of old day illumined text, of the discovery of printing, of various standard types, and the new books and magazines follows.



Napkin Rings, Card Cases, Needle Books, Hexagonal Baskets, Boxes with Lapping Cover and Satchels may be made from Tilo Matting.

In this connection educational Art Text Sheets were planned and alphabet sheets printed to give pupils of the upper grades and high schools an opportunity for expression.

What is known as the Text Sheet is a sheet of paper containing a beautiful quotation set in beautiful type, embraced by a printed outline decoration. This pupils illumine with water color and gold. They take very great pleasure in trying to produce color harmony.

The first text sheets provided for the Indianapolis schools were 10x12 inches. The pupils mounted these or put them under glass with passepartout binding. They were used for Christmas gifts. As the making of one color scheme suggests another, and there is enjoyment in making more than one Christmas gift, pupils were not at all satisfied with the limited number of sheets provided by the School Board, so that provision was made to place the texts in the hands of local art dealers and book stores at a cost of five cents each. Then home work began and the November and December Saturdays were devoted, in probably a large majority of city households, to the illumining of text sheets, and as a little leaven leaveneth the whole, the fathers and mothers worked with the children.

A second season the text sheet took the form of book marks. The printing of a quotation on books was done on heavy cream water color paper, stiff enough for book marks. A little gum arabic was used with water in applying the water color gold to keep it from rubbing off. As children would be disappointed if a text sheet were not provided, there has been a calendar sheet printed for the coming holiday season. It is to take the form of a calendar. It contains a quotation "Take Joy Home," by Jean Ingelow, a printed calendar, and an outline decoration. It is the plan to print the text sheet in a different form and for a different purpose each year. As the children ask for the text sheets and wish them made early so that they can have time to use a number or send them to distant lands, it is likely there will be something provided each year for a number of holiday seasons to come.

Pupils choose short texts for hand lettering. The alphabet sheets containing standards of type are before them, and they plan composition and color and a decoration for the initial letter. Sheets of printed text too long for children to letter profitably are provided

without outline decoration. For these pupils make their own designs, the decoration frequently taking the form of a border.

In the autumn plant motifs are worked out and are ready for decorative material.



Third Grade Children Showing their Work to the Teacher.

THE INDIVIDUAL CHILD.

BERTHA PAYNE, CHICAGO.

The watchwords of the kindergarten have been flung from every stronghold and outpost during its militant career until they have become current in all camps. But, as in all fields of thought, they need from time to time animation, which is demanded as the world moves and new vantage grounds give material and scope for new interpretation.

Self-activity, unfolding freedom, spontaneity. There was a time when these ideas were peculiar to advocates of kindergarten theories. Today the same terms or other words for the same concepts are the shibboleth of the advance wing of educational thought. We recognize the same contentions under the terms "impulsive attitudes," "initiative," and "original effort." The more recent terminology is significant of a broad and deep current of thought, bearing in the direction indicated by the founder of the kindergarten more than half a century ago. The new terminology is also significant of a thought which has not been simply a vamping of the former statements of former leaders. This terminology indicates a real building process in which these fundamental truths of the nature of man and his destiny, the laws of his attainment and fulfillment have been put to the test of new scientific knowledge. New light has been thrown upon them by the acquisition of facts of physical and psychical growth and that have acquired a new meaning as more than one clear mind has sought to give them expression in a daring application in the actual practice of educating.

Here and there over the country are public and private schools that are as truly Froebellian in the motive which lies underneath their activities as is his own ideal school pictured in his chapter on "The Boyhood of Man."

They are not faddish schools, nor loose conglomerations of imitative patchwork, but schools whose curricula and methods are most carefully worked out on the basis of self-activity (original effort), spontaneity and community life. Each shows the stamp of individuality, but all unite in these common aims.

What is the meaning of this new stress upon the development of the individual? What is its process?

Again, the land is being dotted with laboratories in which means are being found for the preservation of individual life, and psychological laboratories in which both individual differences and uni-

versal process are being studied, and these are yielding, bit by bit, their offering to the sum total of our knowledge of human growth. All defend the necessity and meaning of individual experience. But is this development of the individual to be brought about by individualism?

Is freedom merely the removal of outer restrictions or the buying of greater privileges for every individual? The kindergarten has been accused both of encouraging caprice and of teaching its students the pernicious doctrine that individual caprice is a necessity for development, and that the freedom of the individual, for which Froebel plead, meant that the individual child should be allowed to frisk in the academic pasture like a young colt, with bars down and with no restraints between him and any private domain on which he might choose, in his colthood, to trample. Froebel emphasizes the necessity for passivity and for following the impulsive and instinctive activities of childhood, but this is only a half truth, and in justice to his teaching it must be understood that he saw and taught the whole truth, namely, that not only is the educator to proscribe, deny and even punish when need exists, but also this passive attitude of permitting a child's instincts to have free play is to be supplemented by training. The young creature is not merely frisking and browsing; that figure ends at this point; for, while not actually being taught to go docilely in harness, the young child is to be so managed by question, suggestion or direction that he does what the colt can not do—reflects upon what he has done, thus getting out of his initial act not merely an outlet for surplus energy, but a means of seeing some principle in what he has done. Whether by failure or by success, his acts are to reveal to him possibilities not definitely seen at first trial. This is the true freedom, hard won and never lost. Out of such liberty to play must come impetus to achieve something more and a clear perception of what is to be done, with a stronger grasp on the *how*, or method of its achievement. To put it in another way: A child is gaining freedom when he is allowed to initiate activity if, as a result of it, he is taking some steps on the way toward seeing a principle. He does something impulsively for pure pleasure of the doing; he gains a result more or less expected. He focuses on the unexpected part of his result and tries to produce it again. To do this he studies his manner of producing, and so

growth goes on from impulsive, somewhat defined activity, thru result to an analysis of this result thru repetition with new emphasis to a final perception, both of his own technique and of the principle involved. As he grows older he dwells more upon the technique process or method, discriminating for the sake of results; older still, he concentrates upon the universal meaning of the act, or its really fundamental relations; but this whole educative process exists in childhood and means freedom. The more this principle is seen and applied in all education the better do we understand what that lightly-banded word "freedom" means.

A new emphasis has been laid upon the meaning and process of individual growth. The fear of individualism need not daunt the teacher who recognizes that freedom implies the recognition and mastery of laws, laws of physical forces, laws of social give and take, laws of personal relation to both. Another element has appeared in current psychology, which throws a stronger light on the relation of personal growth, which is another balance-wheel and which may well quiet the alarmist who asserts that these new schools will do so much to disturb respect for social laws as to endanger society.

The individual child is seen to be forming his personal habits and ideals upon those of the persons who surround him. Born with a strong will to do and a personal bent and equipment all his own, the imitative instinct still impels him toward others who, by virtue of their own individual habits and achievements, are enlisting his wonder and emulation. He tries on, as far as he is able, the feelings and ideas of the people in his social world, taking out of each character temporarily assumed a certain knowledge or bias which illumines character to him. He could not be a separate individual if he should try. For one of the deepest instincts of his nature is prompting him at every meeting point to explore the personality of each member of his community in the taking over to himself their attitudes and modes of behavior. This does not mean that he is wholly at the mercy of the people surrounding him, a mere shuttlecock tossed about by each passerby. He is not a reflector, but a transformer. In imitating he is getting behind the act to its reaction on feeling and thus finding its motive and effects. He may reject as much as he selects with approval. It is his mode of studying psychology, formative, to be sure, of his own character, but an imitation of a phrase

or a trick of expression or a tone does not necessarily mean the adoption of a habit any more than any piece of adult acting. It does mean expansiveness and elasticity in the imitator's appreciation of the shades of character in life and hence in literature. This appreciation lends richness and openness to the individual in his social relations. By virtue of the kind of knowledge that such imagination gives, one is able to live with many types of humanity in sympathetic relation. The person possessing this quality can be a leader of men if he unites with it ambition. He can be a great teacher if he possesses motive for teaching. He can be a great business man, a great lawyer, with this power developed, which is at the root of a greater part of a child's representative plans. I once said, tritely enough, to the mother of four strong-willed, emotional, intellectual children that it must be a weighty responsibility to be the one person finally chargeable with their development for good or evil. She replied that any mother who supposed that she was the one person responsible for molding her children's characters was either hoping or fearing too much for her own power, for all growing boys and girls were being educated all day long by the world in countless ways, far outnumbering her own contacts with intent to influence. The procession of characters moves by the child; he contemplates, selects, tries on the mood, accepts or rejects its meaning. He enters into the arena of school conflicts and uses his borrowed knowledge to social advantage as he steps upon the stage of school politics or takes part in the real drama of his social world, employing at any turn the adroitness gained in this experimental school of psychology. The person of strong individuality is very likely to have used, with vast personal enrichment, the characters by which he has been surrounded. Strong characters do grow up in isolation, presumably, but they certainly can never be socially effective as those who are progressively using their social knowledge as they gain it among their equals, their superiors and their inferiors.

The individual gets his own value among the others of his social world. They furnish a reflection of himself, and are thus corrections: they furnish models, and so stimulus; they furnish unexpected reactions and call forth new effort. They offer, in general, the nourishment, correctives and theater for the growing personality of the individual.

This brings us to some of the practical points in method necessitated by the principles of growth.

The kindergartner and the teacher can know the children at their best when they are engaged in somewhat independent work, so far as she is concerned. Yet this work or play must enlist their co-operative interest. Then the born leader shows his power; the quick one, who catches the idea and fits in it, reveals his talent. The storyteller exhibits his control of imagery in speech, and the quiet, isolated worker gets his own independent results. Now, the younger the child the smaller the group in which he is free to express himself. A child will be full of ideas and responsive in a group of ten, but dumb before an audience of from thirty to fifty children. To live always in a crowd cramps individual expression. A child who was reckoned shy and not anxious to lead at school said to his mother that he would be glad when next September came because then the two classes of older children would have gone on into second grade and he would be one of the oldest and biggest; then all the little ones who had just come in from the kindergarten would look at him and do as he did. No one would have suspected it from his school behavior that he was absorbing an idea of leadership, or in any way aiming toward it. This is the unconscious teaching that children give each other when individuality is exercised.

This all illustrates the demand for the small group, where little children are to get social stimulus from each other.

With the very large class another "idol of the forum" appears; the evil of demagogism. Little children with small power of co-operation have an equally small power of resisting outside impressions and these qualities combined with very little reasoned self-control make a large body of little children extremely difficult to deal with. Orderly they must be, but the order can not proceed from within. Control must come from without. The teacher is the integrating element. Nominally she should be a quietly informing force; as an educator her function is to give a turn to observation, start a question, modify an action; all of which she can only do when her policeman's work does not press and she has time to see into each child's problem and present attitude far enough to give that touch which he needs. This is not individualism but personal contact. She must create conditions

that are socially fruitful and see that no impulsive counter current prevents them from being carried out.

The teacher who deals only with the mass must tax all her resources in one direction; she must compel, excite, tickle the fancy, appeal largely to imitation of her own model. As the only form of social unity this sort of discipline fails, whether in kindergarten or high school.

The reflex effect upon the teacher is equally bad. To lead a crowd is to use the resources of the demagog. One depends upon the impulses that sway the crowd. Many a public speaker degenerates intellectually thru habitually addressing large audiences of lesser intelligence.

The members of the crowd, whether juvenile or adult, are under hypnotic influences, the higher consciousness is at rest, and the individual is under the spell of suggestion, is swayed by the crowd impulse.

Too often kindergartens are governed by this influence. Yet always as an occasional thing it is effective and a necessary element in life. The plea then is for a small working community, not a crowd and not a mass of isolated units but a mutually interested and helpful social group, leading, following, admiring, obeying, and even producing, each taking from the group something and giving of his own individuality to it.



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OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE CHILDREN.*

II.

LAURA ELLA CRAGIN.

SUBJECT: CREATION OF BIRDS.†

Genesis 1:3, 5, 14, 18.

Picture: Black-chinned Hummingbird. (Colored picture in Perry Collection.)

After God had made the fishes to live in water, what do you think He made to fly in the air? Yes, the birds. Tell me the names of some of the birds you know best. Do you love to watch their bright colors and hear their sweet songs? I am very sure you do.

(Let the children talk of the birds, telling of their resemblance to and difference from themselves, of what they can do, where they live, what they eat, etc. Speak of the annual migration and its cause and of our pleasure in the birds' return in the spring.)

You know we talked of the plant babies—the little seeds which come in every plant—and last Sunday we heard of the eggs from which the little fishes grow. When God made the birds He planned that they, too, should have babies. But before the little ones come the papa and mamma have to get the nest ready, the dear little cradle to keep them safe and warm. The different birds know just what kind of nest to build for their babies and the very best place to put it.

(Speak of the differences in the nests and, if possible, show some and let the children tell of those they have seen.)

Our picture shows us a mamma hummingbird sitting on her nest, while the dear papa is keeping watch near her. Some of these birds come to us during the summer, and it is such a joy to watch their swift motions as they dart first here, then there, burying their long, needle-like bills in the cups of coral honeysuckle or the red columbine, to get the drops of nectar or the tiny insects. They like red and orange flowers best, so our trumpet vines, with their orange-lined red blossoms, the bright cannas, gladioli and salvias are some of their favorites.

* Copyright, 1904, by Laura Ella Cragin.

(Speak of the mother bird's patience and love in sitting on the eggs, of the father's devotion to her and of the care both parents take of the little ones when born. Dwell on the beauty of the birds' songs. Read the little poem called "Bird Thoughts," in "In the Child's World," by Emilie Poulsson. If there is time tell of farmyard fowls and of storks, cranes, ostriches, etc.)

Now shall we read what the Bible says about the fish and birds?

(Read Bible references. Learn some bird song, such as "The Bird's Nest"—"Songs of the Child World," Riley and Gaynor; "In a Hedge"—"Songs for Little Children," Part 1, Eleanor Smith; "The Birdie's Song"—"Songs and Games for Little Ones," Walker and Jenks.)

SUBJECT: CREATION OF ANIMALS.

Genesis 1:24, 25.

PICTURE: AN INTERESTING FAMILY.—CARTER.*

Can you tell me what creatures God made first, children? Yes, the fish and then the birds.† What do you think was made next? All the animals, and many of them are very useful. I am sure we should not find the world half so pleasant without them.

Which one takes you on fine rides, which gives you milk, and from which does the wool come that your warm clothes are made of? Then what dear little playmate lives in the house and loves to have you stroke her soft fur, and which one wags his tail to show how glad he is to see you and romps and runs and races with you? What good friends they all are and how much happiness God planned for us when He made them!

There are many, many different kinds of animals, just as there are many different fish and birds. Can you tell me which is the tallest? Yes, the giraffe. Just think, he can reach up and bite a leaf off the top of quite a tall tree. How funny he looks with his long fore

* One of the Brown pictures, showing a family of rabbits; any other animal picture would do as well.

† See article, "Fossil Wonders of the West," by Osborn, in the September Century, describing prehistoric reptiles. (Editor.)

‡ Most of the pictures mentioned are published by the W. A. Wilde Company, 192 Michigan avenue, tho occasional ones are from the Brown and Perry collections. They are sold for one cent each and Wilde mounts them on a neat gray card for an additional two cents. I have found these pictures very satisfactory and they aid in impressing the story. They are shown at its close and are then tacked on the wall where they make a pretty frieze and can frequently be used in review.

legs and his shorter hind ones, and his small head perched at the end of his long neck. But his eyes are large, soft and dark and his skin is beautiful, of a pale yellow with brown spots. When he is at home in the African forest it protects him from being seen, as he looks like the trees, which are bright with sunshine or dark with shadows.

What is another big animal? The elephant is one of the largest. What big flopping ears he has and what kind eyes. How curious is his long trunk, which is really his hand and arm, with which he can pick up a peanut or tear up a great tree, stroke someone he loves, or knock down an enemy. Then how beautiful are his white tusks, the largest teeth that any creature has. (Describe the buffalo, rhinoceros, hippopotamus, or other large animals.)

All these animals—the elephant, buffalo, rhinoceros and hippopotamus—like to eat grass and tender green plants, just as the horse and cow do, so you see the loving heavenly Father made these plants not only that the world might be beautiful for us, but also that the animals might have food. (Then speak, by way of contrast, of mice, squirrels, rabbits, etc., drawing facts about them from the children.)

As the plants and trees, fish and birds had babies, so God told all the animals, they, too, might have little ones. Sometimes they are called by different names from their mammas. What is the cow's baby called? Yes, calf. And the sheep's baby, the goat's, the cat's and the dog's?

The mamma animals love their little ones and take such good care of them. (Let the children describe the love and care of the animals for their young.) One mother carries her baby in such a strange way. The kangaroo has a sort of pocket on the under side of her body, where her little one can ride. At first 'tis very tiny, not so long as your little finger, and it stays in her pocket until it grows large and is able to run at her side. Even then, when frightened, it will jump head over heels into this fine hiding place. The baby is called a joey and very cunning it looks as its pretty little head sticks out of the pocket and its bright eyes watch where it is going. Its mamma can take very long leaps, so it often has a fast ride.

Is it not very wonderful that God taught all the animals, when He made them, what food was best for them and how to get it and also how to take such good care of their little ones? Now, would you like to hear the story just as the Bible tells it? (Read references.)

SUBJECT: CREATION OF MAN.

Genesis 1:26-31; 2:8-10, 15, 18-22.

PICTURE: SEPTEMBER.—ZUBER.

For whom, children, did God make this beautiful world? Did He make the water just for the fish, and the earth for the vines and flowers, and the trees only for the birds? Oh, no, in the very beginning He planned all these things for people to enjoy. He wanted them to be happy, so He made the grand oceans, the great forests and lovely flowers, the darting fish and singing birds and all the useful animals.

Then the Bible tells us He prepared a beautiful home and called it the Garden of Eden. I am sure it was lovelier than any place we have ever seen. It had great forest trees and others bearing delicious fruits, while lovely flowers of many colors grew everywhere and made the air sweet with their fragrance. Thru it flowed a broad river, birds sang and built their nests in the trees, while many animals roamed about, seeking their food, or rested in the shady places.

When this home was ready God made the man who was to live in it. Can you tell me what his name was? Yes, Adam. I think he was tall, straight and fine looking, with beautiful eyes and dark hair. He could do many wonderful things with his hands and feet, more than the fish or birds or any of the animals. Then with his eyes he could see all the beauty about him, while with his ears he could hear the song of birds and the voices of animals. His nose brought the sweet odors to him, and with his mouth he could talk and also eat the delicious fruits.

After awhile, the Bible tells us, God brought the animals to Adam that he might give each one a name. Can you tell me some of the names he gave them? I think they came to Adam, two by two—a papa and mamma lion, a papa and mamma horse, a papa and mamma dog, and all the others—and as Adam gave them names, it made him a little lonely to see that each of them had a mate, while he was alone. But God wanted him to be happy, you know, so He said: “It is not good for man to be alone. I will make an helpmeet for him:” that means someone to help and love him.

God, therefore, put Adam to sleep and then He made a woman. She must have been very beautiful, with long fair hair, cheeks like roses, teeth white as pearls and such a sweet smile. When Adam

awoke and saw her standing near, don't you think it must have seemed to him almost too good to be true that now he need be alone no more? He could talk to this lovely woman as he could not to the animals, for when he spoke to them, they only looked at him but were not able to answer. But this woman could tell him how happy she was to be with him and how much she loved him. (Speak of the work given to Adam and Eve, the care of the Garden, and tell of their food, the fruits which they had only to pick, and of their freedom from care.)

God had now made the water and the dry land, the sun, moon and stars, the fish, birds and animals, and last of all, this man and woman, and the Bible tells us that God saw everything that He had made, and behold it was very good.

Shall we sing now:—

“All things bright and beautiful.”

(“God's Work,” in “Song Stories for the Sunday School,” by Patty S. and Mildred J. Hill.)

SUBJECT: THE FIRST SABBATH.

Genesis 2:1-3.

PICTURE—MILAN CATHEDRAL.

After God had finished making the heavens and the earth, the Bible tells us that He rested from all His work. He knew that people could not be busy day after day without getting very tired, so He planned a day of rest for them. To show just what He meant them to do, He, Himself, rested. Then He blessed and hallowed this rest day, which means He made it a holy day when no work was to be done. For six days people might labor and do all their work, but when the seventh day came they were to take a rest.

What do we call this rest day? Yes, Sunday, or the Sabbath.

Where do we go on Sunday? To church, where we can hear about God and thank and praise Him for all He has done for us. At first people had no churches, so they piled up stones,* which they

* The children would be interested in the beautiful picture called “Religion,” by Charles Sprague Pearce. It shows two early worshipers kneeling before a stone altar. The original is in the Congressional Library at Washington.

called altars, and by them they stood and thanked God. But after awhile, when they began to build houses for themselves, they wanted to build houses for God, also, and these they called temples or churches.

Across the ocean, in other countrys, these churches are often even more beautiful than they are with us. The largest ones are called cathedrals and temples and they are built of beautiful marble or stone. There is exquisite carving on them and lovely glass windows of rich colors to let in the light, while large pictures are painted on the walls. One of the most wonderful I have ever seen is shown in our picture. It is at Milan, a city in a far-away country called Italy. You can see the beautiful towers which rise towards the sky. This cathedral is all of pure white marble, as if it were made by the frost fairies. It is very, very large and many hundreds of years were taken to build it. I think the people longed to make the most beautiful house in the world for God, so they were glad to give both their time and money. I wish you might all see it, children.

There are many other great and beautiful churches in all parts of the world, for wherever people know of God and love Him, they want to build a house for Him. That is the reason the people who live in our city built this church that we are in. (Speak of the material used, the windows, bell or chimes, organ and different rooms for the children as well as the grown people.)

God said that if people would do no work on Sunday but would try to please Him in every way, He would surely bless them. I think little children should put away the toys they play with thru the week and have others, like Noah's arks and blocks, with which they can play Sunday games. Then perhaps, with Mamma's help, they can take flowers or fruit to some one who is ill, or a little gift to a poor person, for I know it would please the dear Father if they should try to make some one happy on His day.

It is very nice to have dear Papa at home on Sunday, is it not? and this helps to make it the happiest day of all the week. Let us remember to thank the dear heavenly Father for planning this rest day for us.

SUBJECT: THE EXPULSION FROM EDEN.

Genesis 2:16, 17; 3:1-20, 23, 24.

PICTURE—EXPULSION OF ADAM AND EVE FROM THE GARDEN.—DORE.

(In my own Kindergarten I introduce this story with one of two little children, to whom was given a beautiful playroom. I described the pictures on the walls, the flowers, sunshine and the many toys it contained. There was fruit on the table, but of a dish of apples the children were forbidden to take, as they were not quite ripe. They at last were tempted to take these and lost, thru this act, their beautiful room with all it contained.)

I want to tell you to-day more of the first man and woman whom God made. We talked of the beautiful Garden which was their first home, where were lovely flowers, sparkling fountains, singing birds and many animals. Before God left them, He showed them all the trees which were covered with delicious fruit. He said they could eat everything except the apples on a beautiful tree which stood in the midst of the Garden, but those apples they must not eat because they would hurt them.

I am sure Adam and Eve were very happy at first. They wandered up and down the pretty paths, bathed in the cool water, ate of the delicious fruits and rested beneath the trees. God came often at eventide and walked and talked with them and this they must have enjoyed most of all.

But one day, the Bible tells us, Eve was walking by herself and she happened to pass the beautiful apple-tree, whose fruit God had said they must not eat. As she looked up at its green leaves she saw a great serpent coiled among the branches. She was much surprised, for the birds never built their nests in that tree nor did the animals go near it. She was still more astonished when the serpent spoke to her, using words like her own, and this is what he said: "Did God say you couldn't eat the fruit of any tree in the Garden?"

"Oh, no," Eve replied, "He said we might eat of all the fruit except that which grows on this one tree. He told us not to eat this because it would hurt us." Then the serpent answered: "It wouldn't hurt you. I've eaten it and it tastes very good and makes you know many things that you couldn't learn in any other way."

Then Eve looked and looked at the beautiful fruit, and the more

she looked, the more she wanted it. The apples were rosy red and she felt sure they would taste deliciously and she thought it would be very nice to be so wise, so at last she broke off one and ate it. Then she called to Adam to come and take one, also. Perhaps he didn't do this at first, but at last he, too, ate of it.

Then, children, instead of being wise, as the serpent had said they would be, Adam and Eve felt very sorry they had disobeyed God. They could no longer enjoy the singing of the happy birds nor play with the animals as they roamed about. And that evening when they heard God's voice, instead of being glad to see Him, as they had always been before, they hid themselves among the trees. (Describe the conversation and Adam's cowardice in laying the blame on Eve, and hers in putting it on the serpent. Also speak of the curse pronounced upon the serpent.)

Then God told Eve that she would have a great deal of pain and trouble because she had disobeyed Him. He told Adam that he could no longer get his food just by picking it off the trees, but instead he must work hard for it. He must dig and plow and get very tired. But He said that after a long time, a little Child would come who would bring joy to the world by helping people to be good again.

Then God told Adam and Eve they must leave the beautiful Garden where they had been so happy. How sad they must have felt as they walked thru it for the last time and saw the lovely blossoms, the shady trees, with their beautiful fruits, and the clear water of the river.

When they had left the Garden, God sent an angel with shining white garments to stand at the gate with a sword as bright as fire so that Adam and Eve could not come back again. How they must have wished they had obeyed God and not touched the apples.

What will those who believe in the efficacy of war as preserving the balance of population think of the baby incubators at the fair? Here we find science lending its latest discoveries to the preserving of the tiny, helpless infants born too soon into a cold world. The tiny glass houses are most attractive, and interesting it is to see the male attendants who pass around at regular intervals and are ready, at the slightest urgent cry from the tiny but vigorous lungs, to turn the little one in its downy wee mattress or give the necessary feeding due once in two hours.

TYPICAL CHILD-STUDY METHODS AT THE ST. LOUIS EXHIBIT.*

WILL S. MONROE, STATE NORMAL SCHOOL, WESTFIELD, MASS.

The child-study movement in the United States is less than twenty-five years old. It has passed thru various phases and has employed a diversity of methods. From the first the movement appealed to normal schools, colleges, and other institutions engaged in the training of teachers. These child-study advocates have aimed to place the prospective teachers *en rapport* with child-life, and at the same time to give their student-teachers some scientific knowledge of the natural history of the child and the factors conditioning its physical and psychical development.

Methods of child study have accordingly been developed to meet the needs of these various workers. President G. Stanley Hall, who initiated the child-study movement in America, has made extensive use of the questionnaire method; and many of the normal schools and some of the colleges and universities have followed to a considerable extent the same general plan. Advocates of the questionnaire method have rightly claimed that it gives widely prevalent conditions of the mental activities of children; that it indicates certain persistent laws which must serve as a background in educational practice; and that for the prospective teacher it must have, in consequence, greater value than any other method. On the other hand, it has been affirmed that the method must be applied by persons but slightly trained in psychology; and that the returns, even when secured by experts, are of an incidental and accidental character, and probably in few instances do they give typical and persistent tendencies of children's ways of thinking and feeling and acting. Prof. Earl Barnes, who has worked over many thousands of returns secured by the questionnaire method in England and America, maintains that whenever the test is simple and well executed the results are as steady and law-abiding as those obtained by the study of any other data dealing with the phenomena of human life.

A type of child study, which has to some extent employed the

* Reprint of a paper to appear in the Proceedings of the National Educational Association, 1904.

method of the laboratory, has been applied to certain specific problems touching the physical nature of children. The tests have been in the nature of measurements, and the investigations for the most part have been under the direction of trained psychologists. The laws conditioning growth; motor ability of children; eye, ear, and other sense defects; factors inducing fatigue—these are some of the problems more definitely studied by means of physical tests and measurements. Prof. Edward L. Thorndike has lately urged that the same method must be applied to the measurement of the mental traits of children. He says:

“If we could make such adequate measurements exhaustively we could describe a man’s mind as so many units of that emotional tendency, so many of this sense power and so on through a well-nigh interminable list of possible mental traits. We should then be able to state exactly the difference between any two human beings, between the conditions of anyone before and after any course of study or other educational influence; we could compare the results of different systems of education, describe the changes due to maturity, or calculate the personal efficiency of different teachers.”

For the present, at least, extensive measurements call for degrees of exact psychological scholarship not possessed by the rank and file of teachers. The “consulting psychologist” recommended by Professor Royce at the Washington meeting of the National Educational Association would, in a measure, meet this difficulty. Such laboratories for the experimental study of children are already in force at Chicago and Antwerp, Belgium.

The child of retarded mental development has appealed to students of childhood, both in our country and in Europe, and various methods have been devised for the study of defective children. “Abnormality,” as pointed out by Prof. Edwin A. Kirkpatrick, in his recent “Fundamentals of Child Study,” “may be regarded as that form of individuality which is destructive”; and, as such, the prospective teacher must be introduced to certain phases of juvenile mental pathology. Children with minor psychical abnormalities—slight power of attention, weak memory, ill co-ordinated motor functioning, as well as sense defects—have been selected for special observation. Use has also been made of the institutions for the deaf,

the blind, the feeble-minded and the juvenile delinquent as schools of observation for child-study students.

Colleges and normal schools have made extensive use of reminiscences in child-study work. A well-known student of childhood says that, in their work with children, teachers probably draw more upon the memories of their own childhood for an interpretation of the acts of children under their care than upon the knowledge they may have acquired in the study of psychology and education, and he urges the need of clarifying and sharpening the childhood concepts of prospective teachers.

Numerous methods of "general observation" have developed in connection with normal and training schools, and extensive literary use has been made of the numerous experimental studies of children published during the past twenty-five years. The value of this type of child study has been called into question, and it is doubtless open to the objection to be urged against the study of results in any department of human thought. There is now a large body of reasonably scientific data concerning children, and the careful study and reflection of such studies must have unquestioned value to prospective teachers in the formation of pedagogic judgments.

These and other typical child-study methods will be illustrated in the school exhibits at St. Louis. I am permitted to use the returns secured by Prof. Edwin A. Kirkpatrick, the president of the child-study department, in making a forecast of the character and range of such exhibits. To the question, "Do you engage in any investigations for the purpose of reaching general truths?" twelve out of sixteen collegiate institutions replied in the affirmative, and six of these institutions stated that exhibits illustrating the child-study investigations would be sent to St. Louis. The University of Texas will send outlines of the courses in child study, reports of students on the study of children and methods of experimenting on fatigue. Exhibits will also be sent by the University of California, the University of Washington, Yale University, Upper Iowa University and Teachers' College of Columbia University.

Forty-four American normal schools sent replies concerning child study. Five reported that they engaged in investigations for the purpose of reaching general truths, and thirty replied that child study was used as a means of training teachers. Nine of these will

send child-study exhibits to St. Louis. The San José (Cal.) Normal School will send pictures illustrating the work; the Indiana (Pa.), the Bloomsburg (Pa.), the New Orleans (La.) and the St. Cloud (Minn.) Normal Schools will send blanks used and students' notebooks; the Lowell (Mass.) Training School will send child-study outlines used; the Chicago Kindergarten College will illustrate studies made in the first, second and third grades; the Cheney (Wash.) and the Duluth (Minn.) Normal Schools express the hope that they may be able to send exhibits; the Fitchburg (Mass.) Normal School will illustrate what it does in the study of individual children, the range of studies on defective children and the result of studies and discussions (from students' notebooks) on the physical and mental development of school children. The Worcester Normal School shows blanks for report of observations by students.

Of twenty-one cities and towns replying to the circular letter of the president of the child-study department, nine replied that systematic studies of children were carried on by the teachers and three that such work would be exhibited at St. Louis. Passaic and Bloomfield, N. J., and New Haven, Conn., will illustrate the lines of child study carried on by teachers in the public schools. The child-study department of the Chicago Public Schools has prepared a very valuable exhibit. Exhibits in child study will also be sent by two private schools—the Chicago Hospital School for Nervous and Delicate Children and the Groszmann School in New York City—and it seems altogether likely that other institutions, not included in the returns received sufficiently early for use in this paper, will make exhibits of work more or less closely connected with child study.

MAGAZINE READINGS.

Century for September—"Fossil Wonders of the West," by Henry Fairfield Osborn; "The Nelicator of Arctic Alaska," by E. A. McElhenny, of special interest after reading Miss Dopp's "Place of Industries in Elementary Education," illustrating, as it does, the place of pantomime in primitive life.

St. Nicholas—"American Memorials in London" (Julian King Colford), including an account of the tower of Christ church, Westminster road, dedicated to Abraham Lincoln. Usual suggestive facts in the Nature and Science Department.

Harper's Bazaar for September—"Value of College Training for Women," by Mary E. W. Wooley, president of Mount Holyoke College.

A BRIEF TOUR AMONG THE EXHIBITS.

What were some of the salient features of this exposition that mark it as different from preceding ones? Assuredly the fact that the prime movers in the plan decided to devote one entire building to education and social science exhibits is most significant. In a general and very practical sense all expositions are educational. But in this one the science of educating was the central thought. And the leaders did not mistake the spirit of the times. The proof of this is that while the building as originally planned was to consist of long extended structures, inclosing a large, immense court of many acres beautiful with trees and shrubbery, so many were the calls for space that it was necessary to devote that intended for outdoor air and sunshine to the indoor exhibit of human forces that tend toward growth and development. It is to be hoped that the final outcome of such educational interchanges between many and various nations will be the faith that the real safeguard of a nation is its righteous, intelligent citizens rather than her expensive, soon-antiquated warships.

Even the Government building at the St. Louis Exposition had a corner for the children—a few small rooms over whose entrance door was the legend, "Knowledge Begins in Wonder." The significant thing was not so much the extent or importance of the exhibit, but that the Government should have found time to think of the little folks, and ours is not supposed to be a paternal government, either. This exhibit consisted largely of interesting examples from the animal and vegetable world, showing the protective coloring, including stuffed specimens of the ermine, illustrating changes in color at different seasons.

A specially valuable feature of many of these exhibits was the illustrating not only of results, but of processes as well. Those interested in the education of little children or of defectives could see a kindergarten in operation and could also observe lessons given by experts to the blind, the deaf, the stutterer, etc. There is no way of measuring the mighty impulses for the happiness and good of mankind that may lead out from this opportunity to see practical work done with the unfortunate. Miss McCowan, of the Chicago group of deaf children, who received lessons daily, and one of the

social features of the National Educational Association was a play given by these children, followed by a reception addressed by various educators of note.

Another (to many) marked feature of this fair was the absence of a Woman's Building. Certainly that signifies a great advance, if in eleven years woman's achievements have been such that her work can now be measured with man's on its own merits without being set off and classified by itself.

But to continue our brief tour thru the building:

The Swedish exhibit included a regular series of the sloyd models, and the method of teaching the first steps in sewing was interesting. This is done by means of a large frame, upon which is strung cording to represent the threads of the material. The stitches are taken upon these heavy strands and are large enough to be seen across the room. Sweden finds that the three important steps in teaching sewing are: A practical demonstration of the subject; progressive order of exercises, and class instruction. There was also a small exhibit of some few objects used in teaching temperance, such as a model of the human organ in health and also as changed by use of alcohol. There were also pictures used in teaching the subject "religion," as it is formally called in the curriculum.

An amusing example of coöperation was shown by a picture in the Swedish exhibit. Picture ten small children, each in a tiny tub and each washing and rubbing the back of the little one in the tub in front of him.

France had a large exhibit covering the ages from the little child of *les ecoles maternelle* to those of the highest grades. Work with the little people was shown by pictures and by specimens of the actual handiwork. Many of the occupations of the kindergarten were represented, tho all upon a very fine, minute scale. Upon opening one of the occupation books we read the pretty greeting:

"Baisers les meilleurs (a) nos petits camerades, Americaines."

This was sewed upon a peculiar white paper in fine stitches, the upper half of each letter blue, the lower half red, the national colors of both France and America.

In looking over the books one felt that the atmosphere of the schools, however kind, was nevertheless of the schoolroom order, with little of the homelike play spirit found in our kindergartens. The

brief survey of the books seemed to indicate that in sanitary care of their charges the schools *maternelle* are most particular. Lavatories with plentiful supply of water, basins and towels seem to be the rule, and in one case there is a portable cloak rack that can be taken out of doors in fine weather and thus afford thoro airing of the small garments.

Several written reports of students showed the method of teaching morals, based in observation of the play of the children. For instance, a student would note that children call Henry "a girl" because he carried some flowers, and then would state the measures undertaken to correct the fault of the abused and the abuser. Again we read that Louis is greedy. But later, when he has a veal *ragout*, he is induced to serve some to a child who cries.

To pass rapidly to children in the higher classes, we were interested in reading the notes of some of the school excursions taken by boys of 15 or 16 years. Neatly and spiritedly written, the one we glanced over described a trip thru a part of the Seine country, beginning with the taking of the train and telling of scenery and castles and historical museums visited during this holiday excursion, August 7-20. It gave the name of the head master and illustrated with photographs, postcards, etc. In red ink on it were the corrections of the master. Little by little we are beginning to introduce these educational tours for the school children which have been so long tried in Germany and France. Rich and delightful memories can be made the heritage of children that will be of value all their lives.

Several countries are dealing seriously with the temperance problem, as was indicated by some of the exhibits, and altho we question if, as in one case, it is pedagogically valuable or practical to attempt to solve the problem by picturing the horrors of delirium tremens upon large, almost life-size, plates, we are nevertheless interested to see that other nations are struggling to find a way to preserve their people from the inroads of this terrible drain upon its manhood and womanhood.

A hopeful sign of the times is the present treatment of the insane as compared with that of a few years ago. New York State made clear this difference in a reproduction of two rooms, represent-

ing the cell and cage for the violent of yesterday and the attractive, homelike room of today.

Colorado had an exhibit of unique and exceptional value. She showed thru six small but exact models, the various kinds of school-houses in which her embryo citizens have been taught. We are told that so rapid has been the progress of events in the State that it is still possible to find in use types of these different school buildings. First, and lowest in the scale of school-building evolution, is the dugout. This, as its name implies, is simply a hollow dug out of the side of a hill or into the ground, if there be no elevation, and covered with a roof of earth supported upon poles. The next step was the sodhouse, a type of dwelling still in use in many of the Western States remote from other building materials. This model is copied, as are all the others, from buildings actually in existence. It is a rectangular structure, made of blocks of sod, much as bricks or stone blocks might be used. We learn that this sod of the plains is made so tough by the deep, penetrating roots that substantial blocks can be cut from it, and in time the roots, creeping deeper down from the air and light above, add still further to the strength and firmness. The buildings are warm, cosy, comfortable, with openings left for windows and doors—an advance over the dugout. The walls admit of a rough or smooth finish, which, plastered with smooth mud, will take burlap or paper for final decorative finish.

The log schoolhouse represents the next advance; the frame building succeeded, with a bell or cupola at one corner, and next the handsome one of brick, the original of which is to be seen at Colorado Springs. The East Denver High School, a splendid modern structure, is the sixth that ends this strange, eventful history to date—a brief history of not more than forty years, showing marvelous strides in matters educational. When growth is so rapid it is, perhaps, not to be wondered at that terrible convulsions, such as that of the recent strike in the mines, with the accompanying injustice on both sides, mark the desperate attempt to gain an equilibrium. Education and training upon kindergarten lines must be the solution of such vexed questions.

Colorado furnished a charming souvenir in the shape of attractive cards, upon each one of which the school children of the State had each mounted a native wildflower.

A marked feature of the educational exhibits was the evident attention given to manual training. Here again we find an interesting point of comparison between this exposition and that of 1876. It was the Russian exhibit at the Centennial which gave the impulse to the manual training idea in the United States, tho we have followed it out in ways original to our own needs and ideals. And we find now that Russia is intensely interested, as are other Old World peoples, in studying our system, as we are in studying theirs.

Away from the Educational building proper is the vast extent of territory adorned with beautiful structures, trees, vines and shrubbery and statues of wonderful power and beauty. The view from Festival hall, especially in the late afternoon, with the music of the Cascades in one's ears, is a sight long to be cherished. The figures symbolic of the original States comprising the Louisiana purchase were each one a glory and an inspiration, recalling the ideal womanhood called for by Whitman in his "Democratic Vistas."

Many of the State buildings, as well as some of the foregoing ones, were modeled after historic structures. Such was the German building, copied from the Charlottenburg Castle; the French building, a reproduction of the Le Grand Trainon at Versailles, etc.

Brussels will forever now be associated in the writer's mind as the home of international congresses. The lower part of the façade of the Belgium building was decorated with beautiful pictures, views of the city, which are later to be part of some permanent structure, and the panels between bore the names and dates of various important meetings. Among these were noted: International Congress of Railways, 1888; of Sugar, 1903; of Hygiene, 1854; of Laws of War, 1874; of Charities, 1856; the African Association was here organized in 1885; the international office for abolishing the slave trade, in 1889; for the regulating the sale of spirits in Africa, 1889. In 1874 a congress in Brussels to formulate what shall be the rules governing war, and 1904 a gathering in America of the world's most advanced and Christian thinkers to discuss the *abolition* of war. The world is moving, if slowly, and doubtless man will learn in time how to better employ the fighting instinct than in the destruction of life and its best fruits; doubtless he will learn some more rational method of solving the question of overpopulation than by resorting to the savagery of war. Expositions like that of today are the forerunners of better times to come.

FLUFFY.

TANTE HEDE.

Willie's mother, who was a widow, worked very hard all day, but found it very difficult to earn enough to keep herself and her boy.

Willie had no toys or other nice things, but he did not need any, as he had a dear little pussy cat whom he loved very much. Her name was Fluffy. She was a little gray kitten that looked just like a ball of fine gray silk.

Fluffy, Willie and his mother lived very happily together, even tho there was often hardly enough for either to eat.

But one day wee Willie awoke with a very funny feeling in his head, and when he wanted to get out of his bed he found he could not; all he could do was to call with feeble voice for his mother.

The poor mother saw at once that Willie was ill, and she told him to lie down quietly, as she had to go for the doctor.

The doctor, a very pleasant man, came, looked at Willie and wrote something on a paper, which he gave to Willie's mother, saying, "I will come in again."

Willie's mother was so upset that she sat down and wept bitterly. Fluffy, who had been running from one to the other, now sat down on Willie's pillow and rubbed her head softly against his cheek, as if she wanted to say, "I am very sorry for you."

Willie was ill for several days and his mother had to stay at home to nurse him. When at last he was up again she worked all the harder, as the money she had put by was all gone, and in a few days she would have to pay her rent. The day before she had to pay the rent she counted her money and found there was still some wanted. Where could she get it?

Willie said: "Don't worry, dear mother, I am sure you worked too hard already, and when the man comes for the money I will ask him if he would mind letting you off the missing amount, as it is not much."

"I wish he would," his mother replied. "but am afraid he will not do it."

The next day, when the widow was out at work, the man came for the money. Willie gave him all he had and said: "I was ill

and mother could not work as much as usual, so you can not get more this time."

"Oh, indeed!" the man replied, somewhat roughly. "I want two shillings more, I tell you. I suspect you have them, but will not give them."

"I have nothing," Willie said, with a sob. "Nothing except my Fluffy!"

The man looked down at her and seemed to like her. Then he picked her up and said, "Very well, I will take her instead," put her in his pocket and turned away. Willie stood there, pale, with open mouth and tears in his eyes. Fluffy, his only and beloved treasure, gone, and, as he feared, in the hands of a rather unkind man! Poor Fluffy!

That evening, when his mother came home, he ran to meet her, as usual, but not with a happy, bright smile did he greet her. He clasped his arms around her neck and cried bitterly. The poor woman could not understand at first, as the only word Willie kept repeating was "Fluffy." But soon she made him sit on her lap and tell her all about Fluffy. When he had finished she could not help crying, too, as she was fond of Fluffy, but mainly because she was so sorry for her dear boy. "In a few days," she said, "I shall have enough money to bring the two shillings to Mr. R., and he will give me Fluffy back, so do not cry, dear, but go to bed now."

* * * * *

And what did Fluffy do? At first she began to mew and tried to get out, but as she could not she curled herself up and made herself as comfy as possible in a big pocket. When the man came home he took her out and put her on the floor. Pussy, seeing some milk in a saucer, ran toward it and drank it. Then she ran about the rooms and hid under the sofa, watching for an opportunity to slip away. But it did not seem to come! After a long time a servant picked her up and took her in the kitchen, where she should sleep. But sleep would not come easily to poor Fluffy, who was homesick for kind little Willie. So she ran about in the kitchen till she was quite tired out and mewed herself to sleep.

She must have slept a long time, for when she awoke it was quite light in the kitchen, and the servant who had taken her there was working about. Fluffy ran up to her mewling. The girl stroked

her and gave her some milk. Fluffy then lay down again, pretending to sleep, but only watching if she could not escape. As often as the girl went out she tried to run too, but the servant watched her and pushed her back. At last the servant was having a long chat with a man, who had come on a cart. Fluffy could steal away, and, once out of the house, she ran as quickly as her little feet would carry her. If she could only find her way! As she had been in the man's pocket she could not see which roads he took, and now she had to find her way as best she could. There were also so many people about, and, worst of all, so many dogs, her greatest enemies. But she did not waste any time, but ran along as fast as she could, always taking the nearest road.

Poor little Willie was still very miserable. He could not help thinking about his dear Fluffy and what had become of her. Would his mother soon have the two shillings to pay, that Fluffy might come back?

"Mew!" Scratch, scratch! "Mew!" What is this? Willie rushed to the door. What did he see? A little wornout, frightened gray kitten went past him and right into the room!

Half crying, half laughing, he picked her up and hugged and kissed her. It really was his dear Fluffy! He took her to the fire and warmed and petted her and gave her some milk, which he had left.

When his mother came home in the evening she found the two playing together as if they had never been parted.

She went the next day to Mr. R.'s house and paid him the money and told him that Fluffy had come back.

After this Fluffy, Willie and his mother lived happily together for many a year.

CLEANING HOUSE.

Dolly's clothes are on the line,
Dolly's dishes fairly shine;
Dolly's home is swept all through,
Chairs and tables look like new.
Dolly's little mother, May,
Has been cleaning house to-day.

—E. E. Hewitt, in *Sunbeam*.

PROGRAM FOR OCTOBER.

GENERAL SUBJECT: Child's interest in Home and Family Life.

SPECIAL POINT OF DEPARTURE: Child's Interest in Mother's Work and In His Own House.

First week—Special Subject—Mother's Daily Care.

OCTOBER 3. Morning Circle. "Mother takes care of us." Shows how mother puts us to sleep. Play mother rock little one to sleep. Make play bed on pillow, tuck little one up. Others go to sleep. Mother wake up children by calling, knocking, etc. Get children ready for school. "Good bye."

Gift Play. Little ones. First gift ball. Second gift sphere. Free play with each separately, then both together. Oldest ones: Fourth gift. Free play.

Occupation. Little ones: Clay. Free play. Oldest: Paper cutting. Free cutting.

OCTOBER 4. Morning Circle. Playing "grown-ups." Dress little child as mother, play putting Rosie to bed, wake up and get her ready for school. Other children play mother with their small dolls, rocking to sleep, wake up, dress. All bring their little children to school.

Gift Plays. Little ones: First gift ball. Second gift sphere. Play "Here's a little kitty—pony, going round and round." E. Smith. Oldest ones: Fourth gift. Imitative series play "In Mother's Kitchen." Kindergarten make form say. "In Mother's Kitchen is—a"—child guess. Cover. Child imitate form from memory—change—cover—child imitate, etc.

Occupations. Little ones: Clay. Free play. Oldest ones: Paper cutting. Fringe a mat for mother large piece of manilla paper.

OCTOBER 5. Morning Circle. "This is the way we wash our clothes. Children's tubs and wash boards, baby clothes, soap. Children wash the clothes, wring out, rinse; hang out to dry.

Gift play. Little ones: First gift ball. Second gift sphere. Repeat play of yesterday. Oldest ones: Fourth gift. Imitative series play. "In mother's kitchen—is—a"—let child make form, others imitate. Next child tell "In my," etc. Children imitate and continue.

Occupation. Little ones: Clay. Make pat-a-cake, pounding clay. Oldest ones: Paper cutting. Make paper for mother's shelves, cut out scallopes or points on paper's edge.

* We would call to the attention of practicing kindergartners the specially valuable features of the current program. It will be noticed that the subject matter appeals to the natural and permanent interests of little children; the work and play are extremely simple, but so arranged as to be progressively difficult and logically developed. One step follows another in a way that the strictly natural is psychological and hence never unchildlike; there is a great deal of repetition and enough variety to maintain interest without so much as to be either confusing or scattering; in the simple, natural plays and occupations the child's self-activity is continually in play, yet with no undue forcing of the infant mind or straining after a mental or spiritual development that should be demanded of the adult mind only. It is not to be expected that any kindergartner will follow this program to the letter; we do hope it may prove suggestive and helpful to those who may for the first time be struggling with the perplexities incident to program making.

OCTOBER 6. Morning Circle. "This is washing day." Again wash clothes. Kindergarten towels, dusters, etc. Sprinkle dry clothes for ironing. Draw pictures on blackboard of clothes line with things hanging on it. Children find things you have drawn, tell name.

Gift Play. Little ones. First gift ball. Second gift sphere. Race with balls—kitty and pony—which goes faster? Rhythmic play with balls.

Occupation. Little ones. Clay—"pat-a-cake." Oldest ones. Paper cutting. Suggested—Free. "Mother's wash tub and wash board, clothes line."

OCTOBER 7. Morning Circle. "This is the way we wash our clothes." Children show how mother washes. Dramatize the real experience of day before. Make tub of two children joining hands. Wash imaginary clothes, etc. Children draw on blackboard for others to guess, tubs, etc.

Gift Play. Little ones. First gift ball. Second gift sphere. Sense game—"Which is it? Blind eyes. Knock on table with hard or soft ball. Child tell which it is, feel, etc. Oldest ones. Fourth gift. Suggested series play. Each child make something they saw coming to school. Kindergarten guess. Change first to second form, guess; second to third form, guess.

Occupation. Little ones. Clay—pat-a-cake. Oldest ones. Paper cutting. Suggested, free—"Clothes on line," etc.

OCTOBER 3-10. Domestic Periods. Little ones. "Playing mother." Dressing up as mother, care for dollies, washing, dressing, lullaby, etc.; dusting. Oldest ones. "Playing grownups." Dressing up, care for dollies, and younger children, washing hands, etc.; taking to school. Watering flowers or growing plants.

Songs. "Loving Mother, Kind and True." Patty Hill. "How Are Children Awakened?" Patty Hill. "Washing Day." Poullsson. Holiday Songs.

Rhythm. "I wish, dear little playmate." Patty Hill. Skipping in line about room. Will-o-wisp. Swift, light running on tiptoe. Hofer II.

Games. "Winding the thread." [See "Snail" in Walker & Jenks' book.] "I went to visit a friend one day." [Washing and playing.] Holiday Songs. Poullsson. Ball games. Throwing colored balls in ring. One, two, three, throw! All together! Find your own ball!

Stories. "The Three Bears." Old Folk Tale. "Each mother loves her own the best." Adapted from song in Patty Hill.

Pictures. "The First Step." "Millet." Mother Play. "The Family."

Second week—Special subject:—"Mother Does so Many Things!"

OCTOBER 10. Morning Circle. "This is the way we iron the clothes." Children get ready to come to school. Sprinkle clothes. Let children iron the clothes with little irons.

Gift Play. Little ones. First gift. Balls in a ring. Primary colors. One child blind eyes, other take ball. Child tell which color is gone. Oldest ones. Fourth gift—Imitative series play. Child shut eyes. Kindergarten make forms; children guess what. Cover, imitation by children, change, etc.

Occupation. Little ones. Clay—Pat-a-cake. Make long rolls of clay; "snakes" the children call them. Oldest ones. Paper cutting—Cut long strips of paper for railroad tracks, lay afterwards and play.

OCTOBER 11. Morning Circle. "Clean Clothes." Finish ironing clothes. Draw pictures on blackboard of clothes, board, iron, etc. Let children guess. Children draw, you guess. Dramatize ironing without using implements. Dress Rosie in clean clothes, take to school.

Gift Plays. Little ones. First gift—Repetition of yesterday's play. Second gift sphere and cube. Show children ball, sphere and cube. Let them feel and look, shut eyes, guess by feeling—"which"? Oldest ones. Fourth gift—Suggested—Series play. "In mother's bedroom is something big, soft, with pillows, where mother and baby sleep." Show with blocks what it is, etc.

Occupation. Little ones. Clay—Pat-a-cake and rolling again. Oldest ones. Paper cutting—Cutting on outline, baby's clothes, washboard, etc.

OCTOBER 12. Morning Circle. "This is how we mend our clothes." Have large mending basket. Let children see it. Tell what for. Show sewing implements, needles, thread, pincushion, etc. Show material for kindergarten dusters, handkerchiefs, sheets for Rosie's bed, "patch work quilt." Show how to thread big needle, and how it goes in and out of cloth.

Gift Play. Little ones. First gift—Imitative—Primary colors in ring. Roll sphere; hit ball; tell color hit. Second gift—Sphere and cube. "Down Hill." Roll sphere, cube and ball; which goes faster? slides best; turns somersaults. Oldest ones. Fourth gift—Suggested series play. "In the kindergarten is something in which we put great sticks of wood and light with a match; it is so warm, so bright." Show with blocks, etc.

Occupation. Little ones. Clay—Make big pat-a-cake. Roll candles, and put on birthday cake. Make bracelets from long rolls. Oldest ones. Paper Cutting—Cut from outline baby clothes, sheets and handkerchiefs, squares and oblongs.

OCTOBER 13. Morning Circle. "This is the way mother sews. Children show how mother sews. Draw pictures of things which mother sews." Guess. Children draw pictures of scissors, needles, etc. Small groups—(1) Give cloth, needle threaded. Show how mother sews. (2) Scissors, cloth. How mother cuts. (3) Play with buttons and empty spools.

Gift Play. Little ones. First gift—Repeat color play of yesterday. Second gift sphere and cube. "I can do something you can't do." Ball hops, runs, dances, etc., without noise. Sphere runs fastest; stands on one foot; corner turns somersault, etc. Oldest ones. Fourth gift—Dictated series play. Make big closet in kindergarten; change to cube again; two little closets to cube again; piano, cube.

Occupation. Little ones. Clay—Make chains, joining long rolls in rings together. Oldest ones. Paper cutting—Suggestive free—cut things which mamma sews, or sews with.

OCTOBER 14. Morning Circle. "How mother cleans." Show how mother sweeps, with tiny brooms. Dusts, dust cloths. Scrubs floor, use real scrubbing brush. Draw on blackboard the implements.

Gift Play. Little ones. First gift—Free play—rhythmic toss, catch, etc. Second gift—Sphere and cube—ball. Down Hill, or "I can do something," etc. Oldest ones. Fourth gift—Suggested series play. Children make things which mother sweeps and scrubs; floors, windows, etc.; dusts, chairs, etc.—for you to guess.

Occupation. Little ones. Clay—Free play. Oldest ones. Paper cutting—Suggested and free. Cut mother's dusters, broom, scrubbing brush.

OCTOBER 10-17. Domestic Periods. Little ones. "Rub-a-dub-dub." Washing clothes. Playing house. Care of dollies. Oldest ones. Ironing clothes; dusting; care of plants.

Songs. Finger play, "This is the Mother." Mother Play Songs. Blow. "Good Morning, Glorious Sun." Gaynor. "Little Mother." Cowen.

Rhythm. Rhythmic movement in waltz time—free interpretation—Von Weber. Hofer, Book II. Bouncing ball in time to 4/4 rhythm.

Games. Mulberry Bush. Hofer. Children's Singing Games. I went to visit a friend. Poullson. [Ironing, sweeping, etc.] Ball game—Throwing colored balls into basket. One, two, three throw red, together, blue, yellow. "When We're Playing Together." Walker & Jenks.

Stories. "Snow White." Adapt from Grimm (first part only). Snow White and the dwarfs; leave out all but keeping house idea. "The Wise Woman and the Lazy Princess." Adapted from "A Double Story." By George MacDonald.

Pictures. Mother Play. The Family. Interior of Convent Kitchen. Murillo. I do not know the real name of this picture showing angels at work; original is in the Louvre.

OCTOBER 17-24. Special Subject: "Our House."

OCTOBER 17. Morning Circle. "Playing House." Different groups play "family"; live in different parts of kindergarten. Do whatever play-house may suggest to children: "tea-party," washing, etc.

Gift Work. Little ones. Second gift—(1) Sphere alone. "Roll over, come back." (2) Cube alone. (a) big stone, "jump over finger men." (b) house; knock at front door and back; stand on roof. (3) Sphere and cube together. (a) cube stone, sphere boy; jump over. (b) cube house, sphere, kitty, running round and round; up on roof. Oldest ones. Third gift—Suggested series play. "Doll houses." Make as many little doll houses as you can in a row. Make houses on two sides of street, with road between and trolley tracks. Make one big house of all blocks.

Occupations. Little ones. Clay. Make chains. Oldest ones. Constructive work; hammering. Give each child a thick piece of board, hammer and nails. See he uses hammer with care and gives direct blow on nail. Skill in use of tools.

OCTOBER 18. Morning Circle. Going visiting—Play house again—Visit; one family come to see another. Little mother bring Rosie to door and ring bell. One little girl; another little girl, etc. Father coming and going.

Gift Play. Little ones. Second gift. (1) Sphere alone—play, "over and back," rolling to opposite neighbor and return. (2) Cube alone. (a) sled, with string, to pull; dolls ride. (b) trunk turn over and over. (c) boy slide on ice. (3) Together sphere and cube. "What can you do?" I can slide, turn somersaults; I can hop, run, etc. Oldest ones. Third gift—Suggested series play. "Houses." Make houses of yesterday in a row. Two rows on each side of the street. Make four houses on one side of street; two rows with road between; two tall houses, one each side of street; one tall building—cube again.

Occupation. Little ones. Clay—Give rolling pins. Children roll clay as mother does dough for cookies. Oldest ones. Construction—Hammering. Repetition of yesterday's work. Skill in use of tools.

OCTOBER 19. Morning Circle. "Little Builders." Let children make houses in any way which suggests itself. Tents, with shawls thrown over chairs. Houses in sand (caves). Blackboard—make Rosie's house with Hennessy Blocks.

Gift Play. Little ones. Second gift. (1) Sphere and ten pins. (2) Sphere and cube together. (a) Hit cube with sphere. (b) Which is it? Sense game—blind eyes; tell by feeling, rolling or sliding. Oldest ones. Fourth gift—Imitative—Free series play. One child make house, others imitate, etc. Each make his own house, play go visiting.

Occupation. Little ones. Clay—"Making cookies"—rolling pins and tin covers to cut out with. Oldest ones. Construction. Continue hammering with some, others have turns, in sawing with little saw.

OCTOBER 20. Morning Circle. "Inside our house. Let the children make the different rooms in the house, using large things to do it with. Kindergarten chairs to divide one room from another. Use dolls' play-things to furnish rooms.

Gift Play. Little ones. Second gift—Cylinder alone—Free and suggested and play. What is it like Mother's rolling pin barrel. (2) "Down the Hill"—how it goes. Oldest ones. Fourth gift—Suggested series play. (1) Make two houses, one on each side of street; (2) one house high as you can; (3) one as long and low as you can—free building.

Occupations. Little ones. Clay—Making pies and cookies. Oldest ones. Construction—Hammering two pieces of wood together to make chair, sawing continued.

OCTOBER 21. Morning Circle. Inside our house again. Let children show inside of our house again. Make different rooms—use Hennessy blocks for divisions. Put furniture in various rooms, made of blocks. Make kitchen and bed room in this work, or only one; if children can do only simplest work.

Gifts. Little ones. Second gift—Cylinder—Free play. Sphere cube, cylinder together. "Do as I do." Follow the leader. Sphere, cube, etc. Oldest ones. Third and fourth gifts—Free building.

Occupation. Little ones. Clay—Free work. Oldest ones. Construction—Hammering. Making chairs; sawing. Plane for children if there is time.

OCTOBER 17-24. Domestic Periods. Little ones. Ironing; care of plants; playing with dolls. Oldest ones. Dusting; scrubbing closet floors, wash blackboard, etc., windows.

Songs. "The Greeting." Mother Play Songs. Blow. "We Love to Go a Roaming." Chorus of Wandering Song. Mother Play Songs. Blow.

Rhythm. "Happy Wanderer." Jensen. "Walking movement—free interpretation. Hofer II. Slow stately walk in waltz time. Von Weber Hofer II. Tossing ball in 4/4 rhythm.

Games. Visiting Game—"We go across the street." The visit. Mother Play songs. Blow. "Little Travellers." Poullson. Holiday Book. Ball game—Red, blue, yellow in ring. Blindfold, guess what color gone.

Stories. The Three Pigs. Old Folk Story. Household Tales. The Little Red Hen. Old Folk Story. Household Tales.

Pictures. Mother Play—"The Greeting."

OCTOBER 24-31. Special Subject: The Carpenter.

OCTOBER 24. Morning Circle. "The Carpenter's Tools." Have carpenter's tools, saw, hammer, etc. Let children show how carpenter uses tools. Draw big picture of "our house" on blackboard.

Gift Play. Little ones. Second gift—All forms without box—Imitative. "What do you see—spinning forms on axes. Oldest ones. Third and fourth gifts—Suggested sequence play. "Coming to Kindergarten." Make child's home, the walk, the kindergarten.

Occupation. Little ones. Clay—"Here's a ball for baby!" Oldest ones. Construction—"The doll house!" A surprise for kindergarten. Big dry goods box, with peaked roof. Mark window. Some saw the windows, others sandpaper outside smooth.

OCTOBER 25. Morning Circle. "Busy is the Carpenter." A visit to the carpenter shop. Go all together if possible; if not, one group go now and others during day. Repeat yesterday's work.

Gift Play. Little ones. Second gift—Imitative play. All forms with box; erect supports. Spinning and swinging of forms, one at a time. Oldest ones. Third and fourth—Suggested, free if they have seen the shop. Make the carpenter's shop, if not make mother's big kitchen and the things in it.

Occupation. Little ones. Clay—Making balls. Oldest. Construction—The doll house continued. Sandpaper, saw windows, shingle roof with thin oblong pieces of wood or cardboard.

OCTOBER 26. Morning Circle. "Busy is the Carpenter." Children find tools carpenter used. Draw on blackboard things you saw; ask the children to find them for you. Children show with tools what carpenter did. Let children play with shavings and sawdust.

Gifts. Little ones. Second gift—Complete in box. "Guess what I have." Mystery in opening. Take forms out very secretly. Children guess by feeling. See if he has another like it in his box, etc. Spinning again. Oldest ones. Fourth gift—Suggested; sequence. "In the carpenter's shop." (1) The shop. (2) Things in the shop; pile of lumber; long board to be sawed; tool chest; long work bench.

Occupation. Little ones. Clay—Make a log house of rolled strips of clay. Children roll strips, kindergarteners put together. Oldest ones. Construction—Doll house continued.

OCTOBER 27. Morning Circle. "Busy Carpenter." Children dramatize activities of carpenter without tools, others guess. Build houses of Hennessy Blocks.

Gift Plays. Little ones. First gift. Repetition of rhythm and color plays. Oldest ones. Go to carpenter's shop again.

Occupation. Little ones. Visit to carpenter's shop. Oldest ones. Construction—Continue work on house.

OCTOBER 28. Morning Circle. "We Have a Secret." Oldest tell others of their surprise! Little ones guess. Have house in circle all covered up. Show and tell what they have done to Rosie's house.

Gift Plays. Little ones. First gift—Imitative. My ball I love to toss, roll, etc., you! "Little ball hop" as many times as kindergartner counts. "Who has gone from ring?" with green, violet, orange balls. Oldest ones. Third and fourth gifts—Suggested; sequence play. "In the carpenter's shop." The shop, the piles of lumber, the long boards, the tool chest, long bench.

Occupation. Little ones. Clay—Log house again. Oldest ones. Constructive work on doll house.

OCTOBER 24-31. Domestic Periods. Little ones. Hammering, nails and hammer; dusting; care of plants. Oldest ones. Sweeping. The sewing basket; making kindergarten dusters, etc.

Songs. "The Brown Birds Are Flying." E. Smith. "All Things Bright and Beautiful." Patty Hill. "Busy is the Carpenter." Mother Play Songs. Blow.

Rhythm. "Flying movement of birds." Waltz. Venetian is a good one for this Irish jig. Free interpretation. Hofer II. Just as free and jolly as possible. Carpenter theme. Hofer II.

Games. "Little Playmate, Walk With Me." Hofer. Games. Sense game—Sister, Who Knocks?

Stories. "The House That Jack Built."

Pictures. Mother Play—The Carpenter. Cathedral. Salisbury, Cologne, Milan, etc. Castle. Windsor or Conway.

A GROUP OF VACATION FANCIES.

LILLIAN LATHROP.

QUERIES—IF?

If our dream world
Were the real world,
And the truth of things that seem
Were the life of the things we dream,
Would our hearts be light
And the way made bright
With Heart o' Love's sweet gleam?

If our shadow time
Were the sunshine time,
And our night the noontide day
And November always May,
Would our hearts be aglow
With joy's overflow
And the old world laugh away?

If our grown-up life
Were childhood's life,
And our work were always play,
Our "make believe" true away,
Would our life be glad,
Hearts nevermore sad
And Love bide fore'er and a day?

THE CHILD AND THE PINE.

Your song is a sigh,
Pine tree.
It is like a cry,
Pine tree.
You are sad,
Pine tree.
I am glad,
Pine tree.

If your sigh were a song,
Pine tree.
The ages long,
Pine tree.
Would you be glad,
Pine tree.
When I am sad,
Pine tree?

Oh! the sly breeze
 Dimples the grasses.
Does he hear their soft laugh
 As he passes?
Laughter that quivers
 With secrets untold,
Laughter that ripples
 With joys manifold!
Laughter that dimples
 With fun of the fays,
Laughter that ripples
 With song of the days,
When each feathery grass
Was a wee little lass,
 Straight from Fairyland ways!

O! the sly breeze
 Bends the green grasses!
Does he hear their low sigh
 As he passes?
Sighing that shivers
 In sorrowing dream,
Sighing that trembles
 With memories gleam.
Sighing that murmurs
 The fate of the fays,
Sighing that whispers
 The myth of the days,
When each little lass,
 Changed to feathery grass,
To follow the elves
 From Wonderland ways.

O! the sly breeze
 Plays with the grasses!
Does he hear their sweet song
 As he passes?
Singing that wanders
 In will-o'-wisp land,
Singing that loiters
 With love hand in hand.
Singing that lingers

With elfins and fays,
Singing that wonders
Of far-away days,
When each tiny elf,
All his own little self,
Will find the wee lass
In the feathery grass
And hie then with her
Into Wonderland ways.



A Flower Holder made from Tilo Matting.

BOOKS OF VALUE TO KINDERGARTNERS

The Psychology of Child Development, by Irving King. Introduction by John Dewey. A contribution to child-study from a standpoint that will render psychology of genuine practical value to the teacher. The keynote to Dr. King's thought is found in the statement: "The attempt to study isolated elements of the child's life is radically unscientific; we must have as nearly as possible the complete setting of an act before we are entitled to say what it is or what it means." In other words, the study is made from the standpoint of function, of activities in relation to the entire mental process of which they are a part rather than from the basis of isolated "powers" or isolated "interests." What he says about consciousness leads to conclusions as follows: The infant does not have separate sensations of taste, touch, sight, etc., nor are emotion, cognition or volition separate processes. The same sensations "as far as they exist are in the same experience, but without a unitary reference. We can think of them as contributing only in a general way toward a vague indefinite consciousness—a consciousness in which neither sight, touch, taste nor hearing exists as we know them, but only as the undefined elements of a general consciousness. Out of this undefined consciousness the special senses arise, or are differentiated. The point to be emphasized is that there must be a unified consciousness from the first, even tho it be a vague one. It is true the same object may be different for the various senses, but the consciousness is still unitary if it exists at all. Consciousness arises from impulse as a basis. Dr. King differs from Preyer in thinking that the higher functional activities are not formed by the breaking up of the primitive reflexes, but rather that the reflexes develop from the voluntary movements being gradually handed over to the control of the lower centers. When in its first aimless, unco-ordinated movements an object is perhaps struck consciousness arises not of the thing touched, but of movement and not of movement in general, but of a particular movement, of movement checked. And, little by little, the child reaches out for more and more stimuli that will add to his experience and enlarge his life." "Every stimulus is a suggestion to activity." What is said of the adult consciousness follows this same thought and is of great suggestiveness.

"We can judge of the consciousness of the child only from what we know of the characteristics of consciousness in general. We know that it is more intense in the midst of obstacles, when new lines of action must be sought out and adjusted to meet the difficulties. As long as our activity goes on without break, reflexly or habitually, we are not at all or only vaguely conscious of it. It is only as the reflex or habitual activity proves insufficient to meet the situations we are in that we become conscious of it and begin actively to examine our conditions to find out how to adjust our activity so that we can proceed. It seems from this that we may safely say that our moments of intense consciousness are strictly functional, arising in the reorganization of activity for new ends."

It is interesting in this connection to recall that Froebel's first Mother-Play is the play with the limbs in which the mother instinctively offers this stimulus of resistance to the baby feet. It is a long leap from this to the cry of the master poet—

"Then welcome each rebuff
Which makes this smooth world rough."

But in outreaching of infant and poet we see that "life more abundant," which all are seeking, is one with a higher consciousness, of which the overcoming of obstacles, external or internal, forms a large part. We see also why activities cease to be truly educational as soon as they become habitual and why child-labor is a crime against both child and society, because it is a blow aimed at life conscious. The indefinite, vague consciousness of the child grows more defined with each new experience until a division of labor occurs as a necessity of this continuing differentiation. Dr. King brings new light to bear upon inhibition and imitation (he takes exception to Baldwin in many points), since here as with all the activities he looks at them from the child's point of view rather than the adult's. Imitation is never mere copying from the child's thought; it is an attempt to add a new experience to the old; not a mere reproduction as it seems to the grown person. In the chapter on interests, the writer is, we find, at variance with Herbart and criticises also the recapitulation theory in so far as it seems to ignore the part that successive steps mean to the child in his own individual experience distinct from that that the same steps meant to the progress of the race; Dr. King weighs them all with reference to present function not prehistoric significance. The chapters on moral ideas of childhood and on adolescence will be helpful to teachers and parents and there is an extended bibliography of Children's Interests and also suggestive comparison between different methods of child-study. The book enables us to see, as the author says in his concluding paragraph, that "each period (of the child life) has its peculiar problems of adjustment; and the influences that are most helpful or the most educative to the child are those that help him define himself with reference to the problems of his various periods of growth." University of Chicago Press. \$1.00 net.

Suggestions in Handwork, by Wilhelmina Seegmiller. Miss Seegmiller is director of art instruction in the public schools of Indianapolis. In her efforts to develop art expression with the industrial training of the children under her care she did not find the materials at hand to be sufficient for her purposes and accordingly set to work to find or devise something that would serve her ends better. This book describes the new material, giving full instructions for the various ways in which it may be used. The mats of **Bogus-paper** will be found to offer several advantages over those already in the market. The paper is of a texture that does not tear readily, being both tough and flexible, hence requires no needle, and does not soil easily. On one side are ruled lines so that

the older children can cut the warp strips of such width as is desired, thus helping to in part prepare the material. Provision is also made for ruling on the part of the still older workers. The colors are gray, pink, blue and yellow. The pinks and blues we did not find specially attractive, having little strength or character such as is desirable in material for the young children. But it is to be remembered also that these mats are not planned for the very young children. If both warp and weft are of the same neutral tone, a beautiful opportunity is offered for invention in design, as either water color, crayon or pencil can be used with charming effect upon this rough textured paper. The mats can be used in the construction of various articles for gifts at festival times. The tito matting is a soft, pliable material, made in Japan of shavings of the fir tree. It is a fascinating material that lends itself to a remarkable variety of beautiful and useful forms. Its reign will assuredly not be limited to the school room, but will make a strong appeal to all women who love to use their hands in the making of articles useful and pretty. It can be decorated by stitching in various designs with raffia or by spotting with water color, or coloring with dyes. Part III describes that Educational Art Text Sheets. These are beautiful texts from four well known authors, some with and some without border decoration. With the help of Alphabet Sheets, containing standard types in capitals and small letters, the child can, if little advanced in such work, simply add his touch by illuminating the sheet as it stands, or, if more skillful and creative, can make his own border decoration as well. The little manual tells of the discoveries made by a group of eager students who experimented with native weeds and other plants in the search for natural dyes. It contains many illustrations which elucidate the processes and show the many attractive results. Published by Atkinson, Mentzer & Grover. 50c.

Shadow Cuttings, for the Kindergarten and Primary School. Designed by Amanda R. Whaley. There are six of these silhouette models, representing, respectively, Ding-dong Bell, Little Red Riding Hood, Mother Goose, with her broomstick flying thru space upon the goose; a See-Saw, House that Jack Built, and Bow-wow-wow. These are cut out of stiff cardboard of blue, red, or yellow, such that the child can draw around it, and then fill in with color, or, if able to use the scissors, can then cut the picture out of the black sheets provided and mount it upon the accompanying white cards. They suggest a pleasing home occupation as well as one for school, and since little children learn largely thru imitation, will help to the freehand cutting that comes later. Sold by Thomas Charles, Chicago.

Miss Anderson prints a new edition of her Kindergarten Annual, this time in three volumes. It gives a complete list of the names and addresses of the acting kindergartners in the United States, its possessions and Canada, and a list of the city and State normal schools containing training kindergarten departments or model kindergartens. There is also a very readable article, telling in a breezy manner how to

most profitably spend a week at the Fair, as well as a brief and interesting sketch of some of the more striking educational exhibits and of the opening of the Model Playground, when children of all nations were gathered together to enjoy its possibilities and each, still in the garden of innocence, could gaze at or play happily with another from a far distant clime and not stopping to question:

Little Indian, Sioux or Crow,
 Little frosty Esquimo,
 Little Turk or Japanee,
 Oh, don't you wish that you were me?

Numerous illustrations of the buildings and the statuary of the Fair also help to make this an interesting little set of pamphlets which the kindergartner, as does the editor, will be glad to refer to frequently. Kindergartners visiting strange cities and wishing to make the most of opportunities for seeing local kindergartens will also find them of value.

October 30 and 31 of last year was held a National Conference on Secondary Education, of which we had given previous notice. That conference was in every way a success. Given under the auspices of the Northwestern University at Evanston, Ill., in celebration of the thirty years' service of President Fisk, of the academy of the university, twenty-five different States deemed the occasion one of sufficient importance to send delegates. For the outsider, as for the fortunate ones of the alumni who returned to visit their alma mater, it was found to more than keep its promises. The stenographic reports of the proceedings have been published in a book of 256 pages. It includes the following subjects, discussed by prominent principals, headmasters and professors from public, private and mission schools of the secondary grades:

1. "What Is the Place and Function of the Endowed Academy or of the Private High School for Boys and Girls in Our Present System of Education?"
2. "What Is the True Function of the Public High School?"
3. "What Is the Effect of the System of Accrediting Schools by the Universities Upon the High School and Its Development?"
4. "What May the Public High Schools Do for the Moral and Religious Training of Its Pupils?"
5. "Some Serious Defects in Our High School System."
6. (a) "Are There Too Many Women Teachers in the Schools?"
 (b) "How May We Counteract the Growing Encroachment of Social Life Upon Serious Study?" (c) "How Shall We Remedy the Tendency to Imitate Questionable Features of College Life, Such as Fraternities, Excessive Development of Competitive Sports, etc., etc.?"
7. Addresses by Congressman Boutelle upon "The American High School as the Training Place for Citizenship," and by Professor Fisk on "Where to Place the Emphasis in Secondary Education."

Every topic is of importance to progressive teachers of secondary schools in this transition period, and we hope the book will be widely read. The edition is a limited one and should certainly be in the libraries of all secondary schools, and of training schools as well, where students should be in touch with the vital questions of their time.

Chautauqua, N. Y., is a meeting of the ways—social, intellectual and spiritual. Here is education for eye, ear, hand, voice; cultivation of body, mind and spirit.

For several years this grove beside the lake has proved an inspirational center to many kindergartners and the season just closed has been of exceptional interest and value.

The regular study courses were supplemented and enriched by many opportunities, musical, social and pedagogical. Among others to whom Chautauqua kindergartners and others owe much of the help and inspiration which the summer afforded were the following:

Mr. Edward Howard Griggs in his Browning and Goethe courses, his lectures on moral leaders and his two exceptionally helpful addresses on "The New Social Ideal" and "Culture Thru the Vocation." Mr. James Hughes in his courses on "The Development of Selfhood in the Child" and "Philosophy of the New Training"; also in his public lectures on educational themes; one of the most interesting of these lectures was given at Kellogg Hall on the subject "Why I Believe in the Kindergarten." Secretary Taft lectured on the educational situation and the great auditorium was filled to overflowing to listen to this man of all others who could speak with authority on "Our Duty in the Philippines."

Prof. Richard Moulton was most interesting in his literature courses—"The Moral System of Shakespeare" and "Ancient Classical Tragedies for Modern English Readers."

Dr. S. C. Schmucker was very helpful in his public lectures and in his study courses—particularly the "Nature Lovers' Course."

Prof. Hull and Miss Ada Van Stone Harris of the New York State Institute were right hand co-workers with the kindergarten staff and the co-operation of the Primary Faculty with that of the kindergarten department was a pleasant feature of the summer's work.

Several times during the season the kindergartners and primary teachers united—a hundred strong—in circle games out of doors, between seven and eight o'clock in the evening.

The regular courses for professional and preparatory students was given as outlined in the June Kindergarten Magazine.

Probably the most notable feature of these courses was the week of story telling work by Miss Marie L. Shedlock of London, England. This course included lectures on:

- (1) The art of story telling.
- (2) Elements to avoid in the subject matter of stories.
- (3) Elements to seek in the subject matter of stories.
- (4) How to tell Hans Andersen's Tales to Children.
- (5) Miscellaneous Fairy Tales.

The popularity of this course and of all Miss Shedlock's work at Chautauqua was very marked.

The Chautauqua Assembly Herald speaking of her work said:

"Miss Shedlock is a delightful story teller with nice skill in dramatic interpretation of her stories. In all the selections given, delicate shades of feeling and a fine sense of humor were artistically suggested. Her love of her work is infectious, she makes all her hearers lovers of Andersen as well."

The course in Mothers' Meetings, conducted by Miss Amalie Hofer, was largely attended by both mothers and teachers.

Miss Hofer in most interesting and helpful fashion interpreted the kindergarten and its social bearings. The mother of the Chautauqua kindergarten child who called the "Morning Circle" the "Kindergarten Civic Circle" spoke most truly. The mother and kindergartner have a common purpose and each helps and supplements the work of the other. Through years of systematic psychology study, together with daily experience with many types of child life, the kindergartner comes to know and understand the simple fundamental experiences of all children. That which is designated as patience on the part of the kindergartner is really

knowledge thru careful study and an experience at first hand of a laboratory kind in her daily contact three hours a day, nine months of the year, with every type of child life.

Under Miss Hofer's leadership study and the interchange of experience were combined and the ideal of mutual helpfulness was interpreted.

Other studies included in the professional course were Froebel Literature, with Miss Hofer; Program Work, with Miss Corey; Teachers' Meetings, Miss Batterson, and studies in creative activity and place of sequence work with Miss Cleaveland.

In the Preparatory Course there were classes in Mother Play, with Miss Hofer; Industrial Arts, with Miss Corey; Kindergarten Observation, with Miss Cleaveland; Games, with Miss Fox, and Child Study with Miss Batterson.

A center of great interest at Chautauqua was the Observation Kindergarten.

The Chautauqua Observation Kindergarten is unique. Here are fifty children from as many places, the majority of whom have never been in kindergarten before. The kindergartners are also from widely separated parts of the country. There is an observation gallery on three sides of the room in which are gathered nearly a hundred on-lookers; viz.: members of the professional or preparatory classes, mothers and fathers of the children and casual visitors.

Ninety children attended the kindergarten during the season, about twenty of them for six weeks, the others for periods varying from one to four weeks.

Miss Corey and Miss Cleaveland, both of Chicago, were directors of the kindergarten, assisted by Miss Fox, of New York; Misses Dodge and Hitchcock, of Buffalo; Miss Supplee, of Erie, Pa., and Miss Hurd, of Kenosha, Wis. To do this happy place justice one needs must have remarkable power of interpretation and description. Besides it deserves an article all by itself.

With most unusual conditions the work moved on quietly and harmoniously and unconsciously so far as the children and teachers were concerned. The little boy from Texas stood side by side with the lad from Canada and the life of happy work and play won many an hour from busy men and women who were attracted by the sounds of joyous play and singing.

More than one skeptic was converted to the kindergarten idea, and many of us who have been long in the work had our kindergarten faith renewed.

A CHAUTAUQUA VISITOR.

We have just received from the United States Bureau of Education advance sheets of a monograph upon "Vacation Schools, Playgrounds and Settlements," which is a storehouse of information and suggestion. It is written by Henry S. Curtiss, Ph.D., who had an article upon play some years ago in *The Kindergarten Magazine*. We will review this valuable contribution to educational literature later.

Miss Lucy E. Browning, who for four years has had charge of the kindergarten training department in the State Normal School at Winona, Minn., will be at home in Elgin, Ill., until after the holidays. Then she will enter Chicago University for some special work.

Something New

WE are glad to announce that we can supply the following new material for industrial work in Kindergartens and Primary Schools. This material was devised by Miss Seegmiller, Director of Art Instruction, in Indianapolis, where it has been used with remarkable success. It represents an attempt to relate Art more closely with industrial work in schools. Descriptive circulars are ready and an illustrated Manual is in preparation. Free samples of the following materials will be sent Supervisors and Principals:

- 1—The Bogus-Paper Weaving Mat.
- 2—Tilo Matting.
- 3—Educational Art-Text Sheets.
- 4—Alphabet Sheets.

If you would like to see copies of the "Art-Literature Primer" and the "Folk-Lore Primer," we shall be glad to send them on receipt of the names and addresses of *six* primary teachers (anywhere). *These books are the best salesmen we have.*

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November, 1904

Twentieth Century

Kindergarten Magazine



For Free Kindergartens, Public
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CONTENTS FOR NOVEMBER, 1904.

	Page
The Kindergarten and its Critics—Nora Atwood.....	133
Philippine Exhibit at St. Louis	142
Letters from Filipino Children.....	145
Two Letters from Germany.....	148
'One of the Finest' (St. Nicholas).....	152
New Stories for Little Children.	
The Traveling Doll (Sunday School Times).....	154
Teddy's Thanksgiving Pumpkin---B. J.....	156
Old Testament Sunday School Stories for Little Children, III—Laura	
Ella Cragin.....	159
Institute for Sunday School Workers (Report).....	167
Declaration of the N. E. A.....	170
The Place of Industries in Elementary Education—Some Reflections Suggested by a Book, a Pamphlet, and a Visit to a Factory—Bertha Johnston.....	172
Program for November—Lillian Lathrop.....	187
Books of Interest to All.....	193

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KINDERGARTEN MAGAZINE.

Vol. XVII.—NOVEMBER, 1904.—No. 3.

TWENTIETH CENTURY SERIES.

THE KINDERGARTEN AND ITS CRITICS.*

NORA ATWOOD.

Someone has said that censure is necessary in order to make definite one's ideals. Granting this to be the fact, we must admit that the ideals of the kindergarten should be rapidly approaching definiteness.

Our critics are many and various. Professors of psychology are continually holding before us mirrors in which we may see ourselves as others see us; professors of hygiene are finding us accountable for the spread of contagious diseases and the origin of nervous troubles, and even an insipient professor of pedagogy, whose feet have never crossed the threshold of a kindergarten, waives before our distracted eyes the danger flag. The aspirant for literary honors finds in us a fruitful source of wit and humor; the schoolman deems us visionary and sentimental and alas! even the student of child-study finds us wanting. And yet we live!

The kindergarten has passed beyond the nursery stage; it is no longer the petted darling of the fashionable woman. It has become a recognized part of the educational system of this country, and as such must be reckoned with. It must now stand or fall upon its own merits. It can not defend itself by quoting philosophy or by learned dissertations upon what the kindergarten does for the child, for the fact stands—the kindergarten is here and it speaks more convincingly than any of its exponents possibly can.

The kindergarten must expect criticism; it ought to be glad of criticism, and surely no right-minded kindergartner does object to fair criticism. We confess that it is somewhat disturbing to our peace of mind to be held up to ridicule and to have a foolish, sentimental girl exhibited around the world as the type of modern kindergartner. We object also to having our ideals ruthlessly crushed

*Address delivered at the American Institute of Instruction, Bethlehem, N. H., July, 1904.

out of us. A teacher of psychology said to her kindergarten class of students: "Your ideals are too high; you glorify your work too much."

God forbid that we shall ever cease to glorify our work. The curse of our present civilization is its lack of glorified work. The cry all along the educational line is for artist teachers. We can never have artist teachers save as our teachers see in their work something too of the divine.

It is very true that some of the criticisms of the kindergarten have come from persons not versed in kindergarten history and not conversant with broad or definite knowledge of kindergarten practice. A professor of hygiene sweepingly condemned the kindergarten before a class of college students for its use of small materials and fine work. This professor, had he taken the trouble to investigate, would have found in the city where he lived that large materials and large free work were taking the place of the old small materials and fine work. It is equally true that some of the critics of the kindergarten have not only made a study of Frobellian literature, but have made it their business to visit kindergartens and to study the methods employed at least in their own localities. These critics are more often than not friendly to the kindergarten. They desire its success. There is no malice in what they have to say. Such criticism we ought to welcome, even tho it may not be pleasant to take. There is food for reflection in it. We need it if we are to grow.

If I may be permitted to criticise our critics I would say that the majority if not all of the critics of the kindergarten deduce their conclusions from insufficient data. They are content to make their observations cover a very limited area, and an infinitely small space of time. I once knew a man in educational work who could talk very convincingly of the defects of the kindergarten whose rare visits to kindergartens ranged in time spent in the kindergarten from three to ten minutes, and I have known a teacher of psychology who did not hesitate to criticise the kindergarten who was never in the course of her history seen in a kindergarten. Despite these facts these criticisms have the effect of impressing the public at large with the idea that the kindergarten is at a standstill, that kindergartners are content to do things as they were done twenty, yes, thirty years ago, in short, that the kindergarten lady is not progressive.

Now, I maintain that this is absolutely contrary to facts, and I know whereof I speak. I doubt if there is any other grade of school work where more changes looking toward betterment of conditions, are in process. The kindergarten body is not made up of a contingent of supine followers, as has been hinted. There are heroic women in our band; women, who not only have opinions, but the courage to stand for them, and the courage to put their ideas into practice. When a person has visited one kindergarten or the kindergartens of one locality he has not seen all kindergartens. There are as many varieties of kindergartens as there are primary schools. The most iconoclastic of our critics, if he will but look far enough, will find even in America some kindergartens after his own heart. No gifts, no Froebellian occupations, no Froebellian games, but all the dancing he can possibly desire.

Among the criticisms that have been made upon the kindergarten during the past three years, there are many things charged to our account which it seems to me demand the thoughtful consideration of every conscientious kindergartner. We can not brush these criticisms aside as of little account, for they are of vital concern to us.

A very general criticism is that the kindergarten body is inclined to favor an exclusive sect, that the idea has taken hold of kindergartners that they are "the elect" as regards the teaching force, that they make a fetich of the "kindergarten idea," and the kindergarten principles occupy their minds to the exclusion of general educational principles. Now I confess that I have some sympathy with this criticism. I can remember that when I first came into the ranks I quite objected to being called a teacher. I was a kindergartner. There has been, I think, in the past, and I fear there is to some extent today, among the rank and file of kindergartners a tendency to self-satisfaction, a tendency to believe that the kindergarten point of view is always the right point of view, a tendency to believe that the subjects taught in the training class, whether the subject be psychology, pedagogy, drawing or what not, shall be taught from the kindergarten point of view, and even that the great literatures shall be interpreted according to the kindergarten idea. Now, I am not here to say that the kindergarten point of view is not a good point of view, but I do believe that this tendency to confine herself to one point of view is narrowing and belittling and will lead ultimately to

intellectual and spiritual impoverishment. The kindergarten body needs to familiarize itself with general educational principles, to come frequently in contact with educators of broad experience and wide sympathies, and particularly does it need the influence of the masculine mind.

It has been implied that the curriculum of our training schools tends to further this attitude. This may have been in the past, but it surely is not true today. We find in our best training schools today, in addition to the training in the technical kindergarten subjects, the following subjects taught, generally by special teachers: Elementary and advanced psychology, child-study, the history of education, pedagogy, nature-study or biology, drawing and music.

In line with this criticism comes the criticism that kindergartners have no sympathy with, and little knowledge of, the work of primary teachers. There is unfortunately too much of truth in this criticism. The kindergartner should co-operate heartily with the primary teacher; she ought to have a sympathetic interest in the work of the primary teacher. There is a tendency in some of our training schools today to initiate our students into the system of primary work in order to bring about a better state of affairs. For my own part, I believe that the day is not far distant when every kindergartner will be obliged to understand primary work and every primary teacher will be obliged to understand kindergarten work.

Some of our critics would have the public believe that symbolism is doled out to our children much as a mother gives to her sick child a disagreeable dose of medicine. It has been my privilege to visit many kindergartens in various parts of this country, and I have yet to visit a kindergarten where symbolism was forced upon a child. The kindergarten gifts and occupations have caused our critics much concern. Our continued use of those materials is a chief grievance against us. That the gifts and occupations were formerly used in a somewhat pedantic and formal fashion, that the mathematical possibilities of the material were emphasized far beyond the needs and comprehension of little children is undoubtedly true. That this sort of work is still continued in some limited sections of the country I am obliged to admit. But it is true that there is a great change, amounting almost to a revolution, in process in the use of gifts and occupations. In some quarters some of the gifts and occupations

have been discarded, new material has been introduced, and the gifts that are retained are twice the size of those formerly used, while new and freer occupations are the rule rather than the exception. In these kindergartens the mathematical use of the gifts plays a very insignificant part. The gifts are used as means to creative work on the part of the child. The directed work is given to stimulate the children to independent work.

"Prove all things and hold fast to that which is good," must be the motto of the progressive kindergartner. As a kindergartner who has worked with little children I have come to feel that the gifts, or at least some of the gifts, of the kindergarten are not the complete failure which our critics would have us believe. As devised by Froebel they are much too small for little children to handle and as a means of teaching the elements of geometry they have no place in a kindergarten, but as a means for creative and constructive work, the building blocks, the tablets, and even the sticks, when given in the enlarged material, offer almost unlimited possibilities to the kindergarten child. I believe the kindergarten blocks, as far as they go, to be most admirable in their arrangement and adaptation to the different stages of child growth. I have watched children playing with these blocks not only in the kindergarten, but also in the home. The first box of blocks gives ample satisfaction to a two or three-year-old child, whilst the fifth and sixth gifts will interest and employ children ranging from five to ten years of age by the hour. I wish I could show to some of our critics the battleship Maine which was built in my kindergarten at the time of the sinking of the ship, with the enlarged fifth gift, by a boy who had just attained the dignity of five years of age. I wish I might take our critics that I know of where they could see the children at work with the enlarged tablets, for instance. I think if they could see all the forms which these children are making, their evident interest in their work and their delight over their finished productions, they would not feel that the gifts are so utterly foreign to childish needs as they would have us believe. There is a place for and a right use for this material. The right use leads to the development of power and independent work on the part of the children. The false leads to a smattering of mathematical ideas and to a conspicuous lack of independent work on the part of the children.

Dolls and various single toys, as well as objects gleaned from nature, are accessory material found in the majority of kindergartens today. It is impossible for me to take the time to speak of the changes that are taking place in the occupation work. Suffice it to say that the fine work of a few years ago is a thing almost unheard of, whilst new and more wholesome occupations are gradually being introduced. While it is true that Froebellian drawing is still retained by kindergartners in some sections, it is equally true that a large number of kindergartners have long since discarded this method and free-hand and illustrative drawing have taken its place.

We are told to have more conversation in our kindergartens, to have pictures and story-telling, and as we read these requirements we are constrained to ask ourselves into what kindergarten have these critics found their way. Is it possible that there are any kindergartens where these things are not found, and have not been found for the last fifteen years?

We are advised on the one hand to "have games with more body movement," to have imitative games, beanbags, hoops, jump-ropes and kites, whilst on the other hand we are ridiculed for our games with body movement, as well as our imitative games. In the progressive kindergartens today it will be noted that the majority of the games call for body movement, that imitative games and sense games, which appeal so strongly to little children, occupy no small place, whilst the ball and the beanbag and even the jump-rope and the kite, made by the children, too, are to be found, and in some of the more favored, the see-saw and the swing have gained admittance.

We are called to account for the lack of hygienic conditions in our kindergartens. We must beg our critics to vent their wrath, not on the underpaid kindergartner, who is continually struggling to better the environments of her children, often at her own expense, but upon the school boards who fail to see the vital need of hygienic conditions. The kindergarten costs enough as it is; they tell us. It is true that some things which hygienic conditions necessitate, the wisdom and common sense of the kindergartner should supply, but it is equally true that the majority of things which hygienic conditions necessitate cost money. Properly adjusted chairs and tables, individual drinking cups, sponges and towels do not drop from heaven as the dew.

We are justly criticised for our short-comings in relation to nature-work in the kindergarten, for our lack of outdoor life and school gardens and pets. We ought to have these things, and so long as we do not we fall far short of the pattern set for us; but here again we must call our critics' attention to the fact that those in power do not provide even the space for our out-door life and school gardens. Some of us have gardens where the children spend many happy hours planting, weeding and reaping. Excursions and games out of doors are the rule in the spring and fall, whenever possible. In the public schools of New York the kindergartners own co-operatively several pet animals which visit from kindergarten to kindergarten. Indeed many signs of life and quickening conscience along this line may be seen by the discerning eye.

The kindergartner has been repeatedly scored for her lack of interest in the child-study movement. In the city of New York the kindergartners of the public school recently provided a well-known specialist with data for some of his lectures and articles. I attended a summer school one year where genetic psychology was the drawing card, and I was interested to note that the representatives of the kindergarten formed no small percentage of the entire attendance.

To me the most serious criticism that has been brought against the kindergarten is that which has come from our fair-minded friends, and which accuses us of sending children from the kindergarten lacking in application and persistence, lacking in the desire to work as well as the power to work independently, expecting always that everything shall be made supremely interesting and easy for them, so that they have no appetite whatsoever for genuine work or for the overcoming of obstacles. That these criticisms have been made largely more of private than of public kindergartens is true, but nevertheless that they can be made at all goes to show that there must be some considerable number of kindergartners who have not only failed to master general educational principles, but utterly failed to grasp the vital principles of Froebel. The principle of self-activity can not have taken deep root in their minds. They evidently confuse activity and self-activity. I believe one of the chief reasons for this state of affairs is due to the fact that the kindergartner is too much a worshiper of results. When I have

sometimes objected to the use of certain occupations in the kindergarten I have been invariably met with the response, "Oh, but we get such beautiful results." The kindergartner too often forgets that the result for which she should aim is a normally developed child, physically, mentally and morally. She judges too much of the result of her work by the hand-work which she can show at the close of the year. She needs to bear in mind that this counts for very little unless behind it there is the power to work independently. Every training teacher needs to burn into the brain of each student the fact that she has only half mastered the art of kindergartning when she has gained ability to tell stories, to give gift and occupation plays and to conduct games. The supreme business of the kindergartner is the training of little children. This could be successively accomplished, if necessary, without a vestige of the gifts and occupations. It demands of the kindergartner that she shall provide the best possible conditions for the physical development of her children, that she shall give her children such mental stimulus as shall lead them to think for themselves, and that the moral training shall be of such a nature as shall train the children to take possession of themselves, to control themselves, to "do noble things, not dream them all day long." It is the infinite number of little things that goes to make up the training of children. It is these things that the young kindergartner too often overlooks, for her emphasis is placed on the more formal work of the kindergarten.

Some of you may have heard the story of the little kindergarten trained girl whose mother asked her to run upstairs and get that square box on the hall table. Mary obediently ran up the stairs, but soon called down, "There is no square box there." "Oh, yes there is," replied the mother; "right there on the table. Bring it down, please." "No," reiterated Mary, "there is no square box here." As the tired mother came panting up the stairs, our well-trained Mary said, "There is an oblong box here, but no square box."

A nervous and precocious little boy in a western kindergarten let fall one morning in the course of a conversation with his teacher, the fact that doughnuts and coffee constituted his breakfast. The kindergarten, said, "Why, Stuart, I fear doughnuts and coffee will not make a strong boy of you." "Oh, well," said the child, "I can't get along without them. I have to have them." Thereupon the

kindergartner, appealing to this boy's love of leading in games, to what he would want to be and do when he got to be a big boy, led him to see the effect upon his body of proper and improper food. The result was that Edward said he would try, but he did not believe he could get along without them. In the course of the next morning the kindergartner recalled the incident, and going over to the table where Edward was at work she said, "Well, Edward, how about the coffee this morning?" She saw in an instant that the child had failed, and she saw also the struggle that was going on within him—his desire to please her and the necessity of telling the truth. At last he faltered out, "I drank a little." The kindergartner did not condemn the child, but encouraged him to try again. The next morning Edward came radiant to kindergarten and announced that he drank no coffee that morning. The kindergartner learned later from a member of the family that great astonishment was expressed when the child declined his accustomed cup of coffee, and upon being questioned the child said that Miss Blank said that coffee was not good for him and would not make a strong boy of him and he should drink no more of it, and altho bribes were offered this child to test his strength he would drink no more of coffee. Now it is all very well for our children to be able to distinguish between square and oblong, but it is infinitely more important that you instill within them a love of truth and the good and the beautiful. "and the power to express in their lives the true, and the good, and the beautiful."

Despite this long catalog of sins of omission and commission I am inclined to be optimistic as regards the future of the kindergarten. We have many well-balanced women whom we may safely trust to guide the kindergarten ship thru the troubled water of criticism, of symbolism and of uniformity. Our critics must be patient with us, for they must understand that we possess no supernatural powers by which we can achieve perfection at one bound. Revolution might be disastrous to us, but the process of evolution thru which we are now passing will in due time and by progressive stages bring us to the wished for consummation.

PHILIPPINE EXHIBIT AT ST. LOUIS.

We spent some valuable hours in the most complete of all the exhibits—that of the United States government Philippine exposition. Here the ethnologist could see for himself, in their native surroundings, types of most primitive people in various stages of upward development. There are in all nearly one hundred buildings ranging in size and construction from the first primitive tiny thatched huts of the Negritos to the palatial Spanish Administration Building. There are here forty-seven acres of rolling woodland, a part of which is modeled after the so-called walled city, with the lagoon and bridge. Several villages are here, representing the three grand divisions of the Philippine people, i. e., the non-Christian tribes of the interior, the tribes who accepted Christianity under the rule of Spain and the Moros, who are Mohammedans in faith. Lowest of all are the Negritos, tiny, shy, low in intellect, but skillful with bow and arrow, which we realize after reading “The Place of Industries in Elementary Education,” marks, however, a long step forward for primitive human beings. Next in advance come the head-hunting Igorrotes. These people had advanced to the agricultural stage, had made the first step in various arts and crafts, being miners, spinners, weavers. They were to be seen occupying themselves in their usual ways even to the eating of the dog meat which we eaters of beef and pork regard with such inconsistent horror. The native tribal dance was indulged in possibly more often than when they are in their native wilds, the unobserved of all observers, and the beautiful bronze bodies gave not the slightest suggestion of anything immodest—it is a case here of *honi soit qui mal y pense*. The Moros, forty in number, are a savage people from the island of Mindanao. This tribe, of Mohammedan faith, are intelligent and their ruler has traveled in Europe, being entertained there by crowned heads, and is possessed of considerable wealth as judged by American standards. He is represented at the village by his brother Datto Facundo. Here one of the native princes fulfilled for the writer a long desired object. We have always been fascinated by the mystery of fire and its discovery and mastery by man. We failed to see the primitive methods of obtaining it, both at the Chicago Exposition and at Buffalo; we tried here in the Igorrote village and failed

again—but once more we summoned up our courage and addressed this gentleman with the blackened teeth, little thinking that he was an oriental prince, tho he continually tried so to impress us, saying, “Chief, chief, man,” which we interpreted as meaning that the American man in charge was at hand, tho we saw none such. But after some iteration of the words “fire, blaze, flame, match, cook,” etc., and rubbing our hands together as we imagined the primitive fire-maker would do, suddenly his face lighted up. He had caught the idea. “Yes, sister, yes,” he said to the somewhat surprised Caucasian who had not expected this sudden adoption, “wait a little.” So we waited inside one of the small thatched dwellings while he gave directions to one of his subjects. We went out then to follow the process, having first said that we would be glad to offer a dime to see the method. The worker cut a piece of pine wood about 14 by 3 inches. In the middle of one side he cut a notch about an inch deep and at the point of the notch made a small hollow; then he cut and rounded slightly a stick thirteen by one inch. Next a tough cord was needed, and to serve this end a strip of bamboo was twisted into a stout cord and all the implements were then ready except that half a cocoa shell was needed. Then one man held the larger piece of wood braced between his feet, while a second held the stick in place with one end in the aforesaid hollow, protecting his hands by the cocoa shell, against the upper end of the stick. Then the first man twisted the cord around the stick and deftly twirled it so that it soon smoked and scorched, but did not flame, as there was no tinder to catch. The tinder, dry leaves or other inflammable material, would have been placed beneath the notch. While the tools were in process of making the American in charge came up. We wondered if our dime were a sufficient recompense and he explained that the superintending leader was a Mohammedan chief, very wealthy and, incidentally, owner of several hundred women. When we offered our small change the prince smiled and indicated that it was to be given to the man who had done the work, so we handed it to him, he sheepishly taking as if wondering what the coin meant. Then it occurred to us that the fire sticks might be considered our property, so we took them home and are planning a fire corner in our small apartment. The scorched impressions are plainly visible on each end of the stick, in the hollow by the notch and in the cocoa

nut shell. Some day when there is no high wind and a plenty of tinder we plan to find a good comrade and practice fire-making *a la* the Moros. This does not by any means represent the only method by which primitive man secured fire.* The history of fire from the early days of the Zoroastrians thru the Greek and Roman history with their Temple of Vesta, and the later history of fire and candles in the ritualistic churches is full of beauty, power and mystery.

We have wandered somewhat from our original text. The Bagabos are another interesting and very spectacular race to be seen at the Exposition. The Visayans are a Christianized tribe and many of the beautiful articles and fabrics of their making are to be seen. In various buildings modeled after actual structures in the islands are to be seen well-arranged exhibits of all the various resources of the land and its people. It is a wonderful object lesson, showing the rich possibilities, both in the country and, best of all, in its people. This latter phase is shown thru the educational display. The folder published by the directors of the exhibit informs us that:

On the 23d of August, 1901, three years after the first landing of American troops, the transport "Thomas" dropped anchor in Manila bay with a shipload of American teachers on board. With the arrival of this large working corps of trained teachers, the real work of the Philippine Bureau of Education was begun.

Only one who knows what the condition of the schools was at that time can appreciate what has been accomplished during the past three years. A conservative summing up of the work done is given in the statement that *the English learned by the Filipino people in the past three years is greater in amount than the Spanish they acquired in the four hundred years of Spanish rule.*

The main effort of the Government schools was directed toward the building of an educational foundation in schools of this character. They are taught by about three thousand Filipino teachers, and *all teaching is in the English language.* The work of the 700 American teachers now in the island is to a large extent supervisory. The archipelago is divided into thirty-six school divisions, each under a division superintendent, all directed by the general superintendent of education at Manila.

The education exhibit will show the work of these elementary schools, as well as that of the secondary or high schools, thirty-six of which have recently been established. Among the exhibits will be shown written work of the various classes, photographs, manual

*See "The Early Cave Men," by Katherine E. Dopp.

training models, relief maps, drawings, paintings, etc., all the work of pupils of various grades. The kindergartens, established during the past year, will show work with the various gifts. In the Insular Normal School 400 Filipinos and Filipinas are receiving pedagogic training and preparing to become teachers in the Government schools. This school has now graduated two classes. All of the teachers are American with the exception of Miss Zamora, a Filipina teacher, who will teach during the Exposition in the model Filipino school. Exhibits have been received from the nautical and trade schools. The nautical school prepares Filipino boys for positions as navigating officers on the inter-island boats. There are a number of exhibits from private and church schools, which play an important part in the school problem of the islands. Special effort is now being directed to industrial work in the Philippine secondary schools, and agriculture is being introduced into all of them. A demand for more American teachers come from all the provinces. * * * The work of the American teachers in the Philippines has done more than anything else to convince the Filipinos of the sincerity of our Government, and in the pacification of the islands "one teacher has been worth a regiment of soldiers."

The school building of bamboo and nipa palm was in process of erection when we were there. Its outer walls were all complete and it seemed almost like a fairy structure, so beautiful were the clean dainty materials so artistically woven together.

Of the fine constabulary made up of native Filipinos we have no time or place to speak, but they were a fine set of men as they marched in beautiful time, erect and manly, to the music of their own band.

LETTERS FROM FILIPINO CHILDREN TO AMERICAN BOYS AND GIRLS.

Apropos of the Philippine exhibit the following letters are of interest. They were sent with many others by teachers in the Philippines to teachers in the Chicago schools with the request that they be distributed among the American school boys and girls and answered by those receiving them. Miss Emily Pryor, of Chicago, thru whose courtesy we are permitted to print these two, out of many, says that they have aroused great interest and enthusiasm among the children to whom she has given them. They are eager to keep in touch with their unknown correspondents from such faraway climes. They give us an interesting glimpse into Philippine school conditions and problems:

LUBANG ISLAND, MINDORO PROV., P. I., August 25, 1903.

To an American Boy, United States of America:

Dear Friend—I am 15 years old I live in Lubang a small island every days I go to school in the morning I go to school in the afternoon I go to school (2) o'clock in the afternoon my lesson spelling and writing I have many Goat I have many cocomver. I see many boys I have many clock. I have many cat I have many corn. My father has a pritty clock I many ape an my house has many gnats the man has aldman rope tight my pigs has four leg. My uncle has many pigs my brother has a sore I have many tray an my house My hat stiff has wet. My chaina has spout spy My book mop is the water because suppose I can make I have many beets in my garden because the cat has a many hat I have many tree an lilla Here did you come from.

Your friend,

PEDRO FAJONERA.

LUBANG ISLAND, MINDORO PROVINCE, P. I., Sept. 14, 1903.

To an American Girl, United States of America:

Dear Friend—I am a Filipino girl. I am fourteen years old. I live in Lubang. Lubang is small Island near the Chaina sea and Mindoro sea. Our teacher is Mr. Wiese it is very good to teach us. First I come to school every day. I study the English language. First this morning I come to school eight o'clock. First I study the composition book and arithmetic and then the two cleases will go home. The clease three the teacher gives spilling. I go home at cleven o'clock. This afternoon I come two o'clock. I am learning the Baldwin's Reader, and write the composition book and geography. I go home half past four. The Friday afternoon we draw the box and many things. The Saturday afternoon we have clease of the grammar and second year and only eighteen young lady and men come. The Sunday I play the croquet in the night when the moon is clear we play alaviba and dance and sing. Every morning we can sing in this school. I tell you my friend Esperanza who has a banduria she can play very well. The women live in Lubang can make many clothes and good shirts hats dresses skirts My uncle can make cinamai. My house is small and high made of wood and on the roop is cogon grass. and has one small kitchen. My house is long seven yards and wide five yards. My house is on real street number fourtyeight. I have a garden near my house. My garden is small but it is beautiful. I have in my garden vegetables cucumber corn coconut sugarkane gabi pumpkin onions bettlenut and caballero tree. I have a pretty dog chickens and picture. My dear friend please you send me a little many goods and if you have a good study book and pretty picture I want to see it. I give you a pieces* of damaso and cinamai. I tell you all about in Lubang. We

*Samples of two kinds of native cloth were enclosed.

have exercises on July four and George Washington's birthday. Some of the boys and girls spoke a discourse about George Washington' eighteen boys and girls took part in a drill. They wore dresses in white with red bands. Each one had a flag. I was very pretty and we liked it very much. I am a captain of the girls. John Aguilar a captain of the boys. My dear friend I should like to see you come to Lubang. Please tell me how are you and your family and about the people that live in your several city. Your loving—

MARY MALABANAN.

KINDERGARTEN EXHIBITION AND A KINDERGARTEN MUSEUM.

An exhibition of kindergarten equipment and work was held at Teachers' College, Columbia University, New York, May 4 to 14, in connection with the Educational Museum which is being organized at that institution. This museum takes as its special field history and the present conditions of education, and is planning a permanent Kindergarten Museum as one of its departments. The exhibition just held was a temporary one and included material sent by Pratt Institute, the New York Kindergarten Association, Mary F. Walton Kindergarten for Colored Children, and several other kindergartens near New York, as well as a display by the Horace Mann Kindergarten of Teachers' College. Large exhibits were also made by the Milton Bradley Company and E. Steiger & Company. Other exhibitors were the Perry and Cosmon Picture Companies, the Chicago Kindergarten College, Prang Educational Company, and Adeline T. Joyce, of Brookline, Mass. The exhibit was visited by many kindergartners from New York City and vicinity. In one case, at least, an entire class with their teacher, coming from a kindergarten training school. On the last day of the exhibit an address on "Recent Tendencies in Kindergarten Education" was given at Teachers' College by Miss Laura Fisher, director of kindergartens in Boston. Many of the exhibits were contributed to the museum at the close of the exhibition and will form a nucleus of the permanent kindergarten collection. The museum will be glad to receive additional exhibits which will bring to the attention of kindergarten teachers new ideas in kindergarten education. The museum is in charge of Mr. Benjamin R. Andrews, and he will be glad to receive contributions to the collections and to answer any inquiries regarding the museum.

TWO LETTERS FROM GERMANY.

EISENACH, July 4, 1904.

To Miss Alice E. Fitts, Chairman to the Froebel House Committee:

Dear Madam—Your Report concerning the Froebel-House-Building-Fund has been received and was submitted to the committee meeting of our Kindergarten Society on June 30th. The members desire to express their thanks to the I. K. Union for its sympathy and the sums of money hitherto sent to the Society thru Fraulein Heerwart. The committee quite understands that it was a difficult task to explain the reason for the change of the original plan. Here, in this country, it was easy to see the necessity for that change, and all the German contributors agreed to it without exception. The reasons having already been stated they need not be repeated here, except that the circumstances really required that Eisenach should be preferred for a Memorial House, because Fraulein Heerwart, thru living in Blankenburg two and a quarter years, has experienced the difficulties that were placed in the way. Certainly there would have been no suitable place there in which to house the treasures, nor persons to explain the value of the manuscripts, etc., which form the nucleus of a future good collection of Froebel's works. Fraulein Heerwart has not left Blankenburg without very good reasons. She desires to thank you for your confidence in placing the sums of money which were collected by the International Kindergarten Union at her and the committee's disposal for the benefit of the Museum. And certainly it will be used in the best way, viz., for the translation of Froebel's writings and the securing of a permanent place in which to keep them. She proposes to begin with some of the shorter writings, in which she will be helped by an English friend. In order to facilitate matters, they could be printed and revised here, unless your committee advises a more advantageous plan for the benefit of the museum by printing and advertising in America. The translations will help to make the museum a center of study for English-speaking friends. In this case your committee will use its influence in recommending to your Branches further assistance by contributions. As to your committee's fear that the Froebel-House might become a home for indigent kindergarten teachers, something must be explained: The Kinder-

garten Society has, by its rules, pledged itself to assist Kindergarten teachers, not merely by money, but by cheaper rates for living in the House toward which its members have contributed during the past four to five years. The Society has become well acquainted by correspondence and personal intercourse that many members are not well off, and that they often look with anxiety into the future. We hope the time will come when they will be more hopeful, and this object can be attained by securing them better salaries and more support from the parents of their pupils. Most of them are badly paid. The House will at first only receive a small number of Kindergarten teachers specially in their holiday time at a lower rate than is usual in boarding-houses and watering-places; others may hold an office or render help during their stay. The salaries are very far below those which their more fortunate sisters in America receive, and therefore they need their sympathy, which we hope will not be denied to them.

There will be rules against the staying of persons suffering from contagious diseases or other disturbing illnesses. Please assure your committee and thru it also the contributors, that the Memorial-Froebel-House will be under control, and that our committee will meet your wishes, so as to make it worthy of its name. Fraulein Heerwart wishes to add that she found among Frau Luise Froebel's letters her wish, repeatedly expressed, that kindergarten teachers should be helped in case of need, and this our Society has done frequently during the twelve years of its existence, out of its own funds. It has also contributed to the support of the kindergarten in Blankenburg, but it could not keep it from being closed after all, without injuring the Society's objects.

In concluding this letter our committee sends a hearty greeting over the ocean, and the expression of admiration for all the successes your Branch Societies and individual members are achieving. More links have been added to the chain that binds us together, and we hope to send you a small return for your generous help and sympathy by contributing to the Froebel Library some translations in your language.

Respectfully submitted by the Secretary of the Kindergarten Society, Germany,

EMMI CASSELMANN.

The following letter was sent to Miss Glidden after receiving the albums of photographs. It was received too late to put in our September or October numbers.—EDITOR.

EISENACH, July 10, 1904.

Dear Friends—What obstacles are between continents and oceans now? Thoughts and feelings know no boundary. I see that clearly in our case. You have thought of me and I feel grateful to you. The rare occasion of my fiftieth anniversary on this side of the water gave you the opportunity of sending across the Atlantic a tangible sign of recognition for services rendered to the same cause which you have at heart. The advantage I have is the greater length of time—fifty years—while you have wider experience and ample means to do the same work in a shorter space of years.

I accept the handsome volumes with your photographs in Froebel's name, for he is the originator of our mutual work and intercourse. Take him away and we should not know each other, never would we have heard of each other. There is no System of Education which has bound nations together as Froebel's has done. He is right in naming his book, "The Education of Man," which you know so well by translation, because he appeals to all mankind which must be lifted up to a high standard of culture; he in particular appeals to womanhood by his motherbook, since thru mothers and their representatives he enters into the wants and claims of the young generations who must be raised to a high place of human dignity; he speaks to childhood itself in all parts of the world, and he supplies it with the most natural means of developing their faculties and of satisfying their nature—thus we see he thinks of mankind in its various stages of life and thus he could reach with his System the distant lands and unite the workers in spite of land and water. We recognize the spirit in it—the methods may vary according to the different habits and degrees of civilization. We, therefore, find Kindergartens in North and South America, in Europe, India, Japan, Australia, South Africa, and there we do not find only tunes, words, gifts and occupations, but also the deeper idea: The Child—the future Man—must be lifted up from the earthly to the heavenly from the sense impressions to spiritual enjoyments.

While our opportunities are more limited you in the United

States can take hold of many nationalities, without difference of color and creed; and you see in every child the future citizen who must be useful to the State. And while you carry on Froebel's work on a large scale—how gladly would I name all the workers between the Pacific and the Atlantic and from Canada to the West Indies—you have so gracefully recognized the smaller services rendered near the home of the Originator where the source of the large stream may be traced.

Several times Froebel turned his thoughts to America—even in the last winter of his life he wrote to his wife's brother about going there, but the answer did not reach him; it was wisely denied and arranged differently—his spirit traveled instead. There were pioneers for spreading his work and many of you are inspired by those whose names are still honored by us. You see the spirit lives above circumstances, above time and distance and that may give us hope that ultimately it will conquer over all kinds of difficulties. Let us go on working while we can, not lose hope and energy; let us train a generation of young workers who keep high the standard of true education. Your college graduates will succeed you.

May the pleasant intercourse between us be continued; the great distance is bridged over by your visits, letters, books and, now, since you have added another link by sending your speaking likenesses, you are nearer to many who ought to know you well.

In the name of my country people, especially of the German Kindergartners, I thank you heartily, and personally I accept your generous gift as a token of spiritual friendship and kind feelings toward myself. I am, dear friends,

Yours gratefully and sincerely,

ELEONORE HEERWART.

A BOOK TO BE DESIRED.

Apropos of the above we would call attention to the following book:

"KEILHAU IN WORT UND BILD. geschildert von Lehrern, Schülern, und Freunden reunden Keilhaus." How we wish all of our kindergartners could follow this delightful compilation of Keilhau reminiscences written by the teachers, pupils and friends. Part I is a biography of the founders of the school, Froebel and Barop, and a history of the institution by Dr. Otto Wachter, of Keilhau, and there

is also a charming ramble thru field and wood with a description of the fauna and flora of the region by Oberlehrer Max Walger, of Dresden. Part II describes the life and pursuits at Keilhau in the different decades. Some of these reminiscences are by Dr. Lange-thal, the oldest pupil of the school, who went there in 1817 and is now professor at Jena. The Protestant minister at Minfeld, Herr Bahring, contributes memories of Froebel, and Fraülein Heerwart gives her recollections of Middendorff. Dr. A. Emminghaus, of Gotha, tells of Keilhau in the forties of the last century and Dr. George Ebers speaks of summer joys and journeys, with other contributions by grateful participants in the Keilhau life. Part III describes the origin and founding of the present Keilhau Association. There are complete tables giving the names of those who have been associated with the institution either as pupil or teacher and all the present pupils. The book is a beautiful one with fine paper and clear, good-sized print. The illustrations are many, including portraits of many with whose name we are familiar; the nieces and nephews of Froebel, and a newly discovered one of Frau Henriette, Froebel's first wife, and one of F. Unger, who represented the concrete, picture side of the Mother-Play book, besides many others. There are charming pictures of views in and around Keilhau, some full page of a pleasing green tone, with illustrations showing Froebel's birthplace and burial place, the Froebel monument and the Bismarck column. The volume is a timely contribution to Froebel literature and will be valuable as reminding us that great as Froebel was in giving us the kindergarten he and his co-workers rendered a service not to be forgotten to the cause of education in all the grades. Thalacker & Schöffer, Leipzig, Germany.

INCIDENT IN KINDERGARTEN.

She was a charming young kindergartner at Chautauqua. One day a little boy said to her, "You're awful pretty today, Miss H——," at which she felt immensely flattered, till she observed that his eyes were glued to the very brilliantly beautiful neck ribbon she was wearing. Again the small voice piped up, "I say, Miss H——, you're awful pretty today," his eyes still fastened to the bright ribbon, and she didn't know whether to feel flattered or not. Is there any lesson for the practicing kindergartner here?

"ONE OF THE FINEST."

(*Theodosia Pickering Garrison, in April St. Nicholas.*)

"The nicest man I ever saw,"
Said little Nan to me,
"Is the one who stands outside our school
When we're let out at three.

"He's dressed just as the soldiers are;
He wears gold buttons, too;
And he stands up so proud and straight,
The way the soldiers do.

"He always says, 'Come little kids,
I'll take you 'cross street'; and
I guess 'cause I'm the littlest girl
He always holds my hand.

"And all the cars and horses stop—
He's so big they don't dare
To say 'Get up' and drive 'em on,
Because he's standing there.

"He makes believe to chase the boys,
And shakes his fist and then
He laughs and laughs, and they all come
A-scampering back again.

"Sometimes he pats me on the head
And says, 'Ho! little girl,
You going to wait till Christmas comes
To cut me off that curl?'

"And one time when it rained, the street
Was muddy, and I cried;
He picked me up and carried me
Right to the other side.

"The nicest man I ever saw,"
Said little Nan to me,
"Is the one who stands outside our school
When we're let out at three."

TWO STORIES FOR LITTLE CHILDREN.

THE TRAVELING DOLL.

Helen sat gazing out of the window. Her little white hands were clasped listlessly in her lap, and there was a decided droop to her mouth. Out of doors the sun was shining, and a bed of pansies under the window nodded blithely to her in a morning greeting. Her little kitten raced up and down the walk, chasing the dead leaves as the breeze blew them about in their last chance; but his little mistress never noticed him. Altogether "it is time something is happening," thought Aunt Mollie, as she came into the room.

"Why, Helen," she said brightly, "how tired you look this morning! What is the matter?"

A big tear rolled down Helen's cheek.

"I want to go out," she sobbed, "into the sunshine. I am so tired sitting here, and the doctor says I can't go out for a week yet."

"How very strange!" said Aunt Mollie gravely. "I came across Ethel May this morning in the attic, and she told me the same thing. She assured me she was very tired of staying there, and longed to go into the world again. In fact, she said that, were it not that dolls were made with no crying apparatus, she would have been drowned in tears long ago."

Helen saw the little sparkle in Aunt Mollie's eyes that always came when she had some beautiful plan to propose.

"Yes," she said, with a little suppressed excitement in her voice. "Did she tell you where she wished to go?"

"No," said Aunt Mollie. "She simply expressed a desire to see the world. But I have a plan. Suppose we dress her up in her best clothes, pack her trunk, and, when the doctor comes this morning, we will ask him if he knows a good boarding place for her."

"Goody!" cried Helen, clapping her hands. "The very thing, Aunt Mollie. I have so many dolls I haven't played with her for a long time, and I suppose she is lonesome. A change would do her good, poor thing! Will you please bring her now?"

In a very few minutes Aunt Mollie and Helen were very busy over the wardrobe of the little traveler.

"I think," said Helen, "I will let her wear her blue dress with her coat and hat to match."

"That will be very pretty," said Aunt Mollie. "And suppose you put in this white party dress. I will run some fresh pink ribbons in it, and, with her pink stockings and shoes, she will look very nice."

"She had better take her golf cape," said Helen, "as the weather is growing cold."

They worked busily for a while, and, just as Ethel May was ready for her journey the doctor appeared, and Helen eagerly laid the plan before him.

"Let me see," he said, pretending to think very deeply; "over on Pine Hill is a little girl I think would be glad to see her. She has broken her hip, and has to lie very still in bed."

"Oh, dear!" cried Helen, "please take her right over. Has she any dolls?"

"No," said the doctor. "But I am going there now, and will take Ethel May with me."

Several days later the doctor brought Helen a little square envelope.

Helen opened it eagerly.

"Oh!" she cried. "A letter from Ethel May!"

"Dear little mamma," it began, "I have had a lovely time with my little hostess, and she says I helped her bear the pain. While here I have met a little girl who admired me very much. Now she is sick, and must go to the Children's Hospital in the city. The doctor thinks she will be less lonesome if I go too. May I go? Your loving daughter, Ethel May."

"Well," said the doctor, "shall I take Ethel May on another trip?"

"Yes, indeed!" cried Helen. "But, doctor, she must have her winter clothes. Wait, and I will get her furs."

So the doctor departed with Ethel May's winter clothes; and soon she was on her way to the hospital.

One morning Helen saw the doctor coming up the walk, and rushed to meet him and learn the latest news from her traveling child.

"Ethel May," announced the doctor, "is homesick, and I have come to take you to her."

It did not take Helen many minutes to get ready to go with

the doctor to the city, and soon they were in the hospital ward where lay the little sick girl who had come there with Ethel May.

They stopped before a bed by the window in which was the little patient the doctor had come to visit, and Ethel May. It did not take the little girls long to get acquainted, and the doctor left Helen with little Julia while he was busy elsewhere. One of the pleasant-faced nurses gave them a nice lunch; and then, under her care, Helen and Ethel May visited each child in the ward, and Helen was very sorry when the doctor came to take her home.

"I think," she said, "Ethel May's clothes are getting shabby, and I had better take her home for mamma and Aunt Mollie to make some new ones. The doctor can bring her back again when they are finished."

So Ethel May went with her mamma, but only for a visit; and then the doctor carried her to the hospital again.

That was several years ago; but Ethel May still travels from bed to bed in the hospital, coming home twice a year for a new wardrobe, and a new wig (given by the doctor). And she has grown so accustomed to traveling that Helen says she knows just as long as she holds together Ethel May will insist on seeing the world.—*Emma F. Bush, in Sunday School Times.*

TEDDY'S THANKSGIVING PUMPKIN.

B. J.

Teddy was a big boy! Big enough to go to kindergarten. In kindergarten he—tell me what he played with. Yes, he played with sand and blocks, and pasted pictures and strung beads. Sometimes he strung seeds, too, or made pretty pictures of them. One day he strung a fine chain of seeds—black ones and white ones; watermelon seeds and pumpkin seeds. A long, beautiful chain. Black, white, black, white.

Listen to what happened. He was in such a hurry to get home to give his chain to mamma that when he reached the gate in the back garden he just ran. Here and there in the garden were short stakes driven into the ground to mark off the different plats, and Teddy, not looking out to see where he was going tripped against one, ker-bang, and fell flat on the ground. He was so surprised. He was hurt, too, but he didn't cry. Not he. He jumped up and he—well, he kicked that stake and shook it, and said it was a bad

old stake—and Aunt Madge, who came along then, looked surprised too, and then Teddy felt ashamed, for he was big enough to know that the stake wasn't to blame.

Then he and Aunt Madge decided to pull the stake up a little higher so that people could see it better and not trip against it, and then Teddy saw some black and white seeds lying on the ground. His chain had broken and some of the seeds had scattered. He soon picked them up and ran into the house singing to mamma:

One, two, one, two,

See what I have for you.

Mamma was much interested and thanked Teddy, who showed in how many ways he could arrange the loose seeds. But that isn't the end of my story. You can hear the rest tomorrow.

A long time after Teddy had brought home his chain of seeds, mamma was taking a look at her garden when she noticed something peeping above the ground. She called Aunt Madge. "Is this a weed or a flower?" said she. "Shall I pull it up?"

"Why I do believe its from one of those seeds that fell from Teddy's chain. Let us leave it awhile and watch." In a few days they were certain about the kind of seedling and called Teddy.

"See, Teddy; what do you suppose this can be growing near this stake?"

"I don't know, mamma; is it a weed?"

"No, not a weed; if you knew whether it came from a white or a black seed perhaps you could tell me."

"Mamma, is it a watermelon?"

"Let us wait and see, Teddy. If it comes from a black seed what kind of a fruit will it bear?"

"O, I know, a green one, a green one, a watermelon," and Teddy hopped on one foot at the thought.

All summer he watched and waited, and begged mamma to tell him its name, but she would only smile and say, "Wait." He weeded it and watered it and watched the vine grow longer and longer, and saw it put out leaves that grew larger and larger each day, and finally one and then two great big yellow flowers appeared—such large flowers—and after the yellow petals had fallen off a small green ball was left there and it grew larger and larger each day and how Teddy watched it to see what shape it would grow. At

last one day he ran into his mamma's room shouting, "Oh, mamma, I know where our Thanksgiving pies are coming from. I know where our Thanksgiving pies are coming from!"

"Do tell me, Teddy," said mamma; "don't keep me waiting so long."

"Oh, mamma, my vine is a pumpkin vine, my vine is a pumpkin vine." And Teddy turned a somersault on the floor he was so glad. Then mamma went out to the garden and they looked at the strong, sturdy vine and its two green pumpkins—yes, they were green—but soon the sun shone down so warmly that little by little they grew more and more golden till they looked to Teddy as large and yellow as the moon in the sky at night. And just when the time came for making pies for Thanksgiving the pumpkins were quite ripe and Teddy marched out to the garden and cut them off with Uncle Jack's jackknife. They were too big for him to carry into the house, but Uncle Jack attended to that. When they were cut, however, and all the soft pulp taken out, he helped cut it into pieces to go into the saucepan and then he watched Uncle Jack cut the rind into a big Jack O'Lantern with eyes and nose and mouth that smiled cheerfully at Teddy from the windows, and Teddy laughed to think Uncle Jack, and a jackknife, and Jack O'Lantern, all worked together for Thanksgiving.

And the pumpkin boiled and boiled in the kettle and then mamma drained and mashed and seasoned it with sugar and spice, and made a fine crust for it and into the oven it went, and after a few hours it came out three beautiful pies and one little saucer pie for Teddy to take to the kindergarten because, as he said, it all came from his kindergarten seeds. And that reminds me of one thing more—of several things more. After the pulp and the rind what else was left of the pumpkin? Yes, the seeds. And Teddy carefully saved out most of these seeds; a few to plant next year and some to dry and take back to kindergarten for his kindergarten playmates to use.

B. J.

"Edwin, when you and your brother fight so much, who generally whips?"

Edward gave a little wriggle, as if in sympathy with memories of recent occurrences, and said, resignedly:

"Mother!"—*Philadelphia Press*.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE CHILDREN.*

III.

LAURA ELLA CRAGIN.

In answer to requests for a program that may be used in the Sunday School Kindergarten, I give the following outline from my book, "Kindergarten Stories for the Sunday School and Home," by permission of the publishers, the Winona Publishing Company, Chicago. No order of exercise should ever be followed week after week, as frequent changes aid in keeping the interest of children. The details of this program will be more fully explained in succeeding numbers.

1. Placing stars on roll cards.
2. Opening song.
3. Hymn.
4. Prayer:

"Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the world so fair."
Help us, dear Lord, to love Thee more
Than we have ever loved before;
Kind to all others may we be,
Thus growing daily more like Thee.**

5. Good-morning songs, chosen by the children.
6. Birthday exercises.
 - (a) Pennies given.
 - (b) Birthday song.
 - (c) Birthday prayer:

"We thank Thee, heavenly Father,
For all the loving care
That Thou hast given (insert child's name),
At home and everywhere;

* Copyright, 1904, by Laura Ella Cragin.

** This prayer is adapted from the "Morning Hymn," found in "Songs and Games for Little Ones," by Misses Walker and Jenks, page 7.

For — years Thou hast guarded him,
 Asleep, at work, at play;
 O Father, love and care for him
 On this and every day. Amen."**

- (d) Birthday picture and note given.
- 7. Cradle Roll exercises.
 - (a) Placing card in Cradle Roll.
 - (b) Cradle song.
- 8. March and collection.
- 9. Prayer:

"Bless the pennies that we bring Thee,
 Give them something sweet to do;
 May they help some child to love Thee;
 Jesus, may we love Thee, too."

- 10. Review of last Sunday's story or talk.
- 11. Song.
- 12. Story for the day.
- 13. Picture shown.
- 14. New song.
- 15. Good-bye song.
- 16. March to dressing room for wraps.

SUBJECT: THE FIRST CHILDREN.

Genesis 4:1, 2, 20-22.

PICTURE: ST. CECILIA.—CARLO DOLCI.

After Adam and Eve had left the beautiful Garden of Eden I think their life must have been very hard and sad. Adam became very tired working in the fields to get his food. Instead of having all the delicious fruit to eat that hung on the trees, which they had only to pick, he must now work to make everything grow. Weeds choked the grain and sharp thorns and thistles pricked his hands and feet. Eve, too, missed the lovely flowers she had taken care of and all the beautiful vines and trees which had sheltered her.

But, after a time, a great happiness came to them, for God sent them a little baby. Just think, it was the first one they had ever seen. I know Eve must have cuddled it close to her and kissed its little rose-

** Used by kind permission of the author, Anna L. Johnson.

bud mouth, its dimpled hands and dear little pink toes. How she must have loved to have its pretty bright eyes smile into hers, while its soft cooing was the sweetest music she ever heard.

Perhaps she whispered as she held her darling close to her heart:

"Where did you come from, baby dear?"

and the baby seemed to answer:

"Out of the everywhere into the here."

(Read several verses of this lovely poem of George MacDonald's.)

Now, she must have been sure that, even tho God had shut them out of Eden, He had not forgotten them, and she said that He had given her this little child. She named her baby Cain, which means something that she could keep for her very own. A little later another son came to Adam and Eve, whom they called Abel. It must have made them very happy to see the two little brothers playing together, But, children, do you know that, as they grew older, only one of them was loving, helpful and kind? Isn't it sad that Cain, the first little child that ever came to this world, always wanted the best things for himself! He became angry very often and then he would speak such cross words and do such naughty things, that I am sure he must have made his dear mother and father very sad. But Abel was a great comfort to them, as he was loving and gentle and tried to please them in all that he did. When the boys grew to be men, Cain was a farmer like his father and worked in the fields, while Abel took care of the sheep. But they were just the same kind of men as they had been boys. Cain was still proud and selfish, while Abel was always good, taking tender care of the sheep and lambs, and being a loving son and brother. When you are older you will learn more of these two boys.

(If there is time, tell of the sons of Lamech and their inventions: Tubal-cain, who first made articles of copper and iron; Jubal, the maker of tents, and Jubal, of musical instruments. Speak of the difference between the primitive harp and organ and our present wonderful ones and show the picture as an illustration of the latter.)

SUBJECT: NOAH AND THE ARK.

Genesis 5:28,29; 6:5-22; 7; 8:1-11.

PICTURE: RETURN OF THE DOVE TO THE ARK.

—*Oppenheim.*

Last Sunday we talked of the first little children who ever came to this world. (Ask their names and draw out the fact that one was good and the other bad.) Then we spoke of other men—Tubal-cain, Jabal and Jubal. After awhile there were many, many people on the earth, but I am sorry to say that most of the men were like Cain, selfish and cruel, and only a very few were like Abel, who tried to please the loving heavenly Father. Finally, when God saw that almost all of them did what was wrong and had wicked thots and bad hearts, He was so grieved that He was almost sorry He had made the first man. He said, "I can not let people live in this beautiful world when they are so wicked." But, children, there was just one man who had always tried to be good and I want to tell you about him. (Speak of the meaning of Noah—a comfort—and of his being such to his father; also tell that he "walked with God." and explain the significance of these words.)

God called Noah one day and told him that the people were so bad He was going to send a flood to drown them, but He wished him to build a great boat, in which he and all his family would be quite safe. Noah must have felt very sad when he heard that all the people were to be drowned. He talked to them for many, many years and tried to get them to be good, so they, too, could be saved, but no one would listen to him.

(Describe the building of the ark; its size, shape, three stories, row of windows, large door, etc.; also the scoffing of people during its building and the entrance of the animals, two by two, and of Noah and his family.) Then the Bible tells us that God "shut them in."

It was a whole week after this before the rain began to fall, but I think the skies grew blacker and blacker, while the rumbling of thunder could sometimes be heard. Perhaps the people were now frightened, as they feared the terrible storm of which Noah had told them was really coming. I think they wished they were safe in the ark, and some may have even knocked on the door and asked to be let in, but Noah couldn't open it, because the Lord had shut it.

Now the rain began to fall, gently at first and then faster and faster. It filled the streams and rivers so full that they flowed over the land, and finally the storm grew so terrible that it seemed as if windows were opened in heaven, out of which the rain was pouring. First the water covered the streets, the fields and meadows; then it rose higher and higher, until the houses could no longer be seen. The little hills were next hidden, and at last even the great mountains were covered. For forty days and forty nights the rain fell, until nothing but water could be seen over all the earth. Do you think Noah and his family were frightened? Oh, no, as the ark floated upon the water they knew God would take care of them and keep them quite safe.

At last the rain ceased, but still it was a long, long time before any land could be seen. (Describe the gradual subsidence of the waters and the long waiting, closing with an account of the sending forth of the raven and dove.)

SUBJECT: THE THANKSGIVING OF NOAH.

Genesis 8:12-22; 9:17.

PICTURE: NOAH AFTER THE DELUGE. —*Schopin.*

I told you last Sunday, children, of the dove that Noah sent twice from the ark and how glad he was to see the little leaf which she brought back to him the second time. He knew that the leaves must be coming out, but he waited a week and then he sent her out once more. This time she did not come back, for she found a place to stay on the trees or bushes that now were seen above the water. Noah looked out and saw that the ground really seemed dry, but still he waited for God to speak.

At last he heard God's voice saying: (Read Genesis 8:16,17, explaining the last clause.)

How very happy Noah must have been that at last he could leave the great boat where he had stayed for over a year. Once again the large procession was seen—Noah and his wife, Shem and his wife, Ham and his wife, Japheth and his wife, and then the animals, large and small, from the great camels to the tiny chipmunks. The birds came, also, the peacocks spreading their beautiful tails, the ducks waddling along, while overhead flew the bright-colored orioles, cardinals and blue jays.

How good it must have seemed to Noah and his family to walk

upon the ground again. The delicate green leaves on bush and tree, the sweet blossoms dotting the meadows here and there, and the blue sky above them must have looked more beautiful than ever before.

What do you think Noah did first? Who had taken care of him during all those long months, when everyone else was drowned? Yes, the loving, heavenly Father. Noah remembered this, and the very first thing he did was to thank God. There was no church into which he could go, so he piled up some stones to make an altar, or place where he could pray. Then he and his family gathered around this altar and Noah thanked God for giving them a place in which to stay during the long rain, and for keeping him and his dear ones safe from all harm. I'm sure he thanked God for saving the animals, also. Then I think he asked God not to send such a terrible rain again.

God was pleased that Noah remembered first of all to thank Him and He promised that there should never be such another great flood. He said that every year the seed could be planted in the spring and the grain would ripen in the fall, and that there should always be cold and heat, summer and winter, day and night. He then blessed Noah and his sons and gave them a sign. Pointing to the beautiful rainbow, He said that whenever they saw the bow they might know that no such dreadful rain would ever come to the world again.

(Let the children talk of the rainbow, its colors, beauty, etc., and then sing the pretty rainbow song in "Songs of the Child World," Riley and Gaynor, page 63. As this story comes on the Sunday preceding Thanksgiving, connect it with this holiday by speaking of Noah as the first one who gave thanks, and then draw from the children their own reasons for gratitude.)

"The Angelus" makes a beautiful Thanksgiving picture. Its story is told in "Child Stories from the Masters," by Maude Menefee. The two may be described as thanking God at the close of the day. Other lovely pictures are the "Song of the Lark," by Breton, where the little girl is singing a morning song of thanksgiving, and the "Harvesters' Return," by Seifert. All these are in the Brown collection, which is kept by Thomas Charles Co., Wabash avenue. They come in enlarged sizes, suitable for framing, and also in miniature, for one-half cent, which, mounted on tiny gray cards, make a pretty gift for the children.

SUBJECT: THE OBEDIENCE OF ABRAM.

Genesis 11:31,32; 12:1-7.

PICTURE: ABRAHAM'S JOURNEY INTO THE LAND OF CANAAN.

—Doré.

After Noah had gone to be with the dear heavenly Father, most of the people on the earth were wicked as those had been who lived before the flood. But as there was one man then who loved and served God—Noah, whom God saved in the ark—so now there was one who tried to do right. This man's name was Abram, and I hope you will try to remember it.

He lived with his father and two brothers in a beautiful city, called Ur. It was quite large and there was a high wall around it. The houses were built of brick and painted with bright colors. Their walls were thick, to shut out the heat, and the windows were high and small. Lovely trees were planted near the houses and a beautiful fountain stood in the center of the city. The king lived in a fine palace. Outside the walls were great fields of waving grain and orchards, where beautiful fruit of many colors hung on the trees. A large body of water was near the city and Abram must often have watched the waves as they beat upon the shore.

Even in that early day the people had books, but they were made of clay instead of paper, and you would have thought them very strange. They told time by the sun, so there were great sundials which showed by the shadow the sun cast what time it was. There were three large temples in which the people prayed to the sun, moon and stars, instead of to the dear heavenly Father.

When God saw how the people had forgotten Him and how wicked they were, He said, "I will send Abram away from them, for he loves me and tries to please me."

I do not know whether God talked to Abram as your papa would talk to you, or whether He spoke to him in a dream, or just by a little voice in his heart. Sometimes you know a voice in our hearts seems to speak to us and tell us what to do. God told Abram to leave his beautiful home and take a long journey. He did not even tell him where to go, but said He would show him the way. Don't you think it must have been hard for him to leave the city where he had lived all his life and say good-bye to his friends and go away to a strange country? But Abram had always tried to please God, so

now he did just what his heavenly Father told him to do. He took his father, his wife and his nephew with him, besides their cattle, their flocks and goods.

For many months they traveled, until they came to another city. There were high walls about it and grassy meadows where the cattle could find food, so they decided to stay there. After several years had passed Abram's old father died, and then God spoke to him again and told him to go on still farther. He promised that if Abram went He would help him, and then he would be able to help other people. Abram obeyed the dear Father just as he had done before and again took his wife, his nephew and all that he had and left his new home to go into a strange land.

In our picture you can see how they traveled. They had no trains, no carriages or wagons, but instead they had to ride on camels, while many of the servants walked to take care of the sheep and goats. I think Abram usually rode ahead to show the rest where to go, and because he was the head man, or chief, he wore a scarlet cloak and carried a spear. When it grew dark he would stick the spear in the ground and then the servants would quickly set up the tents and the women would bake little cakes to be eaten with milk and butter. Then they would all rest for the night, with the bright stars and perhaps the lovely moon shining over them. The next morning they would start on again. Sometimes they had to climb the hills and sometimes they traveled thru valleys, while once they had to cross a great river.

At last they came to such a beautiful country, where gardens of vegetables and orchards with delicious fruit were to be seen. Lovely flowers blossomed everywhere, while many fountains watered the ground. Here God again came to Abram and told him that he might stay in this land and that later it should all belong to his children. What do you think Abram did first? Do you remember what Noah did as soon as he came out of the ark? Yes, he built an altar by piling up some large stones, where he could thank God for keeping him safe thro the flood. Abram, too, wanted to thank God for taking care of him during his long journey and for promising to give him this beautiful country. He piled up some stones, just as Noah had done, for this was the kind of church they built in those days, and then he, his wife and his nephew all praised God.

INSTITUTE FOR SUNDAY SCHOOL WORKERS.

An institute for Sunday School Workers was held at Moody Bible Institute September 27, 28 and 29, by the Chicago Union of Primary and Intermediate Sunday School teachers and the Cook County Sunday School Association.

The topics included Bible study, with the giving of object lessons, Sunday school music, how to tell Bible stories and which ones to tell, child-study and blackboard work. Miss Elizabeth Harrison gave a brief talk upon what Bible stories to tell and the basis of selection. The Sunday school workers, she said, are the keepers of the nation till the parents are awakened to the importance of the early religious influences of childhood. The real needs of the child are to be psychologically studied; vast strides in this direction have already been made by Sunday school workers, but there are many steps still to be taken. The "Beginner's Course" is a tremendous one. Miss Harrison dwelt upon the great importance of being able to tell a story well and so taking the child out of the sordid, wrangling streets, into another world. The little child must take his spiritual food in the form of stories; facts come later. The basis of the work with the little child is reverence and affection. Such stories should be selected as awaken his sense of the presence of God, and stir his love for God and a desire to do something to express that love. Such stories come under three heads—the heroic legends of which the David story is the type, the religious legends and the miraculous stories.

Miss Harrison warned her hearers that they were not necessarily to tell the stories exactly as she told them; because she spoke somewhat dramatically that did not mean that others must imitate her manner. The story teller must first feel what she had to tell and then tell it in her own way. She must feel that here is a wonderful experience, a great message which has survived for ages because of some great spiritual meaning it held, and now comes her opportunity to stir with its power and beauty the souls of these little children.

Miss Harrison would tell the Bible stories orally to the youngest children, those under five. To the next group she would read the stories from the Bible making explanatory remarks. With those of eight or nine or over she would read the stories together. She illustrated by reading from the Moulton edition the David and Go-

liath story with a power that made the story vital as never before but as she said herself, one must guard against imitating the manner alone. She also told the Samuel story and the kindergarten favorite, "How the Chimes Rang."

Miss Content Patterson gave an interesting study of the Shulammitte woman with the many lessons to be drawn from it and then the classes separated and told to the Beginners' Class as she would tell it to children the story of Hagar and Ishmael, first explaining that she had consented to do this at a moment's notice since the expected speaker was absent. She told the painful story with unusual skill, which was especially appreciated when we were informed after the telling that it was one she would not choose herself to tell to children at all, and it turned out that this was the consensus of opinion of the group. Miss Laura Ella Cragin then told the story of a Lesson of Faith in a most sympathetic manner.

Miss Mari Ruef Hofer gave the helpful word upon Sunday school music. The Bible study, she said, is now reinforced with history, geology, etc., and music has its place as a complement to that study. The spirit with which music is executed can be improved by knowing something of the history of our noblest hymns, as how and under what stirring conditions Luther wrote his magnificent "Ein Feste Burg is unser Gott," or the conditions giving rise to the beautiful Crusader's hymn. Reverence, appreciation and the right attitude of both mind and spirit should be awakened in the children before they sing.

There was an exhibit of Sunday school books, materials, pictures and lesson helps. The Westminster Beginners' Lessons is planned for two years, issued quarterly. The themes it takes up for the most part are selected with discrimination. A comparatively new departure in Sunday school lines and one which seems to hold out infinite possibilities for good is the Home department. It is sufficiently well developed now to have printed cards and other matter which tend to simplification of the problem. This problem is how to reach the children in isolated or indifferent homes with the message of the Sunday school or rather with the message of the Bible. Armed with a printed card of introduction stating his errand some chosen messenger calls at a home to enlist the interest of the children. The idea is that a half hour a week is to be given to the

study of the Bible, presumably in line with the outline followed by the missionary Sunday school. A printed card is already to receive the name and pledge of the person sought and there are schedules and roll calls to keep account of lessons studied and how well learned. It may be that this is an entering wedge to bring back to the home the sense of responsibility for the child's spiritual welfare. With fitting modifications all churches may well make use of some such plan to bring to non-attendants the gospel in which they believe and which they wish to share with others.

This reminds us that one of the most interesting objects in the Transportation building at St. Louis was the missionary car of the Baptist church. One small part is divided off as the home quarters of the missionary and his wife. It contains in remarkably small space a couch, folding bed, roll-top desk, few shelves for books, and a tiny coal stove and dish pantry and table. Passing thru the door we are in the body of the "church." The seats will accommodate about 150. There is an organ and a reading desk. At the rear of the car is another part curtained off and containing a sofa. The car is shunted off upon a siding in some small place where there is need of church influence and encouragement toward higher things and can there remain one or more weeks holding services as occasion requires.

The real value of life comes from growth. The strongest lives are those that grow the most. Work, and plenty of it, makes one better and happier. It is the teacher's business to emphasize the gospel of labor by precept and by example, especially the latter. The school room is no place for a lazy teacher. He must work in season and out of season. Work is a moral tonic and helps him to feel that the real value of life comes from the growth of the soul, which in turn makes its impress on the heart of the pupils, and leads them to realize that goodness is better than ease, luxury and wealth.—*Arkansas School Journal.*

**DECLARATION OF THE NATIONAL EDUCATIONAL ASSO-
CIATION, ASSEMBLED IN THEIR FORTY-THIRD
ANNUAL CONVENTION, ST. LOUIS, MO.,
JULY 1, 1904.**

1. We can not emphasize too often the educational creed first promulgated more than a century ago that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This declaration of the fathers must come to us now with newer and more solemn call when we remember that in many parts of our common country the fundamental questions of elementary education—local taxation, consolidation of weak schools, rational supervision, proper recognition of the teacher as an educator in the school system, school libraries, and well trained and well paid teachers—are still largely unsettled questions.

2. We would direct attention, therefore, to the necessity for a supervisor of ability and tact for every town, city, county, and state system of public schools. Not only are leaders needed in this position who can appreciate and stimulate the best professional work, but qualities of popular leadership are also demanded to the end that all classes of people may be so aroused that every future citizen of the Republic may have the very best opportunities for training in social and civic efficiency.

3. The very nature of the teacher's task demands that that task be entrusted only to men and women of culture and of intellectual and moral force. Inadequate compensation for educational work drives many efficient workers from the school room and prevents many men and women of large ambition for service from entering the profession. It is creditable neither to the profession nor to the general public that teachers of our children, even though they can be secured, should be paid the paltry sum of \$300 a year, which is about the average annual salary of teachers thruout the country.

4. The Bureau of Education at Washington should be preserved in its integrity, and the dignity of its position maintained and increased. It should receive at the hands of our lawmakers such recognition and such appropriations as will enable it not only to employ all expert assistance necessary, but also to publish in convenient and usable form the results of investigations; thus making that department of our Government such a source of information and advice as will be most helpful to the people in conducting their campaigns of education.

5. We would emphasize the necessity for the development of public high schools wherever they can be supported properly, in order that the largest number possible of those who pass thru the elementary grades may have the advantage of broader training, and

for the additional reason that the public elementary schools are taught largely by those who have no training beyond that given in the high schools.

6. As long as more than half of our population is rural, the Rural School and its problems should receive the solicitous care of the National Educational Association. The Republic is vitally concerned in the educational development of every part of its territory. There must be no forgotten masses anywhere in our Union of States and Territories, nor in any one of its dependencies.

7. We believe that merit and merit alone should determine the employment and retention of teachers, that, after due probation, tenure of office should be permanent during efficiency and good behavior, and that promotions should be based on fitness, experience, professional growth, and fidelity to duty. We especially commend the efforts that are being made in many parts of the country whereby teachers, school officials, and the general public, working together for a common purpose, are securing better salaries for teachers and devising a better system for conserving the rights and privileges of all and for improving the efficiency of the schools.

8. We declare further that, granted equal character and efficiency, and equally successful experience, women are equally entitled with men to the honors and emoluments of the profession of teaching.

9. We advocate the enactment and rigid enforcement of appropriate laws relating to child labor, such as will protect the mental, moral and physical well being of the child, and will be conducive to his educational development into American citizenship.

10. The responsibility for the success or failure of the schools rests wholly with the people and therefore the public schools should be kept as near to the people as practicable; to this end we endorse the principle of popular local self-government in all school matters.

11. Since education is a matter of the highest public concern our public school system should be fully and adequately supported by taxation; and tax laws should be honestly and rigidly enforced both as to assessment and collection.

12. We congratulate and thank the management of the Louisiana Purchase Exposition for giving education first place in the scheme of classification, for the location and grandeur of its building, and for the extent and arrangement of the educational exhibits. Such recognition of education is in harmony with the genius of our democracy and will stimulate interest in popular education thruout the world.

Committee on Resolutions.

Charles D. McIver, of North Carolina, chairman; John W. Carr, of Indiana, Amelia C. Fruchte, Missouri, Margaret A. Haley, Illinois, Anna Tolman Smith, District of Columbia, Augustus S. Downing, New York, S. Y. Gillan, Wisconsin.

THE PLACE OF INDUSTRIES IN ELEMENTARY EDUCATION.* SOME REFLECTIONS SUGGESTED BY A BOOK, A PAMPHLET AND A VISIT TO A FACTORY.

BERTHA JOHNSTON.

We read recently an interesting little German pamphlet** sent us by its author, a Dane, Herr Julius West.

From our previous more or less general reading upon the child labor problem and other phases of the factory system we were inclined to think that there were certain sides of this question which had escaped the attention of Herr West, and to which our own eyes had been but recently awakened. These conclusions were strengthened by hearing an address upon the evils of the factory system by one who is employed in an immense factory in a large city, and also by a talk by Mayor Samuel Jones, of Toledo, a few months before his untimely death. The conviction deepened after a visit to the works of a company which turns out annually thousands of machines used by people all over the world. Until you have seen for yourself just what division of labor means you can not realize its tragedy.

Herr West has twice visited our country with a view to studying our industrial and especially our factory conditions in order to discover the secret of our growing commercial supremacy abroad. As we talk of a yellow or a black peril, so it seems the Germans and other nations speak of an American danger. Tho in the latter case the danger comes from intelligence and quality rather than from ignorance and quantity. Herr West, after his careful study, concludes that the old European nations need fear no immediate industrial conflict with America. He does think, however, that the Old World can learn certain valuable lessons from the American factory system.

We feel that he has, however, viewed the subject here somewhat superficially. The very things he thinks should be adopted by his country are those against which our thoughtful people are setting their energies to at least modify, since it is unlikely they can be entirely done away with. Herr West is, for instance, greatly im-

*By Katherine E. Dopp, University of Chicago Press.

**"Hie Europa! Hie Amerika! Aus dem Lande der Krassen Utilitaet," by Jul. H. West. Published by Franz Siemenroth, Berlin.

pressed with the many devices for economizing time and every possible expense; the sub-division of labor impresses him and he urges the introduction into Germany of the same perfect system; whereas, we are beginning to see that altho such perfect subdivision and system saves time and money it loses souls; it makes machines of the workers thru the day and calls for a counterbalancing sensational press and exciting entertaining at night. Statistics show that young folk entering too soon into this factory work become worn out physically and mentally, not to say spiritually, and come back upon the community in the shape of dependent consumptives or weak willed ne'er-do-weels.

In making his tours of these smooth running factories Herr West learns that each business has its own little special, clever devices necessary to the making of its machines and a secret closely guarded from rival firms. Who invent these important little attachments? asks the observing visitor. "Why, our workmen." "And then," says our writer, "there sounded in my ears the words of a well-known business manager who said to me in conversation: 'Most of our mechanics, I may say our best ones, are Germans.'" Herr West then raises the pertinent question, "Why does Germany let these trained brains and skilled hands come to America? Why does she not thru a raising of wages, a more perfect system, and other inducements, keep her inventive geniuses and her capital at home, rather than have them come to America to increase the possibilities of the Great American Danger?"

Suppose Germany should do this, we may well ask the question where, then, under a system that kills the thinking power of its workmen, are we to get our inventors and progressive minds unless we, too, take our lesson to heart and do as Golden Rule Jones did, from a high motive, plan our factory systems so that there is a certain rotation in office and other modifications such that no man does the same operation day after day, year after year, till, in the words of the litany, "there is no health in him."

In modern industry labor is so subdivided that it calls for no skill, ingenuity, little responsibility, but speed, and speed only, we were about to say for it is superfluous to add *accuracy* since there is no possibility for making a mistake. A small part of the thing to be made is slipped into the making machine by the human ma-

chine and it comes out perfect so far as it goes and another similar part takes its place to be followed by another *ad infinitum*, hour after hour, day after day, week after week, year in and year out till the poor human machine wears out, sometimes at an age altogether too early. In the factory we visited there was no overseer or timekeeper; it is piece work, and that, as we were told, is the best driver. The terrific speed (using thus one part of the body over and over again with intense rapidity) requires a tension that leaves little vitality at night and only a craving for stimulus or excitement of some kind.

One part of one of these machines so small that you can hold it in your hand, passes thru thirty different operations, which means that it passes thru the hands of thirty different men before ready to become a part of the really wonderful and beautiful whole. Does the workman, usually a foreigner, have any idea of the whole which he is helping to make? Probably not. It may be that he has never seen the whole in operation, in which respect he is so much less happy than little Pippa, who at least could picture the lovely ladies wearing that which she had helped to make; could to that degree feel her solidarity with the world outside her silk mill of Asolo. What are some of these steps? Here are a few:

1.—Unload. The sheets of metal are unloaded from the cars. The man is paid so much per pound.

2.—Truck. The sheets are taken to the machine.

3.—Cut. A man feeds them into a machine which cuts them into shape 20,000 a day (one motion of the arm for each piece).

4.—Arrange. A sixteen-year old boy picks these small pieces up and arranges them in rows for the next operation in a box; 30,000 a day. It was a most painful picture; that slight boy, working at fiendish speed, all that there was of energy and boyish high spirits lost in a dull, unthinking, staring gaze; all the creative, adventurous impulses of boyhood running off thru the unthinking activity of the nervous fingers.

5.—Punch. Two holes are punched by a machine, working automatically; one boy feeds and tends two or three machines.

6.—Arrange.

7.—The two holes are enlarged to receive the head of the rivet, 7,000 a day.

8.—Arrange.

9.—Truck.

10.—Bevel. A long row of immense grindstones, at each a powerful, dull faced man, who drops the small piece into a slot, shoves it against the whirling wheel, and draws it back; drops in another, shoves, draws back and so on, 5,000 times a day. It seems as if picking cotton in the open air urged on by the whip of the overseer were preferable to this, unthinking work in a room filled with the fine dust. Twenty more operations of similar mechanical character complete this small object.

During the recent strike in Chicago a daily of that city gave a list of the forty-four operations that were formerly done by one butcher with ax and knife. Think of spending all one's working hours in cutting out tongues, or skinning feet. Readers of the *Outlook* are already familiar with this picture seen in one of the large packing houses.

"A month ago we stood with a superintendent in a room of the canning department. Down both sides of a long table stood twenty immigrant women; most of them were visibly middle-aged and mothers. 'Look at that Slavok woman,' said the superintendent. She stood bending slightly forward, her dull eyes staring straight down, her elbows jerking back and forth, her hands jumping in nervous haste to keep up with the gang. Those hands made one simple, precise motion each second, 3,600 an hour, and all exactly the same. 'She is one of the best workers we have,' the superintendent was saying. We moved closer and glanced at her face. Then we saw a strange contrast. The hands were swift, precise, intelligent. The face was stolid, vague, vacant! 'It took a long time to pound the idea into her head,' the superintendent continued, 'but when this grade of woman once absorbs an idea she holds it. She is too stupid to vary. She seems to have no other thought to distract her. She is sure as a machine. For much of our work this woman is the kind we want. The mind is simply all on the table.'"

It is much the same story, whether one goes thru the awe-compelling steel works, where splendid machines of immense proportions are made, or the telephone works or spinning mills. The same story of tense, monotonous work and unthinking minds (killing the powers of consecutive, creative thought) with its accompanying call for the sensational in literature and the playhouse; what a relief a highly

colored scandal must be to the deadly monotony of the molding department (may this not in part explain the popularity of the yellow journals?); and only a few short years ago, we are told, the molder's trade was one of the skilled trades, requiring intelligence, nicety of discrimination and long practice. In a tour of one of these factories it is both depressing and encouraging to observe how in one place several are at work making a part that a few feet away is made by a new machine run by one man. Depressing, because we must needs think of the men whose labor is temporarily displaced. Encouraging, because the sooner we reduce as many as possible operations to machinery the sooner we will learn to become masters and not the slaves of our complex, modified tools.

Do the workers like or enjoy their work? Those who, we may think, having had different environment and bringing up in the old country, from our own, may not feel the tragedy of their position. We are told that they hate it. One bright young fellow is quoted as saying that during the first four weeks the monotony of the work caused such severe pain in his head that he thought he would lose his mind. Then he got used to it, his brain became "sort of numb and he could get along." Leaving it to return to his farm he felt as if he were out of prison.

One lecturer asked us, the better to realize what this repetition meant, to imagine ourselves washing 5,000 spoons per day, or pounding for every hour of the day, every day of the week, one letter on the type writer. Of such a nature is this sub-divided piece work.

A tragic phase of the situation is shown when we are told that a man who has worked long at such labor may be called to a position of some slight responsibility, but the man, of enfeebled mind and will, will come to the foreman asking to be put back at the old job. Is there a greater tragedy in the industrial world than this? An assistant superintendent of a large factory is quoted as saying that they can not recruit their foremen from among the shopmen. They must be had from outside. Very few ever rise above the common labor. (Hence the demand from Germany.)

As has been said, the hammer, the calipers, the rule, have been taken from the hands of the workers and nothing put in their place. It is pitiful, said one friend, to see the eagerness with which the boys wait for the opening of the doors of our manual training club,

where they will have the chance to do some creative work with tools.

Recently Mayor Jones spoke in All Souls' Church in Chicago and we realized that when the majority of our employers of labor feel the responsibility of their position as did he, and when the general public are sufficiently enlightened to lend their co-operation the needed modifications in industrial life will be made. Many employers are growing from the plane of self-consciousness up to that of social consciousness.

Until one has seen for himself this sub-division of labor in actual grinding operation and has thought of each bit of work as going on continuously, year in and year out, its pathos does not impress but once seen with the eyes of the mind as with the bodily eyes it is not easily forgotten. We believe it is an actual menace to our democracy. The men are really fine looking, self-respecting, well disposed, but something besides good will is needed to preserve the Republic. How can men understand or serve their country intelligently whose thinking and willing powers are sapped of all virility and who have no conception of the relation their work bears to the life outside or even inside their factory. How can the workman's pride in doing a thing will be cultivated when it is next to impossible to do the thing wrong? How can his responsibility to his country be inculcated when the part he plays in his everyday work even is not comprehended?

As Gannett sings in his beautiful poem—

What that meaning knows the Master:
To reveal the Son of Man,
Toiler of the million fingers
Shaping Nature to his plan;
Man the Gardener, Man the Thinker,
Man the Singer of the Song.
Man the Teacher, Man the Brother,
Man the Righter of the Wrong.

We must in some way work to give to the million toilers of the machine shops and the mills and factories some vision of the whole of the machine which they help to make and of the world of which they are a part. And how—

In a way and in a moment
All predestined they shall meet,
Mated, wedded, in the glory
Of the Master's will complete;
Every limb achieve its gesture,
Every torso find its soul,
Every cluster acts its drama,
In the meaning of the Whole.

THE PLACE OF INDUSTRIES IN ELEMENTARY EDUCATION.

But suppose we leave for awhile the problems of the toiler of today, and as Dante went thru Hell and Purgatory and Paradise, so let us, under the guidance of an expert, follow early man as he slowly learned to know and to conquer his world, following ever the vision as he saw it, and believing that we, too, in time will find our way out of the present wilderness if we keep true to the vision.

We have grown a good deal since the Centennial of 1876, when the Russian exhibit of manual work first set our educators to thinking along those lines, to the Exposition of 1904 with its exhibit after exhibit of hand work of many and various kinds. So much, indeed, that some might well question if most of the time in the schools were absorbed by manual training (one and a half hours a week is supposed to be the average time so devoted).

But still the conservative and questioning critic who attributes the bad spelling and all other deficiencies of the modern desk clerk to the introduction of so-called fads* continues to ask, what does it mean and why is it necessary? We refer such to this recent book by Katherine Dopp, which bears the somewhat ambiguous title of "The Place of Industries in Elementary Education." (Industries convey here quite a different meaning from manual training.)

This explains, upon psychological and pedagogical grounds, the justification of such work in the schools by a most interesting tho all too brief analysis and study of the development of man thru the various industrial epochs. What do we learn from Miss Dopp's book which will help us in the right education of our children and so eventually work out toward the best interests of the State?

The writer recognizes at the outset that we have, as she terms it, two heredities, a physical and a social heredity. Each of these must be recognized in any future educational system.

"Also that there is a closer relation than is usually recognized between the attitudes of the child and the serious activities of society in all ages."

The study of these heritages is made thru a survey of the in-

*In Clifton Johnson's "Old Time Schools and School Books" we read that a knowledge of geography was first made a condition for entering Harvard in 1815, and its introduction as a study in the schools was met with "protests that the scholars' attention was thereby being taken away from 'cyphering.' "

dustrial periods thru which man has passed in his forward march from the time when he first was man. Three general periods are recognized, as follows: "The House Industries, or the Period of Domestic Economy"; the "Handicraft System, or the Period of Town Economy"; the "Factory System, or the Period of National Economy."

The house industries we find grouped as follows: The hunting, fishing, pastoral, agricultural stages, respectively; the age of metals; travel and trade and transportation, the city-state; the feudal system. In the review of his progress thru these different stages we are led to see the successive situation in which man found himself, the nature of his equipment, and the ways in which he dealt with the problems at hand. (In connection with this serious study we would here recommend a correlative reading of Stanley Waterloo's delightful and unique novel of prehistoric times called the "Story of Ab," which, however, is doubtless familiar to most of our readers.)

"It is because the history of these early situations of man and the industrial problems worked out by him correspond to changes in the child's attitude that it is of educative value. It is not that the child simply reads or is told stories of how man lived and what tools he used, but the child when certain fundamental interests are uppermost is helped to consider certain problems and to work them out from experiment and investigation."

It is startling, perhaps, to learn that early man was arboreal in his habits and before the use of fire must fly to the trees for safety from prowling beasts; to learn that except for his brain capacity (and that is a mighty exception) he was, in physical characteristics, far outranked by other animals. We read that "he could not run as fast as the horse, swim as well as the fish, fly as the eagle, crawl as the serpent, or render himself inconspicuous by changing his color to correspond with the natural objects with which he habitually came in contact, or by maintaining such a control of his muscles as the wild calf and other animals do when they remain motionless in order to be unobserved. . . . In his conflicts he could not strike as the cave-bear, kick as the horse, crush as the rhinoceros, gore as the urus, or pierce and rend as the tiger. In the exercise of the senses and in muscular force he was surpassed by many of them.

In what, then, did man's superiority consist? How was he able

to exercise control over such an environment? His advantage seems to have consisted in this: He had developed associative memory to a degree surpassing that of any creature, and altho physically he was surpassed in some respect by every species of animal, he united in one body the variety of movements and methods of resistance used by every species of animal. The special superiority of each animal had been gained by surrendering the possibility to advance along other lines. Animals have paid a dear price for their special skill. This appears to be true of both animal and human life."

It is the last few sentences in the above paragraph which are replete with meaning for the patriotic educator of our day and age. "Animals have paid a dear price for their special skill." "The hope of the future seems to lie in the undifferentiated form." Ponder on these words, as we know them to be true of the physical development, and then carry them further into the realm of mind and spirit. Then take a glance at our factories where for ten hours a day for six days in a week for fifty weeks in a year a human being goes thru one monotonous operation which calls for no thought and which rapidly turns him into a machine with little more power of initiative action than the metal machine before him. If the salvation and development of individual, physical man depended upon the evolution of the undifferentiated form, will not the same principle hold good in the social and national world? Past empires, founded upon the extraordinary education of a few and the slavery of body and mind of the mass, have all passed away. The complexity of modern life calls for an increasing corresponding complexity in the minds and spirit soul of the people. If we are to hold our own in race development and national development, we must make a general, all-round education the basis of the specialization that may come.

Here again is where we touch the spirit of the new education as exemplified in Miss Dopp's book. The children, taught and trained in such a school, will not submit to entering a life occupation of a machine-like character, or, if they must, they will transform it into a thing of life and spirit, and with a knowledge of the historic steps that led up to our present industrial life will endow their own labor with something of a creative joy.

But to return to our text: The importance of fire in relieving man from living in the tree tops and setting his hands free for other

uses than locomotion and its value in the conservation of nervous energy for other purposes than that of digesting uncooked food is touched upon in a suggestive way. Here, too, with the mastery of fire we find the first division of labor.

As we follow the evolution from the hunting to the pastoral and agricultural stages it is enlightening to perceive how each new problem brought out its response in the resources man found within himself and how his higher nature grew thru those to us, cruel, low and savage impulses which had in them the germ of the higher socializing powers. Here, too, we see how the dance and the festival which arose in the pastoral and agricultural stages were the outcome of primary needs and played a most important part in unifying and socializing the early human.

When we read Groos' "Play of Man," the stress laid by him upon man's continual desire for excitement was most interesting, tho we never felt that he entirely explained it, and we have been especially desirous of understanding why the gambling instinct should have such a hold upon man, past and present; but after this reading we form a theory of our own. A creature who had lived for ages in the tree-tops, every sense constantly alert for sign of friend or foe, for prey or preyer, and who, when he descended from the trees, still found life pleasurable exciting thru the need of a constant tending of his ancestral fires and the continued alertness of every sense, would naturally find the comparative peace of the pastoral life something of a bore unless relieved by the forays upon neighboring foes or the excitement and variety afforded by the festivals or the uncertainties of the gambling. The love of gambling seems to be so universal and deep-rooted that we are inclined to believe that the great attraction is not so much the desire to get much for nothing as the excitement of the emotions akin to the life and death excitement of primitive times. The question then presents itself of how best to utilize or down this instinct. The origin and the importance of the festivals, especially in connection with agricultural life, as stated above, is well elucidated. We read, "the stimulus was so slight, the problem so vague, the conflict interest so reduced that there was difficulty in maintaining interest sufficient to secure a successful outcome. For this reason it was necessary to reinforce the stimulus by artificial means. This is the significance of the festivals which accompanied

every important step in the season's work. This is the reason why religion was summoned to lend its support in securing the necessary regulation of activities of this difficult mode of life."

Does not this statement remind us of transitional conditions under which we are now suffering? "Agriculture was no longer one of the many occupations of woman; it had become the principal occupation of man." Only today we would substitute spinning, weaving, etc., for "agriculture." So history repeats itself.

The influence of metallurgy and of trade and transportation and the new inventions to which they gave rise, and the new capacities which they develop, are just touched upon to a degree to whet the appetite for more.

When we come to a consideration of the origin of the attitudes that underlie industry we again find illumination which should help us to an understanding of both the needs of our own children and of our child races, for whose development we have made ourselves responsible. We find that what is called the workmanship instinct is one of the most deep-seated and permanent possessions of mankind.

"That the savage dislikes work, in the sense in which we commonly use the term, is true. That he accomplished what we call work is equally true. What the savage objects to in our work is not the strain of the muscles, but the strain of attention. The latter is painful to him because it is not conducive to either the welfare of the individual or the species in the stage of culture in which he lives."

Such a hint enables us to understand how naturally arose the introduction of artificial stimuli, to persistent labor when the need arose for persistency in labor, or when the end to be achieved was far distant from the beginnings of the process as in agriculture. Several examples are given of old folk-lore rhymes which we readily see might easily have been suggested by the rhythm of the occupation, as of the churning, or the cording, or knitting, and have arisen out of the impulse of the worker, both to lighten his labor thru the creative impulse of rhythmic song and also to help him, if working with others, to keep in perfect co-operative unison. The need of such unifying power is well explained and its reaction upon the people in the development of art is also well shown. All who have been on shipboard

will remember an interesting survival in the peculiar cry of the sailors on the ocean steamer when they all "heave-ho" together around the capstan.

Here is an interesting statement for those who deprecate the gradual or rather rapid swinging away from the country to the city of our young people. "The distaste for agricultural life which is so common among young people is largely due at present not so much to the work itself as to the fact that in the separation of industrial processes from festivals the emotional element of the latter, instead of becoming translated into an art interest, has in too many cases suffered atrophy from disuse."

The above paragraph recalls a suggestion made by W. T. Stead some years ago relative to an attempt to bring amongst country people a revival of popular drama; popular in the sense not of being liked by the populace, but of originating amongst the people, acted by them as when the old-time festival plays were given. It is sometimes a question whether an expression of feeling common to one period can be artificially resuscitated, but, as study shows, the dramatic impulse is a deep-seated one, and work being done in the laboratory and Francis W. Parker schools in that line shows what can be done to nourish the power of dramatic writing and acting.

With the introduction of slavery we see developing a new attitude toward labor—not, as the writer points out, on its own account, "as because of its associations with an inferior class and with domesticated animals." The freeing of the serfs and slaves in the middle ages, the crusades and the scientific experimentation and exploitation of new worlds have been again modifying these age-long activities, while this present age of machinery and factory life presents new problems. We are shown how work which at first was what might be called a personal occupation became in turn a civic function, and in this period of nationalism and international life, "industry, enriched by the contributions of science, becomes more and more complex. The end becomes farther and farther removed. The worker, being no longer able to perceive the whole process of industry production, has need of a greater consciousness of collective life than ever before."

When we come to origin of the attitudes that underlie industry and the practical application of the guiding principles which we have learned thru the foregoing study we are carried again thru man's

early struggles and conquests but this time accompanied by the child of today. The fruitful, practical suggestions are many. The danger is pointed out that attends the child's reliving of the primitive life thru story and picture alone; and the likelihood of arrested development following the attempt to carry the child thru the actual stages of racial development in too minute a way "the child represents something of the present as well as of the past. Altho the child enters sympathetically into the problems of primitive life, he never for a moment identifies himself with the people except in a dramatic way. He is looking down from above and he knows it." At the same time he is leading up to a fuller realization of forces in his own life which have hitherto been unrelated."

Retracing our steps with the hand of the child in ours, we see how in early infancy he finds his tools like early man, in his own body, and then we follow thru the ages more in detail than in the earlier chapters and see more distinctly the special problems.

According to Miss Dopp, clay requires too fine finger manipulation for little kindergarten children. She finds that the earliest serious activities in which the child is interested and which he can in part execute are those bound up in the food question, the planting, cooking, etc.; her many suggestions we will not name here, but there is much to stimulate discussion and experiment on the part of thoughtful kindergartners. Dramatization and rhythm work also present food for reflection, and in this connection we recommend a reading of the interesting article in the September *Century* by Osborn, "The Neticulator of Arctic Alaska." We will realize, perhaps as never before, the definiteness and detail with which pantomime is executed by savage tribes and the large place it occupies in their social and art life and what Miss Dopp says concerning the need of the child keeping the dramatic activity in close connection with the occupations participated in by the children acquires new force.

The primary teacher will find most practical and fascinating suggestions in the section "stage of transition from infancy to childhood." Here we are led to the detailed study of tools and the educational possibilities of the child's environment which is most alluring. Following with Miss Dopp the development of tools, we find what stirs us to feel is the apotheosis of the apparently commonplace hammer and the bow and arrow with all the mystery and intelligence attend-

ing their perfect making makes us look with new respect upon even so primitive a predecessor as the skilled negrito bowmen at the St. Louis Exposition. What child at the hunting and exploring stages or the cave dwelling period would not delight to follow Miss Dopp's lead and exploit his surroundings in intelligent discovery and experiment? To help the teacher right here, Miss Dopp has written the first of a series of readers. This one is called the "Tree-Dwellers. The Age of Fear." It has been followed by the Age of Combat. The early cave-men, the age of chase, the later cave-men, the tent-dwellers, the early fishing men, will come later. Suggestions for things to think about and directions for things to do, assist teacher and child in their explorations and their experiments. The child here does not relive primitive life in imagination alone, but actually works out the conspicuous perplexities of his ancestors. The study of trade, transportation, etc., offer infinite variety of problem and means of developing mind and spirit. Growing older and more co-ordinated in mind and body, the child is gradually reaching a point where the tool develops into more and more complex machinery. His previous study has also lifted his self-consciousness into the higher plane of a growing social consciousness, and it is this feature which is the most important and far-reaching phase of such a course of work and study. It is this growing consciousness of human solidarity which is needed at this stage of the world's progress when we are far more dependent and interdependent than ever before. An understanding of the relations of one department of human industry to another, of the meaning of the complexity and increasing sub-division of labor and the concentration of the workman's energy upon one small part of a large complex object is imperative if we wish to save our nation from sinking into a new form of slavery. Miss Dopp points this out in several admirable passages. Her book has been a great inspiration and encouragement to us. It means new hope and new effort.

The work here outlined is not based upon the child's temporary interests, but upon the fundamental attitudes toward his environment and industry, from which have developed all our social and industrial life. A course of work and study based upon the suggestions here found makes constant use of the lasting interests in a way to continually employ the child's thinking, creative powers and guides and cultivates his growing social consciousness in a normal way. We

trust the time will come when in connection with every factory will be some such school for the children of the workers. We wish a laboratory school might be established there where it is most needed. The children who come from cultured homes where books abound and who have opportunities for travel in summer may need the sense of social obligations which such a course engenders, but they can get it in part thru other mediums. But what such a line of work and thought might mean for those whose horizon is narrow and so for the future of our common country we may guess. Universities are necessary; indeed, the present book is one rich part of the harvest of university training and research, but Oh, for such an elementary school on every few corners of our large cities. Reading, writing, arithmetic need not suffer, but, as a friend recently said, apropos of the advantages of sweatshop labor in giving every factory boy a stylish suit for six dollars: "Infinitely better for that boy to do work which makes for manhood and wear blue jeans made at home. What we are desperately in need of is not more clothes, but more men of the Abraham Lincoln fiber to put into the clothes." Such a school will grow men.

Now Ready.—Report 1904, National Congress of Mothers, Conference May 11-14. Contains the following addresses:

"National Outlook for Childhood in America," Mrs. Frederic Schoff.

"Principles of Government in Home and School (Abstract)," Edward Howard Griggs, Montclair, N. J.

"Divorce and Remarriage," Francis A. Lewis, Philadelphia.

"Music in Education," William L. Tomlins, Chicago.

"The Nation's Boy Problem," Hon. B. B. Lindsay, Denver.

"An Ounce of Prevention," Amos W. Butler, Indianapolis.

"Public Education and Morality," Miss Margaret Evans (Carleton College).

"The Bible in the Public Schools," George A. Coe, Evanston.

"Educational and Civic Results of Parents' Auxiliaries," Mrs. E. C. Grice, Riverton, N. J.

"Education for the Art of Life," James L. Hughes, Toronto.

These alone are worth the price of the Report. Price, 25 cents. In quantity—25 copies or more, 20 cents each. Stamps, money order or check. Mrs. Edwin C. Grice, Corresponding Secretary.

PROGRAM FOR NOVEMBER, 1904.

GENERAL SUBJECT: Child's Interest in Home and Family Life.

SPECIAL POINTS OF DEPARTURE: Child's Interest in Father's Work and in Grandparents and Their Activities.

First Week—Special Subject: Father's Work.

OCTOBER 31.—Morning Circle. "Good-bye, Father." Play father's going away. Children and mother wave good-bye from window. Father's return, greeting, children show things father does while he is away; others guess what he is, as carpenter, etc.

Gift Plays.

Little Ones—Visit to grocer's, buy something for lunch.

Oldest Ones—Third and fourth gifts. Doll's house. Make doll's house with fence around it.

Occupations.—Little Ones—Painting. Have big painter's brush, such as is used for whitewash. Let children take turns washing b. b. with clear water. Spread the oil cloth used for clay on the table and let them wash with long strokes.

Oldest Ones—Making doll houses for the little ones for Christmas. Shoe box, punch holes for windows with horseshoe nails.

NOVEMBER 1.

Morning Circle—Father is a grocer. Play father keeps store; have a few real groceries on table; give children real or paper money; play at buying and selling; grocer do up goods in bags, take money, etc.

Gift Play.

Little Ones—First, third gifts. 1st—Play "Who will buy my apples ripe?" (Walker & Jenks.) 3d—Introduction of "Surprise for you." Each gift done up and tied. Children open each his own; guess what is in box; open and peek in; shut tight. Children watch kindergartner turn box over—somersault, upside down, up again, open and shut lid, open little way, turn over quick, cover out; lift lid off box—there! Free play!

Oldest Ones—Third and fourth. Suggested sequence play. (1) Make big kitchen in doll's house; (2) things in kitchen.

Occupation.—Little Ones—Painting—Play paint windows, sills, cupboards, floor, any large surface which water will not hurt; good long strokes.

Oldest Ones—Visit to grocer's.

NOVEMBER 2.

Morning Circle—"Father drives grocery cart!" Play store again; more attention to buying and selling; make grocer's cart, play deliver goods to families living in different parts of room.

Gift Work.

Little Ones—First gift third. First, play grocer, with fruits to sell. Third, imitation and drill in play of opening box, "(1) for money, (2) for show," etc.

Oldest Ones—Visit to shoemaker.

Occupation.—Little Ones—Visit to shoemaker.

Oldest Ones—Work on doll's house; papering with strips of wall paper.

NOVEMBER 3.

Morning Circle—"Father is a shoemaker." Play shoemaker; show tools; have leather and a shoe needing to be mended; children play shoemaker; show how he does his work; waxes thread, bores hole, etc. Each child have a chance to do, with your help, some of the things which shoemaker does.

Gift Plays.

Little Ones—Go to shoemaker's again.

Oldest Ones—Third and fourth. Suggested sequence play. "Wee little man in wee little house." Make shoemaker's shop, the window where he sits, bench, chair, shoe box.

Occupation.—**Little Ones**—Painting. If possible, let children have a big space on cellar wall or back fence to whitewash; let them do it under your direction, takin gturns, or tack up some stiff paper against a back fence, put down something under it and let them wash on that.

Oldest Ones—Visit shoemaker again.

NOVEMBER 4.

Morning Circle—Father is a shoemaker. Children repeat experience of yesterday. Blindfold eyes; tell by feeling what tool you have in your hand.

Gifts.

Little Ones—Third. Imitative play. Make shoemaker's bench and chair.

Oldest Ones—Third and fourth. Repeat suggested sequence play of "wee little man." (Shoemaker.)

Occupation.—**Little Ones**—Painting. Continue whitewashing on a large surface. If nothing else answers, get large dry goods box and whitewash that.

Oldest Ones—Make tiny shoes of felt or cloth.

OCTOBER 31—NOVEMBER 7.—DOMESTIC PERIODS.

Little Ones—Scrubbing with scrubbing brushes; sweeping with little brooms.

Oldest Ones—Sewing basket. Making towels, quilt, etc., dusting, care of flowers.

Songs.

"There's a Wee Little Man," Gaynor; "To Market," Poullson; Holiday Songs; "Flowers' Lullaby," Patty Hill.

Rhythm.

"The Shoemaker," free interpretation, Hofer I. "Little Playmate, Dance With Me," Hofer, games.

Games.

Carpenter game—Sense game—Jacob and Rachel. Where art thou, Rachel? Ball game—"In my hand a ball I hold." Hit cube in ring with rolling second-gift sphere.

Stories.

The Shoemaker and the Elves; Scudder; "Tables and Stories," Part I.

Pictures.**NOVEMBER 7-14.**

SPECIAL SUBJECT—"Going to Grandpa's."

NOVEMBER 7.—**Morning Circle**—"Getting ready." Pack doll's trunk or big box; mother get children dressed, etc.; expressman come for trunk.

Gifts.

Little Ones—Third. Imitative. Make cobbler's bench and chair.

Oldest Ones—Third and fourth. Suggested Sequence Play. Make doll's house; kitchen, furniture; bedroom, furniture.

Occupation.—Little Ones—Painting. Give children large Japanese brushes, big sheets of paper, water, wash in large even strokes.

Oldest Ones—Finish felt shoes; work on doll house; mats, weaving or fringing squares of felt or matting.

NOVEMBER 8.—Morning Circle—The ride on the train. Father is an engineer. Show picture or models of cars and engines; make engine of children (ringing bell, hissing steam); show how fast it goes; cars of chairs, baggage and passengers; hitch engine to cars. "Away we go."

Gifts.

Little Ones—Third. Imitative. Make engine.

Oldest—Fifth gift top third. Children play freely, making their own discoveries.

Occupation.—Little Ones—Painting with large brushes on large surface, either with water or whitewash.

Oldest Ones—Continue work on doll's houses; finish mats, paste tiny colored pictures on squares of paper to hang up in house.

NOVEMBER 9.—Morning Circle—Grandpa's wagon. The ride to grandpa's in big farm wagon; make of kindergarten chairs; hitch up grandpa's horses; away we go! "Grandpa's greeting"; little one dressed as grandma in cap and kerchief.

Gifts.

Little Ones—Third. Engine again.

Oldest Ones—Fifth top third. Imitative and free. Show process carefully, step by step; make engine which brought us to grandpa's. Free play for investigation.

Occupation.—Little Ones—Painting. Small brushes and large sheets of paper; paint with water.

Oldest Ones—Continue doll's house. Make furniture; two little wooden chairs, table of spool and milk top pasted on; piano, oblong piece of wood with smaller flat piece pasted on large face for keyboard.

NOVEMBER 10.—Morning Circle—"Grandpa's house." Show children pictures of farm house and farm life, suggesting great expanse of green fields, big trees, orchards; children build outside of grandpa's house with Hennessy blocks.

Gifts.

Little Ones—Third Imitative and free. Make stove in grandpa's kitchen.

Oldest Ones—Fifth to third. Imitation, step by step, children following. "Grandpa's house." Make engine from memory (if possible; help, if not).

Occupation.—Little Ones—Painting. Small brushes, paper; wash first with water, then with red wash ("painting grandpa's house").

Oldest Ones—Continue making furniture for doll's house.

NOVEMBER 11.—Morning Circle—How we play at grandpa's; in grandpa's barn; jump from hayloft, from stepladder, into pile of hay; ride in hay wagon; play-wagon of clothes basket filled with hay; one child ride, another play horse; somebody push.

Gifts.

Little Ones—Third. Imitation. Make tall ladder; finger men jump into hay (each child a little pile of hay).

Oldest Ones—Fifth top third. Imitation, step by step. Make grandpa's barn; children make house from memory, or, if possible, a visit to a market garden.

Occupation.—**Little Ones**—Painting. Give each child a big barn cut from manilla paper; wash with red paint (painting grandpa's barn).

Oldest Ones—Finish doll's house furniture (bed made from pill-box).

NOVEMBER 7-14.—DOMESTIC PERIODS.

Little Ones—Serving basket. Big needles and worsted or stout thread; piece of cloth; pulling needle in and out of cloth; cutting cloth; stringing buttons or tiny bells; dusting.

Oldest Ones—Construction work. On Rosie's house; care of flowers; sweeping.

Songs.

"Over the River and Thru the Woods" (Walker & Jenks); "Father, We Thank Thee" (Walker & Jenks.)

Rhythm.

"The sleeping flowers," suggested interpretation; music to lullaby ("When the Sun is Red and Gold," in "Stories in Song," by Emerson & Brown).

"Old-Fashioned Bows," minuet, Mozart. Hofer II.

Games.

Shoemaker game. Ball game; finding ball to music. Sense game; French blindman's buff. Free play; romping at grandpa's; "tag," "hide and go seek," etc.

Stories.

"Bennie's Sunshine," adapted from an old story in St. Nicholas and from one of this name in "Morning Talks and Stories," by S. E. Wiltse.

Pictures.

"The Hay Harvest," Gedrust Von L. Angerer; "Mother Play," "The Farmyard Gate."

NOVEMBER 14-21.**SPECIAL SUBJECT, "Good Times at Grandpa's."**

NOVEMBER 14.—Morning Circle—How we play at grandpa's. In the orchard; raking leaves; burying each other in leaves. Have large clothes basket filled with leaves; children bury Rosie and each other in the leaves; little squirrels; show pictures of squirrels; play little squirrels.

Gifts and Occupation.

A visit to a market garden will probably take all the forenoon.

NOVEMBER 15.—Morning Circle—In grandpa's garden. Gathering pumpkins and squashes for pumpkin pies. Have pumpkin in kindergarten for children to lift, roll, etc. Play squirrel again; chatter, eating nuts.

Gifts.

Little Ones—First. In the garden. Yellow balls for pumpkins; gather in cart; put in cellar. Make cellar of Hennessy blocks.

Oldest Ones—Fifth top third. Imitative sequence play. Make engine house and barn. Let children watch you make each form and help them, if need be, to avoid confusion.

Occupation.—Little Ones—Pasting. Flour paste. Play "paper man"; put paste with big brush on back of strips of wall paper; paste on big board or box.

Oldest Ones—Painting. Free, of pumpkins or squashes.

NOVEMBER 16.—Morning Circle—"In Grandpa's Garden and Orchard." Gathering apples, grains and nuts. Have big rosy apples for children to feel; play gather in baskets; nuts for squirrels to find, play eat. Have dry grains; get children pour from one big dish to another to see their goldenness.

Gifts.

Little Ones—First and Hennessy blocks. Gathering fruit again; red balls, apples, yellow, nuts, grain, etc., in cellar.

Oldest Ones—Fifth top third. Suggested Sequence Play. Make engine, grandpa's wagon, house and barn.

Occupation.—Little ones—Pasting. "Paper man" again.

Oldest Ones—Painting. The sky. Plain wash of blue on paper; wash first with water.

NOVEMBER 17.—Morning Circle. Helping grandma. Put the house in order; wash windows, cupboards, scrub floors; everything ready for Thanksgiving day.

Gifts.

Little Ones—First gift. Going to market. Make wagon of kindergarten chairs; hitch horses; gather fruits in basket; drive to market.

Oldest Ones—Fifth top third. Suggested Sequence Play. "Grandfather's Farmyard." The things in it; chicken coop, dog house, pigeon house, etc.; make all the things at once and have a group of things to show.

Occupations.—Little Ones—Pasting. Give each child a big barn you have cut out; paste back and put on big square of manilla paper.

Oldest Ones—Painting. The green grass. Wash paper with green wash.

NOVEMBER 18.—Morning Circle—Helping grandma. Setting table; table cloth, dishes in place, clearing up, washing dishes.

Gifts.

Little Ones—First. "To market again." Sell fruits to grocer.

Oldest Ones—Fifth top third. Suggested Sequence Play. Make things in grandpa's farmyard again.

Occupation.—Little Ones—Pasting. Have a big yellow pumpkin ready for each one; paste on big square of paper.

Oldest Ones—Painting. Wash in blue and green; blue sky above, green grass below.

NOVEMBER 14-21.—DOMESTIC PERIODS.

Little Ones—Sewing basket; cleaning house; "playing party"; care of flowers.

Oldest Ones—Cooking. Fire in stove; cooking potatoes; wash, boil for lunch; stew pears or grapes. Dusting.

Songs.

"We Thank Thee, Heavenly Father," Poullson Holiday Book;
"Whisk, Frisk, Run," squirrels, Patty Hill; "Come, Little Leaves," E. Smith.

Rhythm.

Dancing the Minuet, Hofer II; Squirrels, Patty Hill; The Rustling Leaves, "Under the Linden," Hofer I.

Game.

"Let Us Chase the Squirrel" (Knowlton (?). Suggested and free play. Fun at grandpa's; hide and go seek; tag; races.

Stories.

Original cumulative story, "In Grandpa's House," or "On Grandpa's Farm," or "In Grandma's Kitchen"; fashioned after "This is the House that Jack Built, to bring out idea of interdependence.

Pictures.

Mother play. "Farmyard Gate." The family; hay harvest again.

NOVEMBER 21-24.

SPECIAL SUBJECT, "Getting Ready for Thanksgiving."

NOVEMBER 21.—Morning Circle—Making grape jelly. Boiling, squeezing, etc.; singing Thanksgiving songs.

Gift.

Little Ones—Play setting table for Thanksgiving; really set kindergarten table with cloth, plates, etc.; clear and wash dishes.

Oldest Ones—Help with grape jelly.

Occupation.—Little Ones—String cranberries for dinner table.

Oldest Ones—Painting pumpkins and squashes in outline; cut out, afterward paste on poster of green field and blue sky.

NOVEMBER 22.—Morning Circle—Making pumpkin pies; pie crust all ready; let little ones help roll out and fit in pie dishes; oldest cut up pumpkin to cook.

Gift.

Little Ones—Set table again.

Oldest Ones—Cook pumpkin; put room in order for Thanksgiving.

Occupation.—Youngest Ones—String cranberry; help pop corn.

Oldest Ones—Crack nuts, pop corn for Thanksgiving.

NOVEMBER 23.—The Thanksgiving party. Invite another kindergarten of children in, if possible, or at least a few outside children. Let children get table all ready; set a small table in center for Rosie and dollies. Let the celebration be as simple as possible. In the games play blindman's buff and the frolic with grandpa. Tell the experience of the month's play, "the visit at grandpa's" interwoven very simply into a real story.

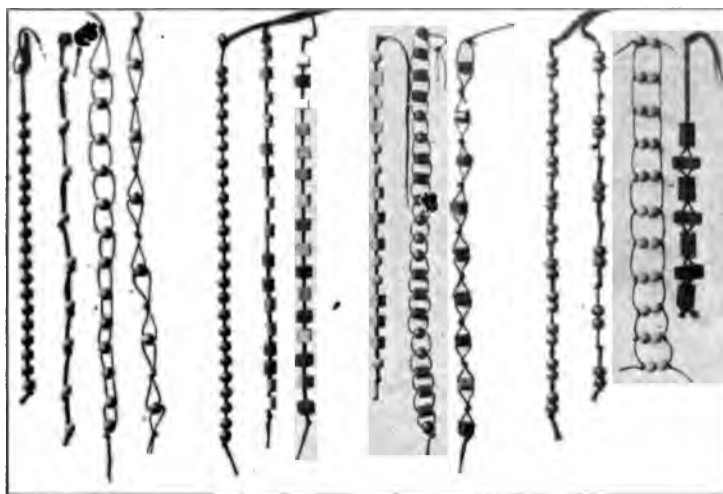
NOVEMBER 21-24.—No domestic period.

No new songs, rhythm, games (except "blindman's buff"), the Thanksgiving story mentioned above, no new pictures.

"If any schools in Chicago or suburbs care to give a stereopticon entertainment on the Yellowstone Park and will call on Mr. C. A. Matthews, General Agent Northern Pacific Railway, 208 S. Clark street, he will gladly loan them free a very fine set of nicely colored lantern slides, and he will also supply all who wish, maps and literature descriptive of the Yellowstone."

BOOKS OF INTEREST TO ALL.

ORGANIZED HAND WORK, BEAD-STRINGING. By Elizabeth Harrison. This describes concisely the graded steps in bead-stringing which have been successfully worked out in the first three grades of a Chicago public school. We are reminded that bead-stringing is a pleasure occupation, common to all child races and equally enjoyed by children of more civilized races; it is, therefore, selected as the "beginning of these lessons in orderly arrangement of hand work." The children are first given practice in following directions for the placing of the beads which gives training in rhythm, sense of proportion and number. We are told that more than 400 combinations can be made with single strings of the Hailmann beads and more than 1,000 where two or more are used. Great stress is laid upon the fact that the work being all definitely organized, the children learn to work freely yet under law. This is certainly a point not to be overlooked in these days when all thoughtful people are troubled over the very general disregard for law among all classes. Successive steps in the bead-stringing are stated, due regard being given for the exercise of imitation, that necessary precursor of creative work. It is suggested that the same results can be secured with seeds, pebbles and buttons, etc. The possibility of awakening the sense of rhythm and of teaching proportion thru pleasing spacing upon the string is a new discovery and may well prove fascinating. After reading in the



I
One color.
One form.
One number.
One position.

II
Two colors.
One form.
One number.
One position.

III
One color.
Two forms.
One number.
One position.

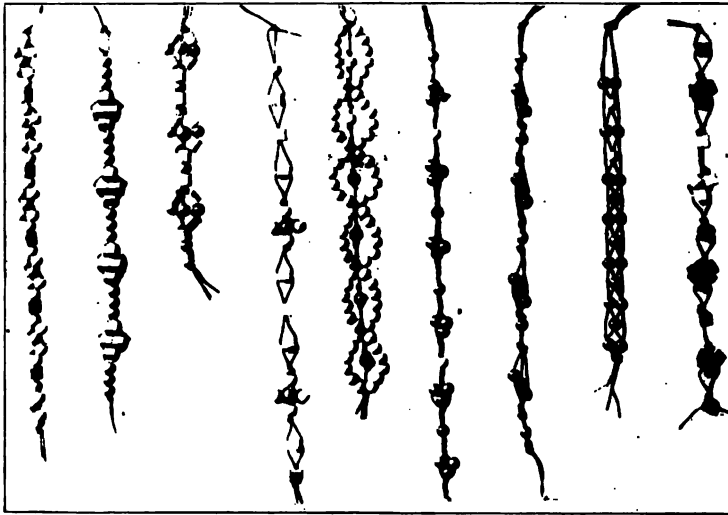
IV
One color.
One form.
Two numbers.
One position.

"Place of Industries in Elementary Education" of the close association of rhythm and music with the movements incidental to the early occupations of primitive life, it is interesting to read:

"The work resulted in awakening a dim consciousness of rhythm in the children as they counted one, and one and one. Soon a child suggested that they should clap their hands as they counted. Then two beads and a space, two beads and a space, etc., were strung, and then came two claps and a silent counting of one, two. . . . In a short time each child was busy composing a rhyme of his or her own."

Suggestions for teaching the various color harmonies are given. Eight plates show about eighty or more examples of work done by children or teachers. They reveal in an instructive manner the inner nature and capacity of the little workers, whether it be of the intense or cramped, narrow or broad, or free or reckless kind. So far as this work is used merely to give the child the mastery of his tools, to familiarize him with certain fundamental principles of life and of true art, it is admirable as well as intensely interesting; but in this connection we feel moved to quote some of Ruskin's important statements in his "Two Paths."

The law which it has been my effort chiefly to illustrate is the dependence of all noble design, in any kind, on the sculpture or painting of Organic Form. . . . It is quite true that the art of India is delicate and refined, but it has one curious character distinguishing it from all other are of equal merit in design—it *never represents a natural fact*. It either forms its compositions of meaningless fragments of color and flowings of line, or wherever art is practiced for its own sake, and the delight of the workman is in what he *does* and *produces* instead of in what he *interprets* or *exhibits*—that art has an influence of the most fatal kind on brain and heart, and it issues, if long so



Free inventions by older pupils after formulated work had been given.

pursued, in *the destruction both of intellectual power and moral principle*, whereas art devoted humbly and self-forgetfully to the clear statement and record of the facts of the universe, is always helpful and beneficent to mankind, full of comfort, strength and salvation.

Delightful and educational as this bead-stringing is we would therefore suggest that tho the child is expressing certain fundamental facts of nature in his efforts at proportion, rhythm, etc., that the work should be organized not only in relation to itself but in relation to his life at home and school. The child should constantly seek rhythm, proportion, etc., in nature and to use them in his arrangements to tell something of what he has discovered. This the children are inclined to do spontaneously as when a child stringing a cube and balls, cube and balls, sings, "He caught the car, he caught the car," how much we learn of that child's life from that one little song. The designs of the Indians on pottery, baskets and belts bead all tell some story; there is an idea back of them; but as Ruskin shows, so soon as they become entirely conventional, just so soon art in that degree begins to decay. Rightly used this little handbook will be truly productive.

The accompanying cut tells better than words what can be done in this fascinating line.

Published by Chicago Kindergarten College. Price, 15 cents. Others are to follow.

Practical and Artistic Basketry. By Laura Rollins Tinsley. This is a convenient little book which recommends itself for clearness, conciseness and general practicality. It gives a few words about the raw materials for basketry and suggests for native material, with directions for their preparation, willow, flags and rushes, straw, grasses of different kinds, corn husks, palmetto, pine needles, maidenhair fern, willow and cedar bark and the honeysuckle vine of the Southern States. The different kinds of stitches are described clearly and are illustrated with large, easily understood pictures. Borders, covers, etc., are treated of in a separate chapter. Baskets made of "flats" have a chapter to themselves, and Chapter XXI gives a series of articles graded for work in the eight grades. There are several pages given to coloring, with the suggestion that if all the different tints of the natural material are used there is little need of dyes. One chapter gives directions for cording in the making of fringes and bags, with the important hint that "color harmony is of the greatest importance in industrial work and should never be neglected." Some paragraphs are given to the spool knitting, of which all children are so fond, and there are pictures showing several articles that can be made from the cord. There is a special chapter on native willow baskets. Altho the volume is a small one, it is a most useful and practical one, giving, as it does, such great variety of stitches for so many various materials. E. L. Kellogg & Co., New York.

The Man Who Pleases and the Woman Who Charms. By John A. Cone. The original and the quoted suggestions are pervaded by a sweet, genuine, wholesome spirit that will add to the good cheer of the reader, and we trust will improve the English and sweeten the voices of many thoughtless young people who have failed hitherto to appreciate the beauty and value of these noble instruments of human intercourse. The chapters speak of "The Man Who Pleases and the Woman Who Charms," analyzing the source of their charms in the chapters on "The Art of Conversation"; "Good English"; "Tact in Conversation";

"The Compliment of Attention"; "The Voice"; "Good Manners"; "Dress"; "The Optimist"; "Personal Peculiarities." The book concludes with "Suggestions From Many Sources," from which we quote one: "When you bury your animosity, don't set up a headstone over its grave." Hinds & Noble, New York; 75 cents, postpaid.

"A KINDERGARTEN PROGRAM" is a small but full pamphlet just published by Charles Company, by Miss Katherine Beebe. It is classified according to kinds of kindergarten work as gifts, occupations, morning circle, marches, stories, calendars, etc., and should be very suggestive without crippling the kindergartner. Twenty-five cents.

CHILD STUDY.—A course of twelve lectures in Child Study will be given by Prof. Jas. R. Angell (University of Chicago) in the rooms of University College, seventh floor Fine Arts building, beginning Thursday, October 20th, at two o'clock. Three dollars for course.

These lectures will be of special interest to mothers, Sunday School teachers and kindergartners. For tickets apply to Mrs. Alice H. Putnam, University College, room 732, or Miss Eva B. Whitmore, room 611, 40 Randolph street.

Miss Marie L. Shedlock will give a course of five lectures upon the Art of Story Telling in the studios of Anna Morgan, Fine Arts building, under the auspices of the Chicago Kindergarten Institute.

Monday, November 28; Thursday, December 1; Monday, December 5; Thursday, December 8; Monday, December 12.

Those who have heard Miss Shedlock's illuminating lectures will need no second introduction. The introductory lecture is of a general nature upon the art of telling stories and is illustrated with fascinating skill. Succeeding lectures tell what to seek and what to avoid in the subject matter of stories and tell how Andersen's and miscellaneous stories are to be told to children. Questions asked and answered after each lecture.

Course tickets, \$2.00. Single tickets, 50 cents. Apply to Chicago Kindergarten Institute, 40 Scott street, Chicago.

READINGS IN THE OCTOBER MAGAZINES.

McClure's—George William Curtis, "Friend of the Republic," by Carl Schurz.

A Fruit of the Fair Marion Hill (a bit of child study).

The Outlook for October 1—Woman's number. Many interesting and instructive and inspiring articles. The sketch of Elizabeth, Queen of Roumania, is most charming, and the articles upon "Settlement Workers and Their Work," by Mary B. Sayles, upon "The Maid and the Mistress," by several well-known writers, and upon "Women Illustrators of Child Life," by Elizabeth Lore North; "One Woman on a School Board," by Anna C. Woodruff, member of Philadelphia School Board.

Scientific American for October 8—"Oddities in Self-Defense" (of animal world), by Ernest Ingersoll.

Harper's Bazaar for November—"And for These, Thy Saints," by Octave Thanet. A beautiful Thanksgiving story.

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PART I.

The Egyptian boy Ammon, the Persian Kablu, Pudens and Gwen from ante-Christian Rome, and the Viking's daughters, Brunhilde and Chri-selda, tell simply, briefly, graphically, how his people interpreted the winter solstice, and describes the ceremonies and customs with which they celebrated the turning of the sun from his northward journey, and his promise of lengthening days and coming birds and flowers. A child in Jewish costume tells of the birth of Jesus in the words of Matthew and Luke; and then follows Marcus, the boy of Christian Rome, succeeded by the Lord of Misrule and eight mistletoe girls, representative of the Christmas of Good Queen Bess' time. The Christmas of Sir Walter Scott and of Washington Irving gives pictures of later Yuletide merry-making.

PART II.

Jean, Christopher, Leif, Christina, Catharine, Francis, Gretchen, Hans, Ferdinand, and Juanita tumble in thru the chimney after a few words from Father Christmas, and describe festivities in the various lands of Christendom today. Variety is afforded by the introduction of several quaint or beautiful carols, with the music; the wassailing of the apple tree; a minuet; and a mirth-provoking, mumming play, St. George and the Dragon. The writer has spared no pains to be correct in the data as given, some of the matter being secured only after much research. The book will thus be valuable as containing in one volume material heretofore to be found only after search among many. It is educational, both to mind and spirit, in the unity it establishes between peoples of all times and races; a spirit of fellowship and good-will well characterized by the closing song, "Clasping Hands with Distant Ages."

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CONTENTS FOR DECEMBER, 1904.

Page

The French and German Elementary Schools—Frederic Ernest Farrington	197
An Essential in the Education of a Child—Ernest W. Lyman	207
The Spirit of the Gift—E. V. Cooke	211
Lena's Christmas Hermit (Young Churchman)	212
Old Testament Sunday School Lessons for Little Children, IV—Laura Ella Cragin	216
Raikes (Founder of the Sunday School) as a Student of Child Life (Sunday School Times)	222
An Old-Fashioned Mother (Home Culture)	227
Dr. Coe on "Progress in Religious Education"	229
Burton Read Congress	233
Charles Wagner with the Kindergarten Students	236
Program for December	237
The Gift Bringer	244
After Christmas in a New York Kindergarten	245
Play Time in Public School 157, Manhattan	246
The Conversion of Santa Claus—Phil Paolster	247
My Madonna—Rubie L. Weyburn	249
Parents' National Educational Union of Edinburgh (The Scotsman)	250
The School Teachers' Creed—Edwin Osgood Grover	253
Notes from the Field	254
Books for the Holidays	257
International Kindergarten Union	260

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TWENTIETH CENTURY SERIES.

THE FRENCH AND GERMAN ELEMENTARY SCHOOLS.*

FREDERIC ERNEST FARRINGTON, PH. D., ASSISTANT PROFESSOR OF EDUCATION, UNIVERSITY OF CALIFORNIA.

It is perfectly obvious that within the limits assigned for the presentation of this paper, it would be entirely impossible to give a comprehensive idea of the French and German systems of Elementary schools. Consequently it seems advisable to confine ourselves to the discussion of a few features of these systems and see in what relation they stand to the conditions in our own country.

From time to time, ever since the days of Stowe, Horace Mann and Barnard, American observers have gone to the schools of Germany, and sometimes to those of France, and our own schools, and our own educational thought have benefitted thereby.

Such undertakings as the Mosely Commission, probably the most important movement of the kind ever attempted, may be of immense service to the nation, altho probably nothing that those gentlemen found here will be carried bodily over to England. The good accomplished will be seen, if at all, a few years hence, when they shall have had time to reflect on what they saw here and to translate that into terms in accord with English traditions, and ideas, for since the school system reflects the ideas of the nation as interpreted by its intellectual readers, what succeeds admirably in one country may fail utterly in another.

The peoples and the governments of France and Germany are not those of the United States; the social life is not the same; the educational ideas are far apart. Germany is a monarchy, pure and simple, France is a republic in name, but it is still dominated by centuries of monarchical tradition, from whose influence it is impossible to escape.

Our own country has gone to the extreme of decentralization, but it at least, has this compensating quality, that the greater part

*Address prepared for the N. E. A., St. Louis, 1904.

of the reforms are modifications arising from within and are not changes forced upon an unsympathetic people from without. In Massachusetts, for example, where the ultra-democratic idea is dominant, and where also one finds one of the highest types of educational activity that this country can show, the great changes have almost invariably passed thru three stages of development. First, one finds the new movement becoming general, then it is further encouraged by a permissive act of the legislature, and finally the change is made compulsory for all.

The result of our democratic life is that here all schools are free, whereas in France and Germany, the elementary schools are practically the only free schools.

With us, the child starts on the road to knowledge in the primary school when he is five or seven years of age. After six or eight years here, he leaves this school and enters another, which we call a secondary school. The first of these two periods is completed before the second is begun; in other words, the distinction between the two is a latitudinal one, so to speak, the primary school being the natural predecessor of the secondary school, and normally providing the sole means of preparation for it.

On the continent, however, we find quite a different state of affairs. There the *gymnasium*, or the *lycée* (and for our purpose these may be taken as types of the secondary schools of their respective countries) strictly do not receive pupils before they are nine years of age. In France entirely, and in Germany, to a great extent, these pupils receive their preliminary training in the preparatory classes attached to these schools. These parallel to a certain extent the work of the primary school, but with this difference—that there the pupils are on the direct road to future professional life, whereas the less fortunate children of the primary schools, are practically excluded from all higher preferment. The distinction then, between the primary and the secondary schools abroad may be said to be a longitudinal one, with social differences forming the line of demarkation.

There is no particular desire in either foreign country, especially in Germany, to have a son rise above the position of his father. We, in these United States, where every native-born American lad can aspire to become the head of the nation, find this very difficult

to understand. In fact, the caste feeling is far more firmly established there than we can possibly readily imagine. The great mass of the people send their children to the *volksschule* or the *école primaire élémentaire*, in the first place because they themselves attended these same schools and in the second place because they have not the means to pay the tuition charges at the secondary schools and the other expenses that such a course entails. These people rarely seem to have any higher ideals in life for their children than to have them join the rank and file of the great social army.

The schools of both Germany and France apparently start with the assumption that their children are born to a certain well-defined station in life; ours, on the contrary, with the principle that each individual is to a great extent the arbiter of his own destiny. We are certainly far removed from the doctrine of predestination in educational and social matters.

Altho the *volksschule* is one of the recognized avenues of approach to the *gymnasium*, which requires that the boy shall be nine years of age and shall have had a three-years' preparatory course, yet for evident social reasons this is by no means the common method of procedure. The three year's preparation is ordinarily found in the private schools or in the preliminary classes attached to the *gymnasium* itself. In France, the transit from the elementary to the secondary school is well-nigh impossible. The fact then, that the primary schools of these two countries practically never influence the training of those destined for the higher professional life, accounts in a great measure for the differences between these continental schools and our own. An English observer has said: "In America, the public elementary school is considered the basis of all its system of education and the aim is to make it as good as possible." This could not be said of the continental systems, for there the center of interest is in the secondary school and primarily in the classical school, altho in both Germany and France, recent legislation has made the pathway to the higher professions easier for the graduates of the non-classical schools.

Perhaps with us the transition is too easy between the elementary and the secondary schools, and the rapid rise of the great free state universities has made the higher education too cheap, thus spoiling many a good farmer or artisan to make a poor professional man.

Germany has long been afraid of Bismarck's "educated proletariat." The struggle for existence in our country has not yet become acute enough to cause any serious worry, but the rapid proportional increase in the number of secondary students is at least sufficient to furnish enough material for reflection.

Let us look at the French, German and American children and see a little more clearly what school really means to them. In Prussia, the child is compelled to attend school between the ages of six and fourteen. Altho this gives him eight years of school life, inasmuch as there are only six classes, at some time during his course he must repeat two years. Thus he has practically six different years of school work. In the cities where there is a separate teacher for each grade this time can be spent in deepening and enriching the course.

In France, the compulsory school law is in force between the ages of six and thirteen. Here, too, there are only six years of work provided, but since the pupil can gain the leaving certificate in these elementary schools at any time after eleven years of age (and the examination for this certificate covers only the work of the two lower thirds of the six years' course) the French child practically never has to repeat a years' work simply because he has not reached the legal leaving age.

The conditions in the United States are hardly those to be proud of, for according to the last commissioner's report, no less than ten states have no compulsory law at all, altho almost without exception these are states that are still struggling with the problem of negro education. In the other states, the compulsory period ranges from four years in Maryland to fifteen years in Wyoming, but it is common report that the execution of these laws is almost universally lax. The varying length of the school year in the several states makes accurate comparison difficult. In the American cities of over eight thousand inhabitants, during the last decade, the average attendance figured on the basis of enrollment has increased from 71 1-10 per cent to 75 7-10 per cent, and altho the length of the school year has decreased more than four days, the average number of days of attendance per child has increased nearly a like amount. These conditions do not invite comparison with those in Germany and France, where effective compulsory legislation has been in force since 1825 and 1882 respectively.

The school year in both France and Germany is considerably longer than it is in the United States, being about forty-three weeks in the former and forty-one to forty-five weeks in the latter country. The compulsory attendance laws are more carefully looked after than they are in this country, especially in Germany and in the cities of France. At all events in these two countries they have a longer school year, a longer period of school life and more effective execution of the compulsory school law than is the case with us. Not that there are not communities in this country where in the last two points as well as in our teaching force, we are the equal, if not the superior, of what one sees abroad, but by reason of the centralization on the other side of the Atlantic they are able to reach a much higher average.

With reference to the school work in the various countries, some differences deserve to be noted. For upward of thirty years, kindergartens have formed an ever increasingly important part of our school work, but in the United States today, they number only 4,266, with an enrollment—partly based on official returns and partly estimated—of only 257,484.

In Germany, these schools are essentially private ventures, but in France there exists a well-developed system of public infant schools known as *écoles maternelles* or mother schools. The establishment of these schools is nowhere compulsory, but whenever the community that fulfills certain specific conditions of size and density of population is willing to provide housing and ordinary running expenses, the State will furnish the required number of teachers and pay their salaries. According to the statistics for 1896-7, the last year for which the figures are available, there were some 5,683 of this grade of schools in France and Algeria, with 729,648 children, a little less than two-thirds of these being in public institutions. Reckoning the children here, and those in the regular primary schools, we find that of the 3,000,000 children between two and six years of age, or in other words, below the legal school age, nearly 1,350,000 of them are receiving some educational training, a proportion considerably greater than is found in Germany and far ahead of the conditions in our own country.

The *écoles maternelles* are more like our lower primary grades than our kindergartens. The Froebellian influence has only partially

prevailed for almost all the children on finishing the course can read and write and perform simple examples in the four fundamental operations of arithmetic. Altho the regular work of the school lasts from nine in the morning until four in the afternoon, they are open from eight until six in winter and from seven to seven in summer, the time between nine and after four being devoted to supervised free play. The value to the mothers among the laboring classes can hardly be estimated, for they can leave their children here in the morning and call for them at night, assured in the meantime of good care thruout the day and in necessitous cases of wholesome food supplied by the city.

The subject matter of the elementary schools in the three countries is largely the same, but we do find some striking differences as well as wide dissimilarities in the time allotment. The three R's are naturally common to all, but abroad, the mother tongue receives more consistent and effective treatment than it does with us, possibly because the German and French teachers are more thoroughly masters of their own vernacular than is the case with the majority of our American teachers. There one finds practically every class an exercise in the native language, and the familiar formal spelling is refreshingly missed. There the teachers are not impelled by feverish haste to cover a large amount of ground at the expense of thoroness, and whatever is done is well done.

In Germany, history and geography are not begun until the middle of the course is reached, altho in France these are found in an elementary way from the very first. In neither case does one find the emphasis laid upon foreign geography that one does with us, but this means that the home country is just so much more liberally treated. The arithmetic, too, is confined to fewer topics but much use is made of type forms and it is by no means unusual to find a forty-five or fifty-minute lesson fully taken up with three or four problems. The result is that one finds the fundamental principles thoroly mastered, and proficiency is attained by means of a few problems exhaustively explained rather than by excessive routine drill work. Quality not quantity is everywhere the basic idea.

As yet in Germany, manual work has not been made compulsory, altho the American Consul-General at Frankfort, writing in 1901, said that at that time there were one thousand manual training

schools in operation in that country. Not many years ago, France rushed boldly forward with a general prescription for compulsory manual work in the elementary schools, but in the great mass of the schools this can not yet be said to be effectively taught, nor will it ever become such until the training schools themselves provide richer and more practical courses. Slow-moving, conservative Germany is yet far behind, and has thus far successfully opposed the introduction of manual work among the required subjects of the curriculum.

The religious teaching in Germany and the moral instruction in France are without a parallel in the United States. In both these countries, these subjects are believed to be the most important in the curriculum and take their position at the head of the list, the study of religion in the former country occupying nearly 15 per cent of all the time spent in the elementary schools. The moral instruction in France was introduced into the curriculum in order to replace the previous religious teaching, which was discarded in 1881. There is no question but that this was an improvement over the old régime, for that had been merely a formal catechising entirely devoid of content. The question now being agitated is: "Is this present substitute attaining the desired end?" for it never seems to rise to a higher ethical basis than that of reward or punishment. The ultra-radical and the conservative churchman are both agreed that it does not, but for very different reasons, the one wanting it abolished entirely and the other desiring a return to the former church domination. One of these seems as far from attaining his wish as the other, for both are outnumbered by the present coalition in power in France. The very fact that the Combes ministry is now entering upon the third year of its existence—a decidedly unusual experience for the cabinets of the Third Republic—would seem fairly reasonable evidence that the government action against the congrégations in spite of the hue and cry raised by the public press at home and abroad—is quite in accord with the sympathies of the majority of the French people.

Our own future on this question is somewhat problematical. We are presumably all agreed that the moral and religious side of the individual's nature must be developed along with the literary, the scientific, the æsthetic, and the institutional, but we are far from being in accord as to how this shall be brought about. Time does not

permit further discussion of this point, but it is safe to say that the experience of neither France nor Germany has been of such a nature as to warrant our attempting to imitate either.

Perhaps the weakest point about our whole system of schools is the lack of trained teachers, but one dares no longer boldly assert that the master of a subject is in so far forth capable of teaching that subject. M. Langlois, in a recent monograph on the training of secondary teachers, put the question very clearly, when he said: "The teacher must know his subject; he must know more than his subject; and he must know how to teach his subject. It is only in America, where individuality is pushed to the point of charlatanism, where anybody at all can teach anything at all." Now this is just as applicable, but in less degree, to elementary teachers.

Prussia has recognized this fact for many years and many departmental normal schools have been obligatory in France since 1879. In 1896 more than 97 per cent of the elementary teachers in the former country had been trained and had passed all the regular examinations. This practically means six years—three in a preparatory and three in a normal school—after the close of the eight year elementary school course. In addition to the ordinary subjects this includes one foreign language and substantial work in music, instrumental as well as vocal, for every student must play the piano, organ or violin. It was doubtless our own neglect of this subject that led one of the gentlemen composing the Moseley Commission to say that he found no instrumental music in the schools and the vocal that he saw was poorly taught.

The German training school combines considerable practice with theory, and at the end the pupil must pass a written and an oral examination on the subjects he is to teach—as well as on the one foreign language, which forms a part of the required work—and he must also demonstrate his ability to teach. Success here gives only a provisional appointment, and in order to have this made permanent the teacher must pass a second examination, not less than three years from this time. This is partly pedagogical, but chiefly practical, and demands efficient work in the school room. Once safely thru this, the teacher's tenure of office is practically limited by his own strength and fitness, and in case of disability a living pension awaits him.

In France the time requirements are somewhat similar, practically six years of training after leaving the elementary schools. Here one finds none of the formal method work, but still much emphasis on the ability to teach. Here, too, full teaching standing is normally not reached until two years after leaving the training school, and here the examination is also practical as well as theoretical. At the present time in France, the normal schools are supplying about two-thirds of the teachers for the elementary schools, altho all the others have passed the minimum examinations required by law before any appointment can be secured.

In spite of the fact that one can say that the Massachusetts normal schools and some few others in the country at large require high school graduation for admission to their courses, what a small proportion do the graduates of these institutions bear to the whole number of people entering the teaching profession!

Whenever criticism has been made and every objection offered it still remains that American schools are doing more for our country today than any European school that might be transported bodily to this side of the Atlantic could possibly do. Schools like so many plants are often rendered ineffective by transplanting from their native soil. It is undeniable that the relations between pupil and teacher here in America are far more cordial than in either of these two European countries. In Germany, the discipline is considerably more severe than in either France or the United States. The teacher in our sister republic becomes somewhat impatient when the subject of sympathy with pupils is brought up. He indignantly refutes any suggestion of lack of sympathy, but the real issue at stake depends upon the meaning of the word sympathy, for even in France it is safe to say the teacher can never forget the fact that he is a teacher, and in his relations with his pupils always keeps this in mind. On the continent there is nothing approaching freedom or familiarity between teacher and pupil, and they practically never sit down to work things out together.

Finally, our American schools develop in their pupils certain indefinable qualities made up of some of that polite material called individuality plus Yankee shrewdness plus an almost inexhaustible amount of vital energy whose sum makes up that very thing that has been pushing our country to the forefront of the world-nations.

Somehow the foreign schools do not seem to cultivate this union of qualities. It may be because their school systems do not intend that the pupils of their elementary schools shall become leaders but only contented followers. I am not sure but what this is the result of too much "teaching," and too little use of text books. Not that I mean to decry the value of good teaching, but there is such a thing as making the work too easy for the pupil by over-much selection and predigestion of mental food. This results in a kind of intellectual dyspepsia where the child's critical power is weakened and he is unable to use books intelligently or to discriminate judiciously for himself.

The result is that the American boy is far better fitted to make his way in whatever walk in life his lot may be cast than is his fellow who has come thru the elementary schools of France or Germany. For somehow or other he seems to have been able to accumulate for himself a larger amount of self-active force.

After all each country must work out its own salvation in its educational as well as in its material and its social development. The educational system of every country is the crystallized result of the thoughts that have been working in that people or in their intellectual leaders, and it reflects these thoughts more or less immediately according as the people are more or less flexible. This flexibility or power of adjustment is the safeguard of nations, for changes must and will come, and that one will best conserve its peace and its individuality which possesses this power in the highest degree. Thus advantages are quickly recognized and as quickly amalgamated with the traditions and practices of the people. This seems to be one of the fundamental attributes of our American people; its effects are strikingly apparent in our educational policy; and we shall never rest content until the United States shall lead the world in her schools as she does already in her commercial activities.

The private kindergarten at Marshall, Texas, reopened Monday, September 26th, with a full attendance. Miss Hoffman, of the Louisville (Ky.) school, was retained as training teacher and director.

AN ESSENTIAL IN THE EDUCATION OF A CHILD.

ERNEST W. LYMAN.

"Gimme a penny."

Now watch him scamper to the candy store! That's the way children spend their money nowadays. And we parents look on as unconcerned as though it was not a matter of vital importance, as it is.

Every child should be born right. He should have healthy, sane and moral parents and receive proper training in childhood. These are his inalienable rights.

No one will care to dispute the necessity for a child to be trained properly. The result of his life depends largely upon it. Whether he shall be a criminal or an outcast, or a useful member of society, depends very much upon the training received from his parents and others to whom his education is entrusted.

Much has been said about child culture and the training best calculated to develop the child properly. This subject has occupied the attention of scores of leading writers from the time of Froebel to the present. Such gifted and godly persons as H. Clay Trumbull, Henry Du Bois Patterson, Elizabeth Harrison, Katherine Beebe and others, have laid us under everlasting gratitude for their wise counsel in the divine art of directing the right growth and development of our children. But I can not understand why more attention has not been given to that phase of training which deals with the right use of money. This subject has been hinted at, but never taken up with anything like completeness.

We should bring such influence to bear on our little ones, which will fix on them the habit of economy, frugality and the right uses of money and things purchased. In other words, we should train them in the art of business and finance, so they may be able to take care of themselves when they leave the parents' home and assume the management of their own affairs.

Nothing is more plainly evident than the fact that children and young people starting out in life are deplorably ignorant of the simplest principles of financial management. What proportion

Ernest W. Lyman, in the forthcoming book, entitled "A Fortune Thru Saving and the Right Use of Money." Published under the auspices of the Money Savers' League, 343-4 Marquette building, Chicago.

of the boys and girls between the ages of sixteen and twenty-one, who are earning money and meeting their own expenses of living, exercise the slightest degree of discretion in money matters? Scarcely one in a hundred. They trip along, like children following upon the heels of the Pied Piper, entranced by the delightful freedom of being able to handle their own money and buy what they like, without a single thought of their future welfare. They buy whatever strikes their fancy until their money is all gone. The result is that by the time they are full grown and ready to take upon themselves the responsibility of family life, they are completely ignorant of the use and value of money; and not only that, they have fastened upon themselves such habits of extravagance and recklessness of living and buying, that it becomes quite impossible for them to make any financial headway. They live from hand to mouth, making a failure of life, all because their parents did not have the wisdom and forethought to train them as carefully in financial matters as they did in morals, religion and other branches of education.

We have not yet awakened to the tremendous influence of prodigality and frugality upon our lives from a moral and religious standpoint. A person's happiness and usefulness, his moral and religious status, depend very largely upon whether he is a spendthrift or a careful money saver.

Who ever heard of an embezzler or a thief who was not a spendthrift? Their money is always used recklessly. Defaulters and similar criminals almost invariably play the races, gamble on stocks, or indulge their taste for diamonds, fine horses and other things of the sort. I doubt if there is one instance in a thousand where a thief saves his money and uses it to accumulate a fortune. Habits of extravagance are a direct source of such crime.

Prodigality causes lying. People who buy more than they are able to pay for get into the habit of misrepresentation without the slightest compunction.

It causes unhappiness. The spendthrift's wants are never supplied, and he is never contented unless an out and out rogue deliberately planning to beat everyone he can. I know of nothing that can make an honorable person more miserable than the hounding of creditors, and the knowledge of a debt he can not pay. The life of

the spendthrift is a failure in every case. Not only the spendthrift, but *every one* who does not exercise economy and save money.

Does it not appear to you, father and mother, of supreme importance that your children shall have from your hands such a training in the right use of money, that their future lives may be happy, useful and successful?

There is a girl of my acquaintance who has been employed in an office for four years. About a month ago she met with an accident that compelled her to give up her work permanently. Her father earns only a laborer's wage, and is not able to give her the treatment she needs.

The girl earned \$12.00 per week. She lived at home and paid nothing for board, simply buying her clothes and other necessities. When she met with the accident her father told me that she had only her present week's wages.

She had been well dressed, it is true, but no better *than* the other girls of her set. Yet her expenses had been \$50.00 a month for three years.

I remember meeting her last winter on her way home, a few days before Christmas. She was loaded with packages and told me with great animation about her Christmas gifts. She had spent about \$25.00. The presents were the most useless articles that one could think of, but the worst thing about it was that \$25.00 was ten times as much as she could afford to spend for that purpose.

Now she has met with misfortune and her support is a hardship upon her father and mother, but what about the responsibility of those parents? Why did not they teach their daughter habits of economy, the same as they taught her to tell the truth? Why were they not equally as careful and zealous to train her properly in the right use of money?

As a rule, we fathers and mothers make no pretense of giving our children definite and systematic training in finance. We often tell them to not spend their money for candy and useless things, but such desultory hints do little good. They must be trained in the same manner that they are in the school. In no other way can good results be obtained.

If then our children are educated in the right use of money when ready to leave their homes and do for themselves, they are

able to commence right. They will not blunder along, as so many do, until youth is gone, before they learn how to take care of their earnings.

Every child should be taught, first of all, that money represents labor—some service performed. Let this principle be as unalterable as the law of gravitation. They must not get the idea that their parents should “give” them money. Let them render some service to earn at least a portion of what they get; and if you wish them to have more, pay it regularly as a stated allowance. This is the only plan that will enable them to get a correct understanding of the use of money.

The second basic principle is the right use of money earned. They should be taught to make wise purchases, and to save a portion of all they get. This idea must be so firmly fixed in the child’s mind, that it will never get away. Let it be as clearly understood as the principle of truthfulness and honesty.

The child should have a bank in which to deposit his savings. A small one made of metal can be purchased for a few dimes, or if living in a city, can usually be secured without cost from a local bank. It must be definitely understood that he is to deposit a reasonable portion of all the money he gets.

Talk about it, interest yourself in it, let the child understand that you consider it something of great importance. Let him know, also, that you are making the right use of *your* money; that you are saving the same as he. Observe how apt children are to imitate older persons. Take advantage of this principle, and set such an example of frugality before your child that he will be delighted to follow.

Next he should be encouraged to save money for a purpose, but not for the sake of “hoarding,” that is, for the money itself. Let the boy save, for instance, to buy a bicycle, a horse, a lot, a watch, or better still, to make an investment. Let the girl save for things that are of corresponding interest to her. I know a boy who thus secured a first class photographic outfit for the purpose of earning money to take him to college. By the aid and encouragement of his wise parents, his plan was carried out. His education will be doubly valuable on account of his having earned it in this unique way, but what is of much greater importance, is that he had developed a capacity

for saving money that may make him rich and happy some day. The experience will be worth more to him in dollars and cents than a legacy.

The girls should also be taught habits of frugality. They will be wives and mothers some day, and can not come up to the full measure of wifehood unless they know how best to save and use money. The happiness and success of their homes depend upon it. Besides, as mothers they can not properly train their children unless they have the knowledge themselves.

It is probably the wisest plan to give each child an allowance, commencing at the age when he begins to learn the nature and use of money. The varying amount of the allowance will be determined by the age and character of the child, and the income of the parents. He must have a small account book in which to enter the money received from all sources, and every expenditure. At the end of the month he should bring the book to his parents for examination. They should talk over the expenditures in a friendly, but business-like way. The parents may counsel the child in regard to the amounts to be spent for candy, fruits, ribbons and similar knick-knacks.

Thus the child is taught gradually but surely one of the most vital lessons; one that will have much to do with his future success and usefulness.

Where the income of parents is small, if the child is inclined to assist in providing for his own maintenance, let at least a portion of his earnings be used to buy his clothes, school books and other necessities.

Children should not go on the streets annoying people by asking for small jobs; nor selling worthless articles, as so many are doing in recent years.

THE SPIRIT OF THE GIFT.

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the wise ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.

—*Edmund Vance Cooke.*

LENA'S CHRISTMAS HERMIT.

A TRUE STORY.

It is the custom of some German families to light the Christmas tree, and distribute Christmas gifts before daybreak on Christmas morning.

The children are sent to bed very early, so that they may be rested by the time they are called to celebrate the happy festival and the elders put everything in readiness before they themselves retire for the night.

There is a delightful expectancy thruout the household. The children tho in bed are not asleep; they lie listening to the sound of the busy footsteps, and watching the gleams of light creeping thru doors left a little ajar.

O, happy, happy Christmas! The bells from every church steeple suddenly peal forth. In the country the distant chimes answer each other from village to village, across the quiet evening. In the cities the air throbs with the solemn clangor. The great cathedral bells pour forth their mighty voices, and those of the lesser churches join in the chorus of welcome to the Prince of Peace.

The happy children listen; their hearts beat high with glad anticipation. In many houses the Christmas tree is lighted at the first sound of the bells.

In the family of Herr Neidhart, however, the custom of the Christmas morning tree prevailed.

Lena, the eldest daughter of the house, was quite a tall girl, almost thirteen, and felt "grown-up" beside her young brothers and sisters. She assumed little airs of authority over them, and was regarded by them as only second to "mother" in wisdom. What Lena did must be right, they thought, and generally speaking Lena was a good example to the younger ones, tho perhaps a little "set-up" by her superior age and knowledge.

It had been a busy, happy Christmas eve, and at last all was in readiness for the morrow. Frau Neidhart and her sister, Tante Malchen, who had come to spend the holidays, and Lena, stood looking at the beautiful tree, with its goodly burden of gifts, with great satisfaction. It was placed on a little platform, which was laid out like a miniature garden, with beds of moss, and growing plants.

"Now, Lenchen," said the mother, "go to bed at once, or you will be too tired to enjoy yourself in the morning. The children are all asleep at last; there is nothing more to do."

"Oh, yes," exclaimed Lena, "see, my grotto has no hermit. I must make one to stand in the doorway."

She had made a little grotto of pieces of spar and moss, at one corner of the garden, and only the hermit was needed to complete it.

"It is too late," said Tante Malchen, "go to bed, Lena; the grotto looks quite pretty enough without the hermit."

"But I have his clothes all cut out," said Lena, "it won't take more than a few minutes to dress him, if I could have one of the children's dolls."

"Lena, you are tired and sleepy now," said her mother. "It is not worth while, go to bed at once."

When mother spoke in that tone she fully meant what she said and Lena, but not with a very good grace, prepared to obey. She was gathering up a few little odds and ends in the room, and Mrs. Neidhart and Aunt Malchen kissed her goodnight, and went away.

Lena went into the kitchen to put her scraps in the stove. It was warm and cosy; and the fire had been replenished to keep in all night, and on the table near the stove was a large pan of freshly kneaded, smooth, firm dough, to be baked in the morning. Lena glanced at it, and the thought darted into her mind that a piece of it might easily be molded into a hermit for her little grotto.

"It won't take me five minutes," said Lena to herself, for like many another, she found it a hard thing to give up her will, "I am sure mother won't mind when she sees it."

No sooner thought than done. She took up a knife lying near, and cut off a lump of the dough. Then, for one thing leads to another, she slipped off her shoes, so that she might not be heard moving about, and stole into the sitting room where she had left the "clothes" for the hermit, and crept back with them to the kitchen. It took her much longer than she supposed, but she proceeded in molding the dough into quite a shapely little hermit, which she dressed in the little "monk's" gown she had prepared. The seams were not sewn, but fortunately the dough was damp, and the clothes adhered to it. Two black beads served for eyes, and were nicely pressed into place; a tiny scrap of red flannel answered for a mouth, and some gray

wool made a flowing beard. Then she drew the little hood over the round dough head, drew the sleeves together as though the hands were clasped and, returning to the parlor, placed her hermit at the entrance of his little grotto.

Though somewhat troubled by the thought of her disobedience, she could not help feeling gratified at her success. It was "a splendid hermit, just what was needed," she asserted to herself. And then, with a somewhat flushed face and wide awake eyes, she went to bed.

Lena was the last to awake on Christmas morning, for it had taken her some time to go to sleep after her little hurry and excitement. It was "baby" Gertrude who woke her by throwing her chubby arms about her and shouting gleefully:

"Happy Christmas! Happy Christmas, Lenchen!"

Lena jumped up and rubbed her eyes and gave the little sister an answering hug; then dressed herself and helped the children with all possible speed, for soon the bells would ring in the Festival. They dressed, of course, by lamplight, for the first gray light of dawn was only beginning to glimmer in the east.

They were just ready when the Christmas bells again rang out, and then the children knelt for their morning prayer round their "big sister." A clear tinkling bell sounded from below, the signal to summon them to the Christmas tree, and in a delightful flutter of joy and excitement they hurried down stairs.

The double doors between the sitting room and parlor were thrown wide open, and there, in a blaze of light and a glitter of lovely things stood the tree, the dear Weihnachtsbaum, breathing the very spirit of Christmas to German hearts.

Father and mother and auntie, with loving smiles, were waiting for their dear ones. After the first sweet, breathless look, the children gathered close, to take a nearer view, and Lena, remembering her hermit, went to look at him. She wondered whether mother had yet seen him. Little Gertrude, holding her sister's hand, pulled her up to the tree, and then gave a sudden little scream, half astonishment, half fright.

"Oh, Lenchen! oh, mother! look, look! what a dreadful little man!"

It was indeed a dreadful little man! The dough hermit had

"raised" in the night, and was a shocking little spectacle, about which the whole family soon stood shouting with amusement—all but Lena, who looked disconcerted and even felt for a moment a little inclined to cry with mortification. The hermit's black gown had grown much too tight for him and was gaping wide at the seams; The hermit's face was strangely distorted; his black eyes protruded after a ghastly fashion; the morsel of red flannel which had formed his mouth now stuck out like a tongue; his gray woolen beard bristled wildly; his black hood had settled on his neck, displaying a round, puffed head.

"What is it? what is it?" cried little Adolph. "Is it a 'Kobold'?"

"Oh, Lenchen!" said Frau Neidhart, as she put her arms comfortingly around her daughter; "your hermit no doubt was very nice last night; but he would have his own way."

"Like me," whispered Lena; "but I will try to learn a lesson from him, Mutterchen."

So the Christmas hermit was useful, if not ornamental, after all, besides affording no end of fun to the children, who, in the intervals of gazing at their new possessions and playing with their toys, returned again and again to look at the poor, swollen little hermit.

"You couldn't have made anything so funny if you had tried ever so hard," said Hans to his sister.

But whenever Lena looked at him, she seemed to hear her mother's loving whisper: "He would have his own way." And though Lena is a woman, now, with happy children of her own, she has never forgotten the hermit's lesson.

MRS. J. D. H. BROWNE, in *Young Churchman*.

BEYOND HELP.

One of the street philanthropists who always has an eye and ear for childish troubles, stopped to comfort a stout little boy who was filling the air with lamentations.

"What is the matter, you little dear?" she asked, solicitously.

"My-my b-brother's got a vacation and—and I haven't!" roared the afflicted one at last.

"What shame!" said his comforter. "Then you don't go to the same school, of course?"

"I—I d-don't go to school an-anywhere yet!" came from the little fellow with a fresh burst of tears.—Exchange.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR
LITTLE CHILDREN.*

LAURA ELLA CRAGIN.

IV.

SUBJECT: ABRAHAM AND LOT.

Genesis, Chapters 13 and 14.

PICTURE OF A CAMEL OR SOME SCENE OF ORIENTAL LIFE.

We talked last Sunday of Abram who obeyed God and left his home and went into a strange country. Today I want to tell you more about him. You remember that his nephew, Lot, was with him. Both were rich men and they had not only gold and silver, but also a great many animals—camels, asses, sheep and goats.

What do such animals eat? Yes, grass. There were so many of them that there wasn't grass enough for all, so the herdsmen (or shepherds) who took care of them began to quarrel. Abram's herdsmen tried to get the best places for his flocks and Lot's men tried to get the nicest grass for his animals.

When Abram found out that the men were quarreling, he was very much troubled. He went to Lot and said: "You are my nephew and there must never be anything but peace between us. We must never quarrel, nor is it right that our men should do so. If there isn't grass enough for all our cattle, we will separate, so let us go up on this hill and let us decide where we will go."

When they climbed to the top of the hill, they could see the country all about them. Abram said: "Now you may choose where you would like to go and I will take some other place."

Children, wasn't that very kind and generous of Abram? He was Lot's uncle and much older and he might have said: "I will take this place and you must go somewhere else."

What do you think Lot answered when his uncle told him to choose? Do you think he said: "Oh, Uncle Abram, you choose first, of course, because you brought me here and you are older than I?"

No, children, I am very sorry he did not say this. Instead he looked all over the country to see which was the best place. He saw some lovely meadows where the grass was very green and where there

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was a beautiful river, so there was plenty of water and then he said: "I will take that part of the country."

Wasn't that very selfish? But Abram said, "Very well, you may have it."

Lot took his wife and his daughters, his servants and all his flocks and herds and went to the place he had chosen, near which there were some large cities, while Abram set up his tents in the hilly country. The Lord was pleased that Abram had been so unselfish, so He came to him and said again that He would bless him. He told him to look north and south and east and west and promised that He would give all that country to his children and his children's children.

Now I want to tell you more about Lot to show you that when people try to get the best things for themselves, they often get into trouble. The cities which were near Lot's new home were called Sodom and Gomorrah. A little while after Lot moved there, some kings, who ruled over other cities, came with their soldiers to fight against Sodom and Gomorrah. As they were very strong, they defeated the people who lived in these two cities and carried away many of them to be their slaves, or servants.

Lot was among those carried away and he had a very hard time. But as they were marching away, one of those who had been made a slave escaped (that means ran away from the soldiers when they were not watching) and came as fast as he could to Abram. He told him that Lot and all his things had been carried away by the kings who had fought against Sodom and Gomorrah. Do you think Abram said: "Well, he chose to live near those cities because he thought that was the best place and now if he is in trouble, I can not help it?"

No, indeed, Abram did not say that. Instead he said: "Oh, I am so sorry to hear it and I will go at once and try to help him."

So he gathered all his servants together (just think! he had over three hundred) and gave them bows and arrows with which to fight. Then he asked some friends to help him and they all marched after the kings. They overtook them at night, finding them asleep, as they felt quite safe. Abram and his friends and servants fought them until they fled, that means run away. Then they brought Lot and all the other people and the things, which the kings had taken, back to Sodom and Gomorrah. The king of Sodom came out to meet

them and thanked Abram for all he had done. He wanted him to take all the things he had brought back to pay him for helping so kindly. But Abram said: "Oh, no, I will not take even a shoestring. I only did this because I loved Lot and wanted to get him out of trouble. If, however, you wish, you may give presents to the three friends who have helped me."

Don't you think Lot must have felt very thankful to Abram for all he had done and perhaps he was a little bit ashamed, too, and wished he had not tried to choose the best place for himself.

Now let us sing:

"Help us to do the things we should,
To be to others kind and good;
In all we do in work or play
To grow more loving every day."

(Morning Hymn, page 7, verse 2, in "Songs and Games for Little Ones," by Misses Walker and Jenks.)

SUBJECT: THE BIRTH OF ISAAC.

Genesis, 15:5, 6; 17:1-5. 15-17; 18:1-14; 21:1-6.

PICTURE: ABRAHAM ENTERTAINS THREE STRANGERS. DORE.

You remember, children, that God promised to give all the country where Abram lived to his children, but do *you* know that, tho he was an old man, Abram did not have even one little child? God had often made him this promise. Once he had called him out-of-doors at night, when the stars were shining brightly, and had said, "Look up at the stars. Can you tell how many there are of them?" And when Abram said he could not count them, the Lord replied, "Your children and their children will also be so many that they can not be counted." And the Bible tells us that Abram believed that what the Lord said would all come true.

But he waited and waited for many, many years and still no little child was given to him. At last God came to him and said that He would change his name and instead of being known as Abram, which means a father, he should be called Abraham, which means the father of many people. God then told him that his wife, Sarah, should have a little boy. But Sarah was now as old as your grandmothers are, so it did not seem possible that she should have a little child. Abraham smiled when God made this promise, because he didn't see how it could come true. But God said that a little boy would surely be given to them.

Soon after this Abraham was sitting one warm day in the door of his tent, when, raising his eyes, he saw three men coming toward him. They wore white shining garments, and I think their faces were so bright he could scarcely look at them. He ran to meet them, bowed low, as people did in those days when they met one another, and begged them to come into his tent. He told his servants to bring water to wash their feet, for people wore sandals only in those countries, and their feet became dusty and warm when they walked. Then Abraham hurried to find Sarah and told her to get a nice dinner ready for these guests. She quickly made some cakes, or biscuits, and Abraham helped his servants to get the meat ready. With the meat and cakes he had butter and milk, and when all was ready he asked them to sit down under a tree outside the tent, and then he himself waited upon them.

Do you know that one of these guests, the story tells us, was God himself? Abraham was called the friend of God, and now God came to him just as a friend would do and talked with him. He again told him that Sarah should have a little baby boy. Now it happened that Sarah stood near the door of the tent and she heard what the Lord said. It seemed to her so strange that a little boy should come to Abraham and herself when they were such old people that she too laughed just as he had done.

But do you know that after a time a dear little boy was given to Abraham and Sarah, as the Lord had promised? Now again Sarah laughed, but this time because she was so happy the smiles would come. I want to tell you just what she said: "God hath made me to laugh, so that all that hear will laugh with me."

Did you ever see Mamma laughing, and tho, perhaps, you did not know what she was laughing at, you too began to smile? I think Sarah's face looked so happy that every one who saw her smiled with her, and when they knew what a beautiful gift had been given to her they were so glad for her. Abraham and Sarah named their little boy Isaac, which means laughter. I think they wanted even his name to show how happy they were that he had been given to them.

For a while Isaac spent all his time with his mother, who took such loving care of him. When he was three years old his father gave a great party, that all his friends might see his dear little

son. The tables were trimmed with lovely flowers and there was also beautiful music. The guests wore robes of white or bright colors and all were very happy. As they were eating, little Isaac was brought in and he was given some simple food. He was dressed in a little garment that only the first son ever wore, and when the people saw him they told Abraham how glad they were that this little boy had been given to him, who would take his place when he went to be with the dear heavenly Father. We shall hear, children, in other stories what a joy and comfort Isaac always was to his father and mother.

THE CHRISTMAS SEASON.

The preceding story, showing the gladness which a little child's birth occasioned, will make a good introduction to the Christmas thought. Plenty of time should always be taken—at least two Sundays, and, if possible, three or four—to prepare for this festival. Let the Bible account of the birth of Christ be given each year in one or two stories. The annunciation to Mary may be told on one Sunday and that to the shepherds on the following. The beautiful account of the latter in "Ben Hur" and the description of the angel's visit to Mary, so exquisitely given in "The Story of Jesus Christ," by Elizabeth Stuart Phelps, will furnish helpful material for these stories. In my book, "Kindergarten Stories for the Sunday School and Home," they are given as I have told them in my Sunday school kindergarten.

Let each kindergartner read this most beautiful of all stories over and over until she so catches its wondrous meaning that she can bring it to her little ones as a new revelation. Let her tell of the angels' visits, so it may seem as if they were there before her. "Mary, kneeling on the houstop, heard a movement, and turning saw an angel!" Pause until the children feel that something wonderful, something mysterious is to happen. Then intone the angel's words to Mary and to the shepherds and sing the glad song, "Glory to God in the Highest."

The stories might be introduced thus: "Children, which do you like best: old stories or new ones? Yes, tho we love new stories, we sometimes enjoy the old ones even more. Today I have a story for you which you have often heard before. I have told it to you

here in Sunday school, and you have heard it from your mammas and papas at home, but I am sure you will like to hear it again to-day, as it is the most beautiful story that was ever told."

It is well to emphasize the significance of Christmas in some symbolic story which shall bring home to the children the thought of loving, unselfish giving. Lead them to realize that Christmas means not what shall I receive, but what can I give. A most beautiful story for this purpose is "The Legend of the Christ Child," found in "Christmastide," by Elizabeth Harrison, and in "Child's Christ Tales," by Andrea Hofer Proudfoot. "Why the Chimes Rang," by Raymond McDonald Alden, published in leaflet form, is another lovely story to illustrate this truth. I would suggest, however, changing the account of the sick woman to one of a little dog which has been hurt, in telling it to very young children.

Let the kindergarten room be bright with flowers or Christmas greens and have plenty of beautiful music, sung by the children and to them. If it is possible to have selections from "The Messiah" rendered, it emphasizes the thought most effectively and prepares the children to appreciate the best music. A sketch of Handel's life might be given (see "Kindergarten Stories for the Sunday School and Home"), showing how he came to write the wonderful oratorio, and then a part of the pastoral symphony played. Then the recitatives describing the angels' visit to the shepherds and the chorus, "Glory to God," might be sung.

As a Christmas gift to each child, one of the lovely pictures of the "Madonna" or of the "Birth of Christ" might be given. These, mounted on a gray card, may be secured for 3 cents each. If they are wrapped in white tissue paper and tied with a bright red ribbon they are made more attractive. The mothers might be asked to contribute a small sum with which a large Christmas picture could be bought to hang on the kindergarten wall—a reminder both of the season and of the mothers' love.

Let the children feel the joy of giving at this time. Suggest that they make scrapbooks at home and bring these, and also toys, fruit, etc., for the children in some hospital or poor neighborhood, in order that they may realize the meaning of the words. "It is

more blessed to give than to receive," and feel in their loving little hearts the spirit of the Master of whom they sing:

"Little children did He love,
With a tender love alway,
So should little children be
Always glad on Christmas day."

("Christmas Hymn," page 31, verse 3, in "Songs for Little Children," Part I, by Eleanor Smith.)

RAIKES, FOUNDER OF THE SUNDAY SCHOOL, AS A STUDENT OF CHILD LIFE.

The end of the eighteenth century witnessed the cultivation of a science which is full of promise—the science of spiritual embryology in man. I can not call the science new, for Mother Eve had a knowledge of it, and Eve stands in this page for intuitive knowledge of life as God's gift. Some races, simple and clairvoyant—like the Jews, for instance—listened to the voices of little children as to echoes from Paradise, and in their children lived again. For the Semite, as we know him, child life was mysterious, proceeding from the bosom of God and reaching into the infinite.

But all races were not gifted as the Semite, and the Latin and Teutonic, to come nearer home, had dreams in which the little child was largely absent. The English idea of life was without the spiritual nuances of the East. I think the word "strength"—combative strength—represented, not so long ago, the national idea of fullness of life. Spiritual exaltation filled the heart of a Jew when a child was born to him, because of the carrying onward of his own life, but amongst the English people this spiritual basis of the family either never existed, or but weakly, and when we came to the eighteenth century the possession of children was unaccompanied by much religious sentiment. I am speaking now of the "masses," and not of those who stood upon the higher plane, and lived a separate and distinct life from the rest.

When Robert Raikes commenced his experiments in child life in Gloucester, in 1780, he found himself in a new intellectual region, and very shortly compared himself to a traveler in an unbroken country, wherein but few chose to follow. He had everything to unlearn, as well as everything to learn. He entered upon his scheme of "bot-

anizing in human nature" with all the prejudices of his age and station in life against the filthy, ragged, cursing, neglected children of the poor in his city; and Gloucester, being Episcopal, agricultural and commercial, presented many favorable aspects when compared with towns and districts wherein life was less active and intelligent.

Mr. Raikes studied adult life in prisons and on the scaffold for a quarter of a century before he planted the seed plots in his botanical gardens with the human waste of the streets. His own word for these seed plots was "seminaries." His studies in adult life would have filled a less hopeful man with despair, and when he turned to the child, there met him the gay miniature of the sodden pattern rotting in the castle dens and the city Bridewell. The "masses" formed about five-sixths of the population of the city, and of these a very small percentage could read. Mr. Raikes said of them that neither they nor their ancestors ever entered a church for the purpose of worship. For the better classes there were admirable collegiate and grammar schools, and charity schools, in which a few of the lower class were privileged to enter, so that, even amongst the lowest, some few could spell out slowly words from a printed paper.

What did a child mean to the masses? I think it meant only profit or loss, after the first expenditure of natural emotion. There was a proverb giving cattle to the rich and children to the poor, and there was another proverb rating the possession of children at so low a rate that I won't mention it. Child labor had a certain market value on farms in all English countries and in all households in towns wherein the parents were employed in spinning and weaving and the manufacture of things. Factory life can hardly be said to have existed. The "deserving" children of a laborer or artisan put into the "family crock" more than they took out, and in that case children were a good investment and provision for old age. When the contrary was the case, the parents went to the poor house, and the children filled the streets, and then the prisons. It is easy to understand what these children meant to their parents.

What did the children of the masses mean to the one-sixth of the population absorbing the wealth, education and privileges of the country? The first consideration was the country's needs for recruiting the army and manning the navy with men who would fight, and for this end the lower orders were encouraged to take part in bull-bait-

ing and bear-baiting, badger-drawing, cock-fighting, cudgel-playing, wrestling, and similar amusements. In the year 1800 a bill to prevent bull-baiting was opposed by the Secretary of War on the ground that it would tend to make the people effeminate. The poor were encouraged to bring up large families to fight, to perform hard and menial services, and to remain content with their position in life. People remained stationary, so that the character of parents was registered, and society took it for granted that as the father so the son would be, and as mother so daughter. In an unfortunate sense the child's fate was fixed from the beginning, unless it could find for itself some lower plane than its parents stood on! It will be seen that so far as the possibility of creating a "new race" out of the neglected children of the lower orders was concerned, Mr. Raikes had nothing of consequence to guide him. For his discouragement, however, he had the opinion of parents that children were a sort of property when they worked, and the opinion of society that cheap labor and good fighting material could be secured by keeping the poor in their proper place, and that it was simply flying in the face of Providence to attempt to improve the human "waste" of the streets and lanes. What was also most discouraging was that the poor themselves thoroly acquiesced in this verdict against them, and resisted all attempts to enable them to start afresh in the race of life.

Mr. Raikes at first shared the opinions of his day and was prejudiced against the little street Arabs because they played "chuck" right under his editorial room in Bolt lane, and filled his ears with the profanity which, unhappily, was the only language the poor children knew. He was, however, a student, and, if his mind moved slowly, when he seized an idea, he held to it tenaciously; and, once convinced of being right, he was thoro in his work.

I say I think Mr. Raikes shared the current opinions of his day as to the hopelessness of making children improved models of their parents while living in the home atmosphere, because he said he was "astonished" when he found he was absolutely wrong. However, he had not been studying long before he found himself in a region of which he had little knowledge and he thought his observations so new that he made a note of them in some of his letters, which, fortunately, are in existence. As these notes were made more than a century ago, they will be read with interest now by those trying to

discover what child life is like before it is really capable of fixed expression.

He found that children taken from off the streets could learn, had good memories, and loved singing.

He found that the activities employed in playing at "chuck," fighting and quarrelling, the play of wit, the infinite resources for mischief, were wasted energies and inventions.

He found that the intellectual energies were spontaneous in the child, but disappeared under the deadening influence of bad example.

Then he argued the child has an independent life, is not vicious, and is only made to become so.

After seven years' observation he came to the conclusion that the best results were obtainable between the ages of five and twelve, and that children were born actors, and would act if only the dramatic element were present. What was needed most was sympathy. He proved this by means of a magnet. One Sunday he brought a magnet with him to school and showed them how a piece of iron which had been in contact with it invisibly drew another piece of iron toward it. Then he said, if you are good, you will exercise an invisible power for good also. Mr. Raikes noted the following result of his lesson: The children, fancying themselves to be magnets, induced others to meet him in the cathedral yard before early morning service.

Here we have a Sunday-school lesson, the first on record, and the inception of Christian Endeavor amongst Sunday scholars.

Mr. Raikes was fond of playing upon the fancies of children. He made them fancy the time would soon come when he would leave them, and made them sorry.

He made them fancy that the Wicked One was so annoyed at all the poor children being made happy that he had set up an opposition Sunday-school in some neighboring fields, where some truants were at play.

He so impressed them that children were happy in doing good to others that a child went home and asked his mother whether that gentleman had been at heaven!

These observations were made from time to time with reference to a class of children who had at first been driven to school with logs of wood tied to their legs and were often well birched. When Robert Raikes got an insight into child life he gave up birching them and

lectured their parents instead. The child was innocent, the parent was criminal. The following will give many an idea of the man and his method. Writing to his friend, the Rev. William Lewelyn, he says:

"I frequently go round to their (the children's) habitations to inquire into their behavior at home and into the conduct of the parents, to whom I give some little hints now and then, as well as to the children."

He could interfere without leaving unpleasant memories behind. He once wrote:

"I was taking a woman to task one day before her husband, because the house was not so clean as it ought. 'Troth, sir,' said the man, 'I wish you would come a little oftener; we would be all the better.'"

There was wonderful sympathy between Robert Raikes and children. Those whom he once described as "untamed as wild asses' colts," and altogether bestial, so loved him that they allowed him to see their spiritual expressions before they had got over their awe of his fine clothes; and in a short time he was able to write that they swarmed about him as though he had loaves and fishes to distribute. His influence was lasting, for the parents told him, he wrote, that "they keep their children in better order by the threat of telling Mr. R— than they could formerly by the most severe stripes."

The results of Mr. Raikes' observations a century ago with reference to child life will interest those who would know what positive advance has since been made. I see very little on this side of the Atlantic except in methods which vary according to social and other conditions. We are only feeling our way toward the moment when the child is first capable of spiritual expression. Robert Raikes discovered that the child had a physiognomy of its own, and studied it to such good purpose that he was able to declare those persons wrong who said it was impossible to raise a "new race" amongst the lower orders of mankind.—*J. Henry Harris, Cornwall, England, in Sunday School Times.*

Miss Emily Drake, of Chicago Froebel Association, reopened her private kindergarten in Texarkana, Texas, October 3d. The prospects for the coming year are very flattering.

AN OLD-FASHIONED MOTHER.

The other day I came across a pen picture of that true, old-fashioned mother of Bible times—Hannah—and there are so many points worthy of consideration by mothers of the present time that I am going to quote a portion of the sketch:

"Hannah as a mother was enthusiastic. She believed that children were blessings from the Lord and that motherhood was the highest possible honor. Another thing, when Hannah's child came she considered it a part of her religious duty to take care of it. Instead, therefore, of going up to Shiloh to attend all the great feasts, as she had done before, she stayed at home to give personal attention to the little one that God had given her. No doubt she supposed she was worshiping God just as acceptably in doing this as if she had gone up to all the great meetings. And who will say that she was not right? A mother's first obligations are to her children. She can have no holier or more sacred duties than those which relate to them; no amount of public religious service will atone for neglect of these.

"She may run to temperance and missionary meetings and abound in all kinds of charitable activities, and may do very much good among the poor, carrying blessings to many other homes, and being a blessing to other people's children through the Sabbath or mission schools; but if she fails meanwhile to care for her own children, she can scarcely be commended as a faithful Christian mother. She has overlooked her first and most sacred duties, to give her hand and heart to those that are but secondary to her.

"Hannah's way was the true one. A mother would better be missed in the church circles and at the public gatherings than be missed in her own household. Some things must be crowded out of every earnest life, but the last thing to be crowded out of a mother's life should be the faithful and loving care of her children. The preacher may urge that every one should do something in the general work of the church, and the superintendent may appeal for teachers for the Sabbath-school, but the mother herself must decide whether the Master really wants her to take up any religious work outside her own home. For the work there she is surely responsible; for that outside she is not responsible until the other is well done.

The best thing about Hannah was that she took care of her own child. She did not go to an intelligence office and hire a foreign

nurse at so much a week and then commit her tender child to the nurse that she herself might be free for social and religious duties. She was old-fashioned enough to prefer to care for her own child. She does not seem to have felt it any great personal privation, either. She even appears to have thought it a high honor and distinguished privilege to do with her own hands a mother's duties. And when we think what this child became in after years, what the outcome was of all her painstaking and toil, it certainly looks as if Hannah was right. If anything half so good would come ordinarily out of faithful mothering, there are certainly few occupations open to women, even in these advanced nineteenth century days, which will yield such satisfactory results in the end as the wise and true bringing up of their children. The great want of this age is mothers who will live with their own children and throw over their tender lives all the mighty power of their own rich, loving natures. If we could have a generation of Hannahs, we would then have a generation of Samuels growing up under their wise, devoted nurture.

"There is one other feature in this old-time mother that should not be overlooked. She nursed her child for the Lord. From the very first she looked upon him as God's child, not hers, and considered herself only God's nurse, whose duty it was to bring up the child for a holy life and service. It is easy to see what a dignity and splendor this gave to the whole toilsome round of motherly tasks and duties which the successive days brought to her. Nothing ever seemed drudgery, no duty to her little one was hard or distasteful, with this thought ever glowing in her heart. And is there any mother who may not have the same inspiration as she goes thru her round of commonplace nursery tasks? Was Samuel God's child in any higher sense than are the little ones of thousands of mothers today? All children belong to God, and every mother is responsible for their molding and training for His service. Hannah understood this, and found her task full of glory. But how many, even among Christian mothers, fail to understand it, and unsustained by a consciousness of the dignity and blessedness of this high calling, look upon its duties and self-denials as a round of toilsome, wearisome drudgery? It will be well worth while for every mother to study the motherhood of Hannah and learn from her of its blessedness."—*Home Culture*.

DR. COE ON "PROGRESS IN RELIGIOUS EDUCATION."

The Union of Liberal Sunday Schools held its first full meeting in All Souls' church, Chicago, in October, after the usual informal dinner at which this church always considers it a privilege to be host. It was the last meeting of the union to be held in the building, as the church expects soon to make its home across the way in Lincoln Center.

The topic of the evening was "Progress in Religious Education," with Dr. Coe as the leading speaker. Dr. Coe summed up briefly but conclusively the various indications that a change of some kind for the better is needed. We quote from rough notes:

There is a great disregard for law among all classes seen in the attitude of the labor unions, of the employers of labor, of the politicians, the legislators and the corrupters of legislators, and, indeed, there are few of us, it seems, who are not law-breakers when we come to think of the scorcher on the wheel or the one in the automobile.

There is a great disregard for human life, as witness the neglected railway crossings, the reckless automobilers, the ill-equipped factories, the ill-built houses.

That sacred and vital part of life and society, the family and marriage, is lightly regarded. All these are tendencies which must be arrested.

The prevailing irreverence is also to be deprecated. It is well to have outgrown some types of reverence and fear, but have we put a higher reverence in place of the old fear? We need something more positive, something to counteract this lightness and lack of serious ideals.

The causes of these conditions can be easily and directly traceable to patent facts—i. e.:

To defects or neglect in home training. The decline in family training is due, in part, to the Sunday school movement and to the turning over of responsibility to the public school. This is, in part, because we are in a time of reconstruction, and parents are uncertain what to teach. Parents must discover the positive side of the new movement. The Sunday school thus far has failed to solve its own problems. It is not conscious of its real mission, and so far as it thinks it knows its mission it has failed. Tracing

its history, we find that it originated in an effort to teach neglected children, then it became a school for teaching religion and then to teach the Bible. So far as its conscious aim is to teach the Bible it has failed egregiously. This is not to lightly charge the defects of the Sunday school upon the teachers in the Sunday school. They are a band of devoted laymen who have done what could be done, and to ask more of whom would be to ask them to make bricks without straw. But how many of these devoted teachers have a Sunday school teacher's library? In how many is there a class in which teachers are trained? The subject-matter, too, is faulty. What are the results?

1. The children do not know the Bible. 2. They do not come into church membership. 3. Separation of church from the public school (and a proper separation). Nobody wants the church and school together. But the forbidding of sectarian instruction, interpreted as the abandonment of spiritual ideals for life, in the public schools is an illogical inference from a perfect premise. "I am not anxious," the speaker said, "that a creed or philosophy of religion or even the Bible should be taught. I am anxious that in the whole instruction, discipline and atmosphere spiritual concepts should be taken for granted. It is possible even within the limits of law and tradition that the schools may do something in religion. They may be raised to efficiency in the religious training of the young."

Progress is shown thru sporadic attempts to put into practice modern knowledge. The Sunday school has adopted approved methods. There is one school in which the pupils have desks, draw, write, use maps, pictures and approved methods. It is a school of religion and not merely a Bible school.

The curriculum is being reconstructed and is now based on the nature of the child and the principles of teaching with due regard to progress. Here is a reason for the higher education of women. One of many cases was cited of a boy and his mother who had been fast company for each other; the mother had not had a college education, but when her boy went to college she sent for the textbooks and studied at home, and the comradeship never ceased.

The whole country is now stirred by a sense of need and of

opportunity—a remarkable instance of a spontaneous movement originating everywhere. This crystallized in a daring experiment, February, 1903, in the great convention to consider religious education. There was general uneasiness among those anxious for its success as to the possibility of unifying such diverse opinion, but the convention was united from first to last; there was no friction; there was but one voice, "We must improve religious education and have more of it."

Since then there has been a second meeting in Philadelphia. There is no creed—orthodox, liberal, Protestant, Catholic, Jew and even the Ethical Culture Society (one of a group which represents the common element in spiritual aspiration) were represented. And thus all these diverse thinkers may meet for a common end without giving up one iota of conviction. There are seventeen different departments, each having its own meetings. The results of these two deliberative meetings upon this most important of questions have been published in two volumes. It is safe to say that it would be impossible to get together anywhere, from all sources, as much good material as is to be found in these two books.

A third convention will be held in Boston in March, 1905, to consider the "Aims of Religious Education."

There is a committee on States to investigate the local fields and find out where there has been success and why. In Evanston, Ill., there are thirty Sunday schools which are using two sets of a traveling teachers' library.

The admission fee to the association is \$1; annual dues, \$2, which includes price of the two books now in print. We urgently recommend all interested in this most vital of questions to own these two volumes—the first, "Present Conditions of Religious Education," \$1, and the second, "The Bible in Practical Life," \$2; the latter contains 100 addresses by acknowledged authorities.

In the discussion following one earnest minister wanted to know where the teachers trained in pedagogic principles and methods were to be had; not one minister in a thousand, he said, is able to train his teachers.

Mr. Blake, pastor of a Unitarian church in Evanston, said that for the little time they were able to give it he considered his Sunday school of thirty-five children a great success. He had a meet-

ing of his teachers for an hour and a half every Sunday night. He did not try to designate how the lesson was to be given, expecting each teacher to fit it to his children's needs. There was a worship service of twenty minutes, song, praise, prayer, music and scripture reading, all conducive to profound reverence; a lesson of twenty minutes when the main thing was the personal influence of the earnest teachers; then a short five-minute sermon from the pastor, song and benediction. He expressed the wish that there might be three hours on Saturday morning given to systematic work. "The Sunday school keeps the children out of the church, but we want them there," said Mr. Blake; "in church, with its mystery, its altar and minister. Our engrossing life has driven meditation out of the windows."

Miss Wilcox, teacher in a suburban high school, told of the results of questions asked of high school students concerning the moral standards as they found them. Sixty per cent thought the standards fairly good; lying in small ways, petty deceits, were stated as the most common form of wrongdoing.

The majority seemed to think a *textbook* on religious and moral training would do little to develop a higher standard.

"Are questions of right and wrong brought forcibly to the front in school?" received negative answers. If a pupil were caught in a dishonest act not enough was made of it.

In history and literature there seemed to be the opportunity for inculcating high standards, tho the children seemed to feel that some teachers made them respect them everywhere. Miss Wilcox found that Bible references were little known.

Mrs. Celia Parker Wooley said of *reverence* and *obedience* that we got *all* when we got those two. But what do we want to revere and obey? We failed to inspire the feeling of reverence and obedience because we dealt too abstractedly. We tried to teach reverence and obedience to something too far off. We must begin by teaching respect for human nature, for our own ideal self; teach Tommy and Susie to respect their own bodies. They must obey, not because they wish to please teacher or get to heaven, but because too innately pure and true; because they desire to follow the higher, not the lower, self and have the strength and courage to obey their highest conviction.

BOSTON PEACE CONGRESS.

The recent great peace congress has been so fully reported that we will not give much space to it, simply confining ourselves to such notes as will best serve our readers in understanding its relation to similar meetings and to the present world movements.

Such a topic is surely not out of place as a subject-matter for the month which celebrates the birth of the Prince of Peace. The consecration service held on the Sunday preceding the formal opening of the congress was one that is singularly appropriate for a Christmas service.

There were present from foreign nations 150 delegates, among them being the noble Austrian philanthropist, Baroness von Suttner, whose notable book, "Die Waffen Nieder," or "Lay Down Your Arms," has passed thru thirty editions in Germany and has been translated into all languages.

"Disarmament and Education" was the subject of one evening's addresses. General Miles was one of the speakers, and he raised the question, "What would have been the condition of the human family today if the bravest and best, the noblest and the most unselfish, could have lived rather than have been sacrificed upon the red fields of war of every country and in every age?" David Starr Jordan has carried out this question to its extreme results in a great sermon.

In Tremont temple those who spoke upon the responsibility of educators in the peace movement were Prof. Francis G. Peabody, of Harvard; Baroness von Suttner; G. H. Perris, of London; Pastor Wagner, of Paris; Dr. Yamei Kin, of China; Professor Ruyssen, of Aix, France, and Rev. Walter Walsh, of Dundee, Scotland. Professor Ruyssen told of educational measures in France to secure international peace, thru stereopticon lectures.

The final session adopted many pertinent resolutions and applauded to the echo a communication to the effect that Grand Rapids, Mich., had adopted "A History of Peace" as a textbook in its schools. This surely indicates to the cavalier what the congress "can do" for progress. It, like its predecessors, is an educator of public opinion, even tho it can have no executive power. M. Prudhommeaux, of Nimes, France, presented a report of a special com-

mittee, appointed at the Glasgow congress of 1901, on the economic causes of war. It urged that the friends of peace should make a thoro study of all those social and economic conditions, such as trades unions, coöperation, trusts, etc., which, without or perhaps contrary to the wishes of their promoters, tend to realize a more rational organization of production, consumption and exchange. All that indirectly tends toward peace.

Next year's meeting will be at Berne, Switzerland.

We understand that Charles Wagner, author of "The Simple Life," and his secretary, M. X. Koenig, slipped away from Boston and visited the home of John Greenleaf Whittier, the great noted French pastor expressing his pleasure in finding everything in the home left as it was when the poet of the simple life lived there.

A very attractive memorial of the pilgrimage of the European delegates to Mount Vernon is published by the Boston Peace Society. It contains portraits of the seven great American apostles of peace—Worcester, Longfellow, Holmes, Lowell, Channing, Sumner and Phillips Brooks (upon whose graves wreaths were laid by those who followed in their footsteps), together with powerful passages from their writings condemning war. Another valuable and inspiring and encouraging publication of the society is "A Primer of Peace," prepared by Mrs. Lucia Ames Mead for the exhibit in the educational department at St. Louis. It is remarkably capable condensation of many various and unanswerable arguments for peace. It tells what has been accomplished and what is yet to be achieved. It gives, in a few words, the history of arbitration, and on another page names some of the causes of war. We quote a few: "A military class ambitious for activity and promotion. Greed for high interest which war loans provide. Rich investors have much political power and are made richer by war, while the masses are impoverished." It explodes some common fallacies. For instance, "that armies and navies are useful in giving employment," to which it replies: "So is a Baltimore fire or Galveston flood. The murder of President McKinley gave work to doctors, bands, undertakers, florists and reporters. The many suffer while a few temporarily gain."

"That barrack drill educates slovenly peasants into clean, well-disciplined troops. Were there no armies, hundreds of millions

more dollars every year could be turned into schools, with proper physical training, and eventually there would be no ill-fed, slovenly classes left." "That the war kills off surplus population." "There is none. The earth is very sparsely settled, and is incalculably rich in resources. All the population of the globe could be put into Texas and allow a half-acre to each family."

It tells what business men "forget" and tells what business men, editors, ministers, parents and teachers can do to help bring about the wished-for consummation.

It gives figures and statements about war and its cost in blood and money and character. These should be taught every citizen of our country. A new ideal of patriotism should be awakened than that of the warrior; and in this connection it seems to have been most significant that at the hour when the peace congress held its opening session the eulogies were being pronounced over the life of the well beloved and consummate patriot and statesman, Senator Hoar. It's appalling to read that three weeks before Paul Kruger's ultimatum Joseph Chamberlain refused to refer the difficulties to an arbitration board of two Dutch and three British chief justices, and had he done so England would have saved three years of bitterness, a set-back to all local progress and reform, and the hatred of a people who lost 20,000 women and children in concentration camps. The \$1,100,000,000 spent in the war would have given her poverty-stricken population 100 old people's homes at \$100,000 each, 1,000 public playgrounds, 1,000 public libraries, 1,000 trade schools, 500 hospitals, 30,000 public schools, 150,000 workingmen's houses. Two years after the war England was paying \$400,000 a week to keep up her present army in South Africa, where free speech is yet denied, while one-quarter of her own people at home go hungry.

It is hopeful to turn from this dire tragic picture to one offered by two republics of South America. "In 1900 Argentina and Chile were on the verge of a war over territorial boundary disputes, but a revulsion of feeling, originating in the noble protest of an eloquent bishop of Argentina, led to an agreement to arbitrate their difficulties. Since the arbitration, which satisfied both countries, both have begun disarmament. Chile has turned an arsenal into a trade school. is teaching science more than mathematics to her

cadets, and has already spent on good roads \$10,000,000 received from the sale of warships. In March, 1904, upon a mountain pass on the lofty Andes boundary line, there was erected a colossal bronze statue of Christ as a memorial of the compact of perpetual peace between these nations and as a better guardian of her border than a cordon of fortresses."

A peace meeting was held in Chicago at short notice, Jenkin L. Jones presiding. Charles Wagner, M. X. Koenig, Frau Salenka, of Munich, Jane Addams and Rabbi Hirsch all spoke in vein at once practical and inspirational.

CHARLES WAGNER WITH THE KINDERGARTEN STUDENTS.

While the students of the Chicago Kindergarten Institute were enjoying a general game day on Friday, October 28, the genial and benignant Jenkin Lloyd Jones appeared in the doorway, accompanied by Pastor Charles Wagner, of Paris, and M. X. Koenig. It seems that Pastor Wagner is familiar with Froebel's philosophy and is greatly interested in all that pertains to the education of the youngest children. After one or two general games M. Wagner approached the edge of the platform where he had been seated and in a few concise words paid tribute to Froebel, tho he had never before seen the kindergarten idea practically in operation. He entirely appreciated the necessity of the teacher's becoming as a child and playing as a child in order that she might more truly enter into sympathy with the little ones. The child, he said, must have opportunity to be a real child in order that he may later be a real man. In a few moments the students showed how we sometimes play the bird's nest, and the guests crept softly up with the other players to see the little birds in the nest. And then, as they prepared to leave, the genial, child-hearted French pastor spread his arms in flying fashion and said: "And now that we have seen the little birds fly we old birds must fly away also." The ease and readiness with which he entered into the spirit of the occasion, so foreign to his previous experience, indicate one source of the man's great power. He retains the freshness and simplicity of the child nature, which has not been overclouded by the problems and perplexities of the pastor.

PROGRAM FOR DECEMBER, 1904.

GENERAL SUBJECT. Child's Interest in Home and Family Life.

Special Subject for Month: "Christmas at Our House."

Special Point of Departure: "In Toyland."

NOVEMBER 28.—Morning Circle. "Home from Grandpa's." Play ride on train. Children show and tell things they did at grandpa's. Draw on blackboard things they saw at grandpa's.

Gift Plays.

Little Ones—Third imitative. (1) Make grandpa's wagon; (2) train we came home on.

Oldest Ones—Hennessy blocks. Co-operative group work. Build on table grandpa's barn and big fence around it. Space enclosed for garden. Use first gift balls as fruits in garden.

Occupation.

Little Ones—Clay. "Baby's Christmas presents." Make round clay ball, insert rubber while soft. "Bouncing ball."

Oldest Ones—"Christmas presents." The scrap book, for little ones in a hospital or another kindergarten. Book made of white cambric, "over and over" edges with red yarn. Children cut out pictures.

NOVEMBER 29.—Morning Circle—"Our toys." Ask children day before to bring toys to school—balls, tops, etc. Use kindergarten toys to play with. Play house with dolls.

Gift Plays.

Little Ones—Second gift. "Our Christmas gifts." Have spheres, etc., done up in tissue paper tied with ribbon, put in a basket. Play you have been out shopping; children come and pick out presents; guess what they have, ball, drum (cylinder), or jack-in-box (sphere); open and see.

Oldest Ones—Hennessy blocks. Continue co-operative group work. Repetition of yesterday; add grandpa's hay wagon (third and fourth), chicken coops, pigeon house (top third of fifth).

Occupation.

Little Ones—Clay; finish baby's bouncing ball.

Oldest Ones—Work on scrap book continued.

NOVEMBER 30.—Going to Toyland.—Take all the children down to one of the big department stores to see the toys. This is a morning's work.

DECEMBER 1.—Morning Circle.—Going to the toy shop. Play going to toy shop. Make trolley car of chairs; ring bell; collect fares; stop car, etc. Make toy shop window of Hennessy blocks on table; put toys in window. Toyman shows how they go; spin tops, bounce balls, etc.

Gift Plays.

Little Ones—Second gift. The toyman's window. Make big window of cardboard. Children look in shop window; watch toys go; kindergarten makes top of cube spinning on axis, drum of cylinder and two axes; swing of cylinder with string attached from support, "merry-go-round," etc. Let children have one toy to play with.

Oldest Ones—Hennessy blocks. Co-operative group work. Let children build the big window with all toys in; show little dolls, the piano, chairs, etc., they made for the doll house, etc. Children arrange window; others come to see it, etc.

Occupation.

Little Ones—"Scrap book." Show the pictures and let them choose the ones they like and take to big children to cut out for them; help over and over edge of book.

Oldest Ones—"Scrap book." Continue work on cut out pictures for the younger ones.

DECEMBER 2.—Morning Circle.—Playing toy shop. Make toy shop. Have toys on table. Toyman shows how things go. Little mothers and children come and buy toys, pay money; toyman does them up; wagon carries them home; stop at different houses as grocer's cart did.

Gift Plays.

Little Ones—Second gift. Play toyman's window again. Each one make window of Hennessy blocks; show each one how a toy goes.

Oldest Ones—Fifth top third. Make for each child a big window of stiff paper made to stand upright. Tell each child something to make in his window, a toy, trolley car, dolls, furniture, etc.; others guess what it is.

Occupation.

Little Ones—Scrap book, pasting pictures.

Oldest Ones—Scrap book, continue work.

NOVEMBER 28-DECEMBER 5.—Domestic Periods.

Little Ones—Playing mother again with dollies, dressing, lullaby, etc. Sewing basket; play with spools, string, etc.; sewing with needle and thread; cutting cloth in their own way to learn use of the various implements.

Oldest Ones—Care of flowers; dusting; playing mother with dollies and little children.

Songs.

"The Toyman," Poullson Holiday Songs; "Once a Little Baby Lay," Walker & Jenks.

Rhythm.

Lullaby, suggested interpretation (Poullson) of familiar song, "This is Dolly I Love Best," putting Rosie asleep. Skipping in circle to melody of "Hail, old Father Christmas."

Games.

No new games, but free and suggested choice of old favorites. During a week when so many and such varieties of new impressions are coming it is well to have only simple repetitions in games.

Stories.

No new stories for same reason as above.

Pictures.

"The Toyman." Mother Play if any are shown.

DECEMBER 5-12.

Special Point of Departure: "In Santa Claus' Land."

DECEMBER 5.—Morning Circle.—Toyman. Play toyman again. Big window made of clothes bars with something thrown across; toyman shows how toys go; let children be toys this time.

Gift Plays.

Little Ones—"The Toy Shop." Second and first gifts. Play toy shop with toys; gifts arranged on table; child for shopkeeper; children come to buy. Show how toys go. Play very simply for the babies, leave out all detail possible.

Oldest Ones—Fifth top third. Imitation series; play the toys in the shop; merry-go-round, trolley car, dolls, toboggan slide, etc.

Occupation.

Alternate group work. Half scrap book; half father's present, napkin ring, circle of cardboard wound with green or red (wrapper), raffia.

DECEMBER 6.—Another visit to the toy shop to see Christmas trees.

DECEMBER 7.—Morning Circle.—Toy shop again. Play toyman; children as toys; toyman shows how they go; children buy the toys and carry them home; children show what they saw; other children guess by movements.

Gift Plays.

Little Ones—Hennessy blocks. Imitative; make toy shop with windows of blocks.

Oldest Ones—Building blocks, second and first gift; co-operative group play. Toy shop; play toy shop; make counter of Hennessy blocks; make toys of fifth top, third and second gifts toys; first gift balls for Christmas tree ornaments.

Occupation.

Little Ones—Alternate group work. Half at scrap book; half at father's present; paint a big picture of "Grandpa's House" cut out by you, with wash of red or green, paste on oblong card of light gray.

Oldest Ones—Half mother's present; half scrap book.

DECEMBER 8.—Morning Circle.—The Christmas tree. Show children pictures of Christmas trees. Let children show you how Christmas tree looked, arms outstretched. Draw with green chalk on blackboard sketch of Christmas tree before children; let them put on the candles with different colored chalk. Draw toys on tree; let them guess what you have drawn.

Gift Plays.

Little Ones—First gift. Play Christmas tree. Balls on tree; go and buy pretty colored balls; tell children to hang balls on tree.

Oldest Ones—Co-operative group play. Toy shop; make counters and windows of Hennessy blocks; dolls' display in window; use dolls and things made for doll house toys (second gift), "the things which go," on one counter, Christmas tree ornaments on another, (first gift) balls, candles, etc. The buildings, dolls' houses, etc., of fifth, third and fourth gifts.

Occupation.

Little Ones—Half scrap book; half father's present.

Oldest Ones—Half finish scrap book; half mother's present.

DECEMBER 9.—Morning Circle.—Playing Santa Claus. Lullaby, children sing dollies to sleep. Make Christmas tree of children; hang toys on tree; first gift balls as present; wake up dollies; dance about tree; sing, "Hail, Old Father Christmas."

Gift Plays.

Little Ones—Play with; dress them up to go Christmas shopping.

Oldest Ones—Repeat top shop of yesterday. Babies come to buy.

Occupation.

Little Ones—Half scrap book; half father's present.

Oldest Ones—Half finish scrap book; half finish mother's present.

DECEMBER 5-12.—Domestic Periods.

Little Ones—Playing home; mother and baby again; sewing basket; let this time be as simple and sweet an expression of the little one's sense of home and mother as possible.

Oldest Ones—Work on doll's house; playing mother with Rosie and the younger children. If doll house is ready enough let children play house in it even tho it is unfurnished; they will supply what is lacking.

Songs.

Luther's "Christmas Hymn," written for his own children. "Hail, Old Father Christmas."

Rhythm.

Lullaby, Brahms. Free interpretation of children. Hofer I. Dancing about Christmas tree singing "Hail, Old Father Christmas."

Games.

No new games; reason before indicated.

Stories.

I believe it advisable that no story should be told connected with the festival side of Christmas, but "The Fir Tree," by Hans Anderson, may be adapted if desirable.

Pictures.

No pictures this week.

DECEMBER 12-19.

SPECIAL POINT OF DEPARTURE: "The Christmas Story."

DECEMBER 12.—Morning Circle.—Mother and baby. Children play mother and baby with dolls and Rosie, doing all the things most vividly recalling the nurturing care of the mother love.

Gift Plays.

Little Ones—Third gift. Imitative play; make bed where mamma puts the babies; the chair mamma rocks in to sleep.

Oldest Ones—Fifth, one-third of gift, vertical cut, free play.

Occupation.

Little Ones—Paper chains for Christmas tree.

Oldest Ones—Paper chains for Christmas tree or finish present if not completed.

DECEMBER 13.—Morning Circle.—Mother and baby. Visit from mother and little baby; let children hold and care for baby; play with; mother rock it; nurse it, appealing again to instinct of nurture within each child. Show picture of Sistine Madonna.

Gift Plays.

Little Ones—Hennessy blocks. Children play first with Rose; rock her to sleep; make bed for her of Hennessy blocks; make chair (of blocks) mother sits in.

Oldest Ones—Third of fifth suggested play; make chair mother sits in to put baby to sleep; bed; where they sleep. Free play.

Occupation.

Little Ones—Paper chains for Christmas tree.

Oldest Ones—Mother's present; cutting out picture of Sistine Madonna to be mounted.

DECEMBER 14.—Morning Circle.—Mother and baby again; a visit from mother and baby. Let children play with their dollies. Lullaby and Rosie again. Show picture of Sistine Madonna.

Gift Plays.

Little Ones—First gift play balls are the dollies; put to sleep in cradle; play dancing the dollies; "peek-a-boo"; "Christmas tree" if time.

Oldest Ones—See December 15.

Occupation.

Little Ones—Mother's present, picture of Sistine Madonna (already cut out) pasted in middle of oblong of light gray or green book paper.

Oldest Ones—Mother's present, Madonna of the Chair, Raphael. Cut and mount on square of gray or green book paper, edge with silver paper for frame.

DECEMBER 15.—Morning Circle.—The Madonna and Baby. Show children picture of Madonna again. Tell as simply as possible the story of the little Christ child. Teach first verse of Luther's Christmas hymn.

Gift Plays.

Little Ones—First and third gift. Imitative, mother's chair, my little chair and baby's little chair; mother's big bed, my little bed, baby's little bed. Rocking baby to sleep.

Oldest Ones—(For fourteenth and fifteenth day) suggested sequence play. Mother gets up early in morning and lights fire in stove (make stove); gives you your breakfast on (make table and chairs); then sends you to school, watches you thru the window (make window); then she is busy until dinner time comes and sets table (make again), and cooks dinner on stove (make stove) for you when you come home (change to cube again).

Occupation.

Little Ones—Finish mother's present—paper chains.

Oldest Ones—Mother's present—paste strips of silver as border on edge of paper as frame for picture.

DECEMBER 16.—Morning Circle.—The Shepherds. Show children pictures of the sheep; of shepherd who cares for sheep. The large toy sheep is very life-like; show to children if possible. Let children play sheep. Build sheepfold of Hennessy blocks. Make vivid as possible the shepherd's watchful care.

Gift Plays.

Little Ones—First gift. Hennessy blocks; make sheep fold with blocks; play balls are sheep; little ones shepherd; send into fold safe from harm.

Oldest Ones—Fifth one-third. Finish sequence play. Mother washes dishes on table (make); sits down by little table (make) in her chair (make) and sews; watches for you thro' the window (make). After supper she puts you to bed in bed (make). Good night.

Occupation.

Little Ones—Paper chains.

Oldest Ones—Finish gift. Paper chains.

DECEMBER 12-19.—Domestic Periods.

Little Ones—Showing pictures of mothers and babies; of trees in forest; pine trees; of homes of sheep and shepherd and dogs; anything to give the background for the Christmas story. Dusting.

Oldest Ones—Showing pictures; sewing baskets; work on Rosie's patchwork quilt and the new Christmas dress, to be a bright red one; dusting; care of the flowers.

Songs.

"Every Night," Patty Hill.

Rhythm.

Lullaby, Brahms; suggested interpretation, mother holding little baby in her arms; simple repetition activities.

Games.

No new games.

Stories.

Story of the little Christ Child adapted from the Bible.

Pictures.

"Sistine Madonna," Raphael.

DECEMBER 19-26.—Special Point of Departure.—The Christmas Story.

DECEMBER 19.—Morning Circle.—The shepherd's visit. Repetition of Friday's experience. Life of the shepherd. Tell story of shepherd's

watch in the meadows. Angels' song; the long, long journey to see little one in the manger. Show visit of the shepherds. See Rolle. "Watching in the Meadows," Tomlin's Book.

Gift Plays.

Little Ones—Repeat gift play of Friday, the sheepfold. First and Hennessy blocks.

Oldest Ones—Third, fourth and one-fifth of fifth. Imitative and directed sequence play. Make fence and big gate of the sheepfold of third and fourth gifts with shed for shelter of one-third of fifth.

Occupation.

Little Ones—Paper chains; doing up our Christmas presents; tissue-paper, ribbon. Help them one at a time to fold the paper over the pictures and help put the ribbon on.

Oldest Ones—Popping corn for Christmas tree.

DECEMBER 20.—Morning Circle.—The story of the Christ Child. Tell legend of Christ Child (Hofer) (Christ Tales). Show again Sistine Madonna.

Gift Plays.

Little Ones—First and second. Christmas stockings; tie up the presents, first and second gifts; hang up stockings; children go to sleep; wake up and find their presents.

Oldest Ones—Repeat gift play of December 19.

Occupation.

Little Ones—Stringing popcorn; tying up Christmas presents.

Oldest Ones—Tying up Christmas presents.

DECEMBER 21.—Morning Circle.—Story of Christ Child. Finish legend of Christ Child. Have Christmas tree in kindergarten. Let children play about it, smell it, hold it, etc. "Hail, Old Father Christmas."

Gift Plays.

Little Ones—Playing "Hanging stockings." First and second gifts.

Oldest Ones—Stringing popcorn; finish tying packages.

Occupation.

Little Ones—Stringing popcorn and cranberries.

Oldest Ones—Stringing popcorn and cranberries.

DECEMBER 22.—Morning Circle.—Playing Santa Claus. The Christmas tree. Let children dance about it before it is trimmed; children see ornaments; get it all ready for their mothers and babies who are coming next day. Singing of Christmas songs.

Gift Plays.

Little and Oldest Ones—Get kindergarten ready, Rosie and dollies dressed all clean; sweep, dust.

Occupation.

Little and Oldest Ones—Getting kindergarten all ready for tomorrow; sweep, dust, clean out closets that need it, wash blackboard, etc.

DECEMBER 23.—The Christmas festival celebration. As simple as possible. Singing of Christmas songs. Tell very simply Bible story of shepherd and angels. "Hail, Old Father Christmas." Giving gifts. "Good-bye." "Why the Chimes Rang." Story by Alden.

DECEMBER 19-26.—Domestic Period.

Oldest and Youngest—Looking at the pictures; sewing basket; dusting; care of flowers.

Songs.

Rhythm.

No new rhythm. Bring out the lullaby thought in as many ways

as possible. "London Town," "Sleeping Flowers," Rosie's song, Brahms's Lullaby.

Games.

No new games.

Stories.

The shepherd and angels adapted from the Bible. The legend of the Christ Child, Hofer (Child's Christ Tales).

Pictures.

"Visit of the Shepherds," Le Rolle.

MOTHER'S 'ROUND THE TREE.

The residents of a social settlement are truly fortunate, for they see the Christmas joy many times repeated. The kindergarten has its festival, with tree and dance and carol and distribution of gifts made by childish fingers, and the same tree is center of attraction when club girls and boys assemble for their fun. As the spectator observes the trimming and retrimming of the same tree, a sigh escapes at thought of Andersen's little fir tree that had that joy but once.

The mothers seem to derive as much pleasure from their gathering as do any of the children. One year a delightfully active grate fire welcomed the guests, who sat around it in what Bob Cratchet called "a circle, but which was really a half-circle." Fortunately the circle possessed the property of elasticity and it grew with every newcomer. Under its genial sway a general thaw soon set in and the ice was completely melted under the socializing influences of "spin the platter" and "beasts, birds and fishes." It is surprising to see how the most voluble talker is suddenly stricken dumb as the finger of fate points her way and the solemn counting begins. Motor aphasia seizes each one in turn and hearty laughter rings from each complacent onlooker until her turn comes to call a dog a bird or a hen a beast.

When all the known names of Noah's protégés have been exhausted, "spin the platter" is called for and stout Mrs. ——— springs for the spinning plate as gaily, if not as nimbly, as agile Mrs. G.

But the vigorous exercise can not last long, for tired muscles will protest. And so the dance 'round the tree is next announced. But first the tree must be trimmed. The popping of corn gives variety to the impromptu program, and finally comes the time for decorating the tree. This takes but a few moments, so many are

the ladies-in-waiting. As the spectator observes the delight in the wonderful, sparkling tinsel, the mother play of the light-bird comes to mind. "Hail, O Father Christmas!" is sung with enthusiasm, and "Once a Little Baby Lay," sweetly sung, closes the evening in a reverential spirit.

THE ITALIAN GIFT-BRINGER.

Would it not be interesting, and conducive to good cheer and the joy of the season if, in the foreign quarters of our cities the children whose parents came from faraway climes could be induced to find out how Christmas is celebrated in the old country wherever that may be? Evelyn H. Walker's invaluable contribution to the folklore of Christmas, "Christmas In Olden Times and In Many Lands," will enable the teacher to fill up any chinks left by the children.

As it may be that some teacher may find the Italian story apropos to her conditions we will tell it in brief.

In Italy it is not a Santa Claus, with his sleigh and reindeer who brings the children their gifts—no, it is an old woman and we are not told just how she travels. The story runs thus: While the wise men of the East (and how truly wise they were, for they knew the Star would not wait; it must be followed at once) were on their journey following the beautiful star, they came to the house of an old woman who asked them where they were going. "We seek the Christ Child," they said, "Will you not come with us?" and they showed the gifts they brought. She looked at the Star and she wanted very much to go but then she thought of her house, for she was a very careful, particular housekeeper. Little children sometimes felt uncomfortable when they visited her, for fear of disarranging her room or getting a little dirt on the floor. So she said, "No, I must finish cleaning my house; won't you wait for me?"

"We can not wait," said the wise men. "We must follow the Star and it does not wait." So they went on.

The woman swept and scrubbed and dusted and put her house in perfect order and then she was very tired but she went to the door to look at the Star and lo, it had disappeared. She could not see it, no matter how she strained her eyes. Then she hastily put on her wraps and gathered together some beautiful gifts for the Christ

Child and started out. She traveled long and long, and grew more and more tired, but she did not find the Star and she did not find the Christ Child. So she gave her gifts to other little children and now year after year she still tries to find the Child and when she fails for love of Him she makes other little children very happy by presenting her gifts to them and I am sure the Christ Child smiles very happily to see the joy of all the children on the day of His birth.

AFTER CHRISTMAS IN A N. Y. KINDERGARTEN.

Last year, between trains, the spectator visited the kindergarten (afternoon session) of public school No. 44, New York City. Thirty-one children were present, mostly of Italian or Irish parentage. Tho the children were under excellent control, there was no undue restraint, but a happy, natural atmosphere prevailed. The directors stated, however, that with the primary class in mind, and the comparatively severe discipline there required, they maintained a stricter order than in the ideal kindergarten, lest the change from freedom to restraint be too trying for both teacher and pupils.

The fragrance of balsam pervaded the air. The children had previously chopped its branches from the Christmas tree and stripped them of their needles, to be used as filling for a pillow. A talk about the remaining trunk, or pole, disclosed what the children had seen and I remembered on various excursions of flag-poles, telegraph poles and other poles made of wood, and they were asked to recall things in their homes made of wood. The long line of telegraph poles seen en route to Coney Island was recalled by one child.

A snow man had been made in the schoolyard by the children in the grades, and a small one made in the kindergarten by the little ones, so that they dramatized the play with a background of reality that few city children can know.

The singing was soft and spirited, the instrumental music played lightly and with expression and spirit.

Two of the thirty-one children, being younger in both years and kindergarten experience than the others, were left to follow their own devices with the gifts. The others followed a simple dictation exercise, making a wooden table and two chairs of the

third gift, which had been distributed by two children with quiet expedition.

The occupation lesson was the drawing of a saw on heavy wrapping paper of a good gray tone. At the wish of the children the teacher first drew a picture of it on the blackboard, tho the saw itself was placed before the youthful delineators. Question: Would it not have been better to have first had the children make an effort to draw it and then be helped to a more correct idea by the teacher's representation?

In the corner cupboard, among the usual things found in a kindergarten repository were a number of Noah's Ark animals, the joy of the children, for, as the director said, the Italian children have no toys.



Play time. Public school 157, Manhattan. Observe icicles, Santa Claus and Reindeer, chimney place with stockings, etc.

THE CONVERSION OF SANTA CLAUS AND THE COMING OF THE KINGDOM.

PHIL PALOSTER.

Lately I have gotten into the habit of waking up early in the morning, about five o'clock, and I lie there in a sort of reflective mood picturing what might be—ought to be. I remember the other morning I imagined myself as married. There was the little cottage, set back from the road among the trees, with sweet-pea vines climbing over the front porch, and a canary singing in the kitchen. My little wife (she was pretty) and I were sitting under a big elm tree, talking—but this is too long a story. And I have imagined myself a great preacher; have even gone so far as to compose the opening prayer; have stood before the vast audience and felt the thrill, but this lasted only a moment. Once I thought I was the czar and worked out in detail just what I would do, but it would be irreverent to tell this. But I will tell a little story which came to me this morning. I don't believe it ever could happen, but I know sleek, little, rich children who would believe every word of it, if they read it in their St. Nicholas and exclaim, "Oh! what a beautiful Christmas story," and never see the point

Here it is in the rough, just as it went through my head.

Theodore Kominski had heard his father say that he would like to own one of Tolstoi's books. His father borrowed books of his friends and read them late at night and all day Sunday; read and minded the baby. He was a reformer and poor; worked in a foundry at one dollar and sixty cents a day. There were six children in the family.

Theodore was seven years old and believed in Santa Claus; though he left the little jews-harp in his woolen sock last Christmas; pictured him coming from his far north home with his rein-deers, and all that. He and his little sister, Anna, had written Santa Claus a letter. She asked for "a big dolly with shutty eyes and a cry," and he asked for a rocking-horse. She received a pair of red mittens and he a jews-harp. But they loved Santa Claus and were happy.

So in their second letter they said "Please bring papa a big book what Mr. Tolstoi made, and a nice warm dress for mamma."

And they remembered their brothers and sisters as well as themselves in their request.

This was a week before Christmas and Santa Claus received the letter the next morning. That day he went down town shopping; went to the ten-cent store for trinkets to give the poor folks, and to the big department store and jewelry store, and the fine candy store to purchase gifts for the rich people. And among other places he dropped in at a second-hand book stall and bought a paper covered volume of Tolstoi's "What To Do" for nineteen cents.

That night, after he had staked out his reindeers to graze on the moss under the aurora borealis, and had built a roaring fire against the North Pole, he sat down to look over his purchases, and to tag them with the names of his many friends all over the world. There were music boxes and big wax dolls and seal-skin cloaks and gold watches and full sets of Balzac and Kipling for his rich friends. And there were little penny sticks of licorice, mosquito-bar stockings filled with pop-corn and gum-drops, mixed; crude yellow jumping-jacks and yarn mittens for the poor children.

One of the last things he came to was the volume of Tolstoi. As he opened it one of the leaves fell out and he picked it up. It was badly soiled and there were lines underscored and marginal notes in crude writing. His eye fell on one of the notes: "The rich use the beautiful things which they never make and the poor make all the beautiful things which they can never use." And he read the other marginal notes and then turned to the book, and was absorbed. When he came to, it was morning, though dark, for there is no sunrise in that region, in the winter time. He heard the deers pawing the snow for more moss. As he walked down the path to his ice barn he fell to thinking. "I tell you it's all wrong," he said half aloud, "my father before me, and his father, and the whole line of us Santa Clauses have done wrong. But I am not wholly to blame. I was taught to believe that there are privileged classes and titled people, and kings by divine right and all that, and we can't help having the poor; they will be with us always and millions of them. All these years I have been leaving the beautiful presents at the mansions of the rich, and the little cheap things at the hearths of the poor. It's wrong and by the great pole star I'll make a change!"

After he had restaked the reindeers out on the east side of the glacier, he went back to his campfire and proceeded to rearrange his presents. On the tag of each costly gift he drew a line through the name of the rich person and wrote the name of a poor friend; and he substituted the names of the rich for those of the poor, on all the common things.

And Christmas morning came—but the rest of the story is hazy in my mind. I must have dropped off into a doze about that time. I only recall little snatches about the consternation of the rich and the joy and amazement in the homes of the poor. Mr. Kominski did not receive the book of Tolstoi but a trust magnate did. He opened the book with disgust and began reading; read one hour, six hours, and then threw down the book and started to his feet, a convicted and a changed man. And all over the world the rich read the crossed-off names on the tags, saw the point and straight-way filled purse and basket and started on foot through the driving storm to the homes of the poor.

But all this is too extravagant for anything—the first part of the story isn't so bad.

MY MADONNA.

RUBIE L. WEYBURN.

No splendid state her worth attests.

To her no lackeys bow;

No diadem of diamond rests

Upon her faultless brow.

But to her face I fancy oft,

As o'er her babe she bends,

A shining halo, gleaming soft,

Its tender radiance lends.

O sweet Madonna, mother dear!

Thy mission is to shine,

Not in the social swirl, but here

In this blest home of mine.

God only knows the holy light

Such womanhood imparts

Who makes her love a scepter bright

To sway her children's hearts.

PARENTS' NATIONAL EDUCATIONAL UNION OF EDINBURGH.

Our readers will be interested in knowing what our cousins across the water are doing in the way of child study. Here is the report of the parents' national educational union of Edinburgh, reprinted from an Edinburgh paper:

The eighth annual conference of the Parents' National Educational Union was continued on Saturday in the Royal Arch Halls, Queen street, Edinburgh, the Countess of Aberdeen presiding. There was an attendance of about 300.

Lady Aberdeen, in opening the proceedings, said that they all realized the immense amount of apathy in educational matters with which they had still to deal. The tendency was to dispute non-essentials while ignoring the real objects of education, and thus generations of our citizens were being allowed to grow up with their faculties and their characters undeveloped. At the same time she thought they might say they did see an improvement in this direction, and it was the part of the Union to foster the awakening of the nation to its real needs and responsibilities. At the present moment great educational changes were taking place, and great opportunities were presenting themselves, and they must see that their members were alive to these opportunities, and were prepared to take advantage of them.

GROWTH DURING SCHOOL AGE.

Dr. Leslie Mackenzie, Local Government Board Inspector, Edinburgh, read a paper on "Normal Growth in the School Age." He said that for the general population of town and country the normal growth between five and six years was three inches; between seven and eight, one inch; between eight and nine, three inches; between nine and ten, under two inches; between ten and eleven and eleven and twelve, one and a half inches; between twelve and thirteen, two inches; between thirteen and fourteen, two and a half inches; and between fourteen and fifteen, three inches. From fifteen upward, the rate of increase in height gradually slowed down until between twenty-one and twenty-two it was only a twentieth of an inch. The first great acceleration was toward the end of the first seven years, the second between nine and ten, and the third between thirteen and fifteen. That was to say, that at the beginning of school life, and at the end of school life they had a great period of expansion. With girls the rate of increase was more uniform. Growth began to slow down at the age of twelve, and at the age of seventeen it had sunk to less than one inch in the year. The increase in weight roughly followed the increase in height. The two increases did not, however, move precisely together. There seemed first to be a spurt of growth,

then a spurt of increase in weight. A great expansion took place in the years between twelve and sixteen. With girls the great expansion took place in the years between twelve and fourteen. Comparing with these averages for the whole country, the averages for the laboring classes, they found that on the whole for boys of the laboring classes the averages even in the country were equal for the ages from five to ten, and almost equal for the ages up to fourteen. The number of observations, however, was very small, and little importance could be placed on the comparison. The female children of town artisans were distinctly below the average height at all ages up to sixteen. If, on the other hand, they took the professional classes in town and country, the heights of boys were distinctly above the average at all ages. Girls of the same classes were also distinctly above the average at all ages. As to weight, on the whole, the same relation held, the laboring classes in the country being about equal to the average, and the artisans of the towns perceptibly lower than the average. The same was true both of boys and girls. On the other hand, the professional classes came out distinctly over the average in weight, but the difference in favor of the girls of the professional classes was not so marked in weight as it was in height. Among the commercial classes of the towns it was found that the deviation from the average height was perceptible both in boys and girls. The increase, however, was not very striking; indeed, sometimes the commercial classes were even below the average. In weight, boys of the commercial classes varied considerably, being sometimes a little above the average, and sometimes perceptibly below. The girls, on the whole, approached to the average weights, but tended to fall a little below. It would be difficult to prove that the differences which existed arise out of a radical difference in biological capacity. It was probably due to a difference in economic conditions.

NERVOUS CHILDREN.

Dr. Clouston, president of the Edinburgh Royal College of Physicians, read a paper on "Nervous Diseases and Symptoms of the School Age." After referring to various nervous diseases of children, he said that the actual mental disease of after life had often preludes and foreshadowings in the shape of certain mental symptoms during school life. Such symptoms might, however, exist, and in much intensity, without having much relationship to the fully developed mental diseases of adult life. There were many popular misconceptions about mental symptoms and moral defects which sensible parents and teachers should particularly avoid. They were apt to be thought too much or too little of. They should really be looked at in a sensible physiological way as equivalents and analogues to headaches and other such disturbances. Irritableness was very often part of a nervous disturbance and impulsiveness, a defi-

ciency in the quality of mental inhibition on control. Stupidity and laziness were both in many cases mere nervous and not moral defects. Every perversity of moral sense and moral action, such as the showing of active and causeless dislikes to parents, friends and teachers, bad temper, disobedience, even stealing and not telling the truth, as well as lack of conscientiousness in work generally, might all these not be mere symptoms of nervous derangement. There was a series of lesser mental and moral changes and perversions liable to occur in school children of both sexes with nervous, hereditary weakness that were always distressing and very often much misunderstood. They consisted in some cases of stupidity or lethargy or changes in the social instincts at the most social of all ages. The scholar ceased to mix with his friends, to play games, or to find pleasure in meeting his fellows, or were shown by intolerance of control by parent or teacher, and entire disregard of their feelings. Or there was a general cantankerousness and suspicion or entire want of common sense, even a frothy kind of religious feeling with no moral accompaniments, all being merely symptoms of and disturbances without being technically mental disease. They indicated undoubted wrong of the mind machinery in the brain. It was in the highest degree important that their true nature should be recognized, and that they should be judiciously treated on physiological and medical lines rather than by merely pedagogic and disciplinary methods.

PHYSICAL EXERCISES.

Mr. George Smith, Headmaster, Merchiston Castle School, in a paper on "Developmental Exercise at School," said there were two main aspects of school exercise, companionship, and solidarity. These tended, on the physical side, to produce a healthy state of nerves and to correct any tendency toward self-consciousness, and on the ethical side to the recognition of corporate feeling, and to the recognition of the unity of the individual. If these two aspects were kept in view in the organization of physical exercise, and if at the same time judicious, and, as far as possible, unobtrusive modifications were made for boys who needed such modifications, satisfactory results were likely to be secured. Physical training should form an integral part of the school curriculum. The actual physical benefit which resulted from the daily exercise, though important in itself, was only one-half of the result achieved. The other half consisted in the increased feeling that the care of the body was a moral duty. He would not for a moment deny the danger of the abuse of athleticism, but he did think that the remedy for it lay along the lines which would tend to make the culture of the body take its proper place as a duty, and not as self-indulgence. Mr. Smith also referred to military drill, drill of the parade ground rather than of the field-day, as productive of excellent results.

The School Teacher's Creed



believe in boys and girls,
the men and women of a
great to-morrow; that
whatsoever the boy sow-
eth the man shall reap &
I believe in the curse of
ignorance, in the efficacy of
schools, in the dignity of teaching, and in
the joy of serving others & I believe in
wisdom as revealed in human lives as well
as in the pages of a printed book, in les-
sons taught, not so much by precept as by
example, in ability to work with the hands
as well as to think with the head, in every-
thing that makes life large and lovely & I
believe in beauty in the schoolroom, in the
home, in daily life and in out-of-doors & I
believe in laughter, in love, in faith, in all
ideals and distant hopes that lure us on &
I believe that every hour of every day we
receive a just reward for all we are and all
we do & I believe in the present and its
opportunities, in the future and its prom-
ises and in the divine joy of living & Amen.

Edwin Osgood Grover

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NOTES FROM THE FIELD.

The Kraus Alumni held its usual monthly meeting November 13th. Dr. Oppenheim, the speaker, was listened to with close attention, his subject being "Mothers' Meetings." Altho one with the kindergarten in his conception of the general philosophy of the kindergarten, Dr. Oppenheim said he would not touch upon the real kindergarten work, but would rather say some plain things about what might be called "kindergarten extension."

In holding Mothers' Meetings the kindergartner should realize what her special problem is and how to attack it. This means knowing what is the real status of the mother, of herself; asking what do the mothers come for, and what am I capable of giving them. The kindergartner often arrogates to herself the possession of omniscience, and is prepared, or thinks she is, to lay down the law. Is she? Does she realize that the mother, too, may know several things? Does she (the kindergartner) know all the needs of the child? Surely her authority should be mixed with humility. The mother rarely sends her child to kindergarten because she thinks the kindergartner knows the essential wants of her child better than she does, nor is she interested in the question of "the universality of the sphere" or the "esoteric evolution of the cube." With her the real needs of her child center in his physical well being. There is little difference between the disabilities of the children of the poorly situated mothers and those of the very wealthy. Both suffer from malnutrition, marasmus, etc. Those of the rational middle class are best off. Why should not the kindergartner be able to give helpful suggestions about food, clothing, etc. Be able to answer questions about "leggings" or "not leggings," value of cold or hot baths; about fumigation after sickness; about value of toys and of fairy books, and amusements in general, mechanical versus simpler toys. These are, to the mother, more real and vital than the election. Dr. Oppenheimer described a successful co-operative attempt, on the part of a mothers' group one winter. They bought a quantity of clothing and held sewing bees, making garments that were thus inexpensive and up-to-date, hygienic, allowing freedom of movement, ease in changing and washing and allowing of simple decoration. Why should there not be such co-operation for purchase also of hygienic foods and good books. Also for circulating library. Excursions in summer and winter, spring and autumn were recommended. Other questions for discussion may be found in the differences between the child of four, of five, of six years. Why is the child of six too old for kindergarten? Why should not the mother visit the kindergarten and sometimes take part in kindergarten work? The esoteric philosophy does not touch the mother's real needs.

A birthday anniversary celebration in memory of the late Mrs. Louise Pollock, the pioneer kindergartner, was held Saturday evening, October 31st, there being about seventy guests in attendance. Features of the evening were the reading of a tribute by Rev. Clement Brown and the singing of "Auld Lang Syne" by Miss E. Grace Updegraff. Many letters were received, but the only one read was a tribute from Mrs. Sarah L. Welsh, the pioneer kindergartner of Baltimore. Many flowers were received, and the serving of refreshments brought the exercises to a close. The program follows: Reading, a St. Martin's summer choral, Mrs. Bertha Myers (All Saints' Day); violin solo, Raff, Cavatina, Mr. George Albertson; notes of the St. Louis Exposition, Miss Laura Walker; piano solo, Lange, "Thine Own," Miss Octavia Greene; reading (Owen Meredith), Aux Italiennes, Miss Ruth Hudson; vocal solo, Bohm, "Still

as the Night," Miss Inez V. French; climbing the Andes (letter from Eleanor Dukehart), Miss Carrie F. Brown; piano solo, Schwarwenka, "Polish Dance," Miss Nannie G. Ward; vocal solo, Green, "Sing Me to Sleep," Miss Emma H. Seaman; the Pioneer's Faith, Mrs. C. R. Noerr; memorial tribute, Rev. Clement Brown; vocal solo, Miss E. Grace Updegraff; distribution of souvenirs, Miss Wellesca Pollock; violin solo, Becker, Romanze, Mr. George Albertson; song, Tosti, "Good-By," Miss Emma H. Seaman.

The introductions were by Susan Plessner Pollock, principal of the Washington City Normal Kindergarten.

Miss Susan E. Blow, under the auspices of the Grand Rapids Kindergarten Training School, will deliver three lectures on the following subjects: "The Family," "Literature for Young Children" and "The Kindergarten as Related to Public Education," December 14th, 15th, 16th.

The work of the late Mrs. L. W. Treat, founder of the Grand Rapids Training School, having been a normal pupil of Miss Blow's years ago in St. Louis, has prepared the pupils of the school and the community for an understanding of Miss Blow's message and a deep appreciation of Miss Blow.

Superintendent Elson, of the public schools, is heartily co-operating in the plans for these lectures and expects other superintendents in the State, with their teachers, will attend them. Graduates and former pupils of the Training School, located in different States, are preparing to return for this special occasion.

The graduates of the Kraus Seminary for Kindergartners held a most successful reunion luncheon at the Hotel San Remo, New York City, on Saturday, the 5th of November.

The committee in charge were: Mrs. Kraus, Adriana B. Dorman, class of '92; Rosalie Nathan, class of '92; Theodora Hay, class of '93, and Harriet B. Littig, class of '96.

One hundred and eighty-three guests were present, representing thirty-one classes from 1874 to 1904.

After Mrs. Kraus' greeting came the following toasts:

"The Kindergarten of the Past"—Dr. Emily I. Conant.

"The Kindergarten of the Present"—Dr. Jennie B. Merrill.

"The Kindergarten of the Future"—Mary E. Wells.

"Our Kindergarten Mother"—Harriet B. Littig.

"Our Alumni Association"—Adriana B. Dorman.

"The Kindergarten from a Child's Point of View"—Anna E. Harvey.

"The Kindergarten from a Mother's Point of View"—Mrs. H. L. Woodford.

After the luncheon there was a very enjoyable program of music and recitations. It was a very interesting and enthusiastic gathering and we feel that it will be of interest to all friends of the kindergarten, not only because it showed the influence of Mrs. Kraus' personality and the loyalty and love of her graduates, but because even more strongly was shown the growth and influence of the work, and the success which it has gained during the past thirty years.

Miss Littig's toast, "Our Kindergarten Mother," was a beautiful tribute to Mrs. Kraus and her work, and all who attended the luncheon feel much indebted to the committee in charge for a most enjoyable reunion. Florence A. Williams, class of 1901, for Press Committee.

The Kraus Alumni Kindergarten Association has sustained great loss in the death of Miss Emma A. Newman, of Buffalo, who passed away suddenly this past summer while making a tour of Nova Scotia. Her work as a kindergarten leader in the Normal College of New

York and also in Buffalo has held high rank. She had a keen appreciation of the necessity of an understanding of kindergarten principles for primary work, and at the Charlestown meeting of the National Educational Association she spoke on this subject. Miss Newman devoted much time to lectures and magazine articles, and did a much needed work in this way.

The annual business meeting of the Jenny Hunter Kindergarten Alumnae Association was held at 15 West One Hundred and Twenty-seventh street, New York City, on Saturday afternoon, November 5th. The following officers were elected for the coming year: Miss M. Blanch Bosworth, president; Miss Eleanore M. Jonas and Miss Clara Saleger, vice-presidents; Miss Etta B. Lauderback, recording secretary; Miss Dorothy Peck and Miss Helen Rodger, corresponding secretaries; Miss Elizabeth Johnson, treasurer.

The regular monthly meeting of the Chicago Kindergarten Club was held Saturday, November 12th, at 2 p. m., in the Woman's Club rooms. The subject for the afternoon was "The Kindergarten Program as a Part of the School Curriculum and Its Relation to Other Grades," Miss Flora J. Cooke, speaker.

Miss Patty S. Hill gave a lecture on "Humor" under the auspices of the club, Saturday, November 19th, at 10:30 a. m., in the Woman's Club rooms. Tickets, 25 cents. Victoria C. Cleaveland, Corresponding Secretary.

The Ohio Congress of Mothers held its annual conference in Dayton, on October 20-22, at the invitation of the Dayton Mothers' Educational Association. Twenty of the Mothers' Clubs in this Association are connected with the public kindergartens and have become a vital feature in the work. The recent convention was a very successful one both in numbers and interest. The subjects on the program were very practical and interesting to all mothers. Among them were "Co-operation of Home and School," "Our Children's Chums," "Children's Reading," "Vacation Schools."

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BOOKS FOR THE HOLIDAYS.

The Historians' History of the World. While the work reads with the breathless interest of a great novel, it is composed of the writings of 2,000 of the master historians of all times and countries, welded together into one uninterrupted narrative, and supplemented with original essays by the chief living historians, such as Prof. T. Kelly Cheyne, of Oxford; Prof. Alfred Rambaud, of the University of Paris; Prof. Adolf Harnack, of the University of Berlin; Prof. Albert Bushnell Hart, of Harvard, and Prof. Andrew C. McLaughlin, of the Carnegie Institute. The history represents an expenditure of over \$350,000.

Every important event is described by the man who is recognized as the best authority upon it, in whatever language he may have written. The editors have, with extraordinary skill, constructed a continuous, authentic, and always interesting narrative, whose scholarship stands out on every page. Counterviews are freely given wherever necessary, and editorial comment added to elucidate doubtful points. Exhaustive bibliographies are supplied as well as full lists of authorities, that the student or general reader may have an intelligent guide in any field of historical reading from ancient Egypt to New Japan.

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Brief accounts are given of the geography of each country as it has affected the history of each people; the origins of each race and its primitive state are discussed. Where possible, the picturesque events are told by contemporaries or even eyewitnesses; beautiful old legends that are now discredited as history are given with critical comment; the literature, drama, art and science of the countries are studied, as well as curious features of their manners, customs, costumes, laws, political institutions, and religions. The ancient peoples are described in the light of the most recent excavations, and the modern in the light of the most intelligent observation.

The combination of many writers in one book results in a pleasing variety, whereas a large work by one man, however brilliant, becomes wearisome to the average reader through the monotony of its style. As one correspondent puts it, he is delighted to read "the nervous Tacitus, the ponderous Gibbon and the eloquent Froude," all brought into co-operation to tell a perfectly continuous story. Moreover, this method is the only way of balancing all prejudices.

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The Basket Woman. By Mary Austin. Miss Austin gives us delightful glimpses into the beliefs and customs of a race that will all too soon have passed away and her pictures of the Sierra Nevada scenery are vivid, fresh and invigorating as the mountain air. The stories thruout, both those which are entirely her own and those which are Indian tales restated, have a charming, poetic quality that characterizes the best of the old myths. Evidently the writer loves nature well and observes and reports faithfully and sympathetically. It is well that

INTERNATIONAL KINDERGARTEN UNION.

The Annual Meeting of the International Kindergarten Union will be held this coming season at Toronto, Canada.

The dates set are April 18, 19, 20 and 21.

On Tuesday preceding the formal opening a meeting of the Committee of Nineteen will be held in the morning and a conference of Training Teachers and Supervisors will be held in the afternoon and evening.

Wednesday morning will be devoted to the reports of committees, delegates and officers; the evening will be an open session; several interesting speakers are being considered.

Thursday, a day for conference and round tables.

Friday morning, general business and the features of the afternoon session will be a number of three-minute addresses by well known speakers.

The advance circular of information and program will appear in the January number of the Magazine.

Information in regard to the annual meeting can be obtained from the Corresponding Secretary, Miss Stella Wood, 30 South Ninth street, Minneapolis, Minn.

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PART I.

The Egyptian boy Ammon, the Persian Kablu, Podens and Gwen from ante-Christian Rome, and the Viking's daughters, Brunhilde and Chri-selda, tell simply, briefly, graphically, how his people interpreted the winter solstice, and describes the ceremonies and customs with which they cele-brated the turning of the sun from his northward journey, and his promise of lengthening days and coming birds and flowers. A child in Jewish cos-tume tells of the birth of Jesus in the words of Matthew and Luke; and then follows Marcus, the boy of Christian Rome, succeeded by the Lord of Mirule and eight mistletoe girls, representative of the Christmas of Good Queen Bess' time. The Christmas of Sir Walter Scott and of Washington Irving gives pictures of later Yuletide merry-making.

PART II.

Jean, Christopher, Leif, Christina, Catharine, Francis, Gretchen, Hans, Ferdinand, and Juanita tumble in thru the chimney after a few words from Father Christmas, and describe festivities in the various lands of Christen-dom today. Variety is afforded by the introduction of several quaint or beautiful carols, with the music; the wassailing of the apple tree; a minuet; and a mirth-provoking, mumming play, St. George and the Dragon. The writer has spared no pains to be correct in the data as given, some of the matter being secured only after much research. The book will thus be valu-able as containing in one volume material heretofore to be found only after search among many. It is educational, both to mind and spirit, in the unity it establishes between peoples of all times and races; a spirit of fellowship and good-will well characterized by the closing song, "Clasping Hands with Distant Ages."

January, 1905

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CONTENTS FOR JANUARY, 1905.

	Page
The Kindergarten—Its Worth to Child and Community—Victoria Cleaveland	261
The Christ of the Andes (Picture).....	270
The Play Principle—Oscar Lovell Triggs in The Craftsman.....	271
Not Quite a Statesman (Exchange).....	276
Proportion—Bertha Johnston	277
Old Testament Sunday School Lessons for Little Children, V—Laura Ella Cragin	282
For a Happy New Year (W. D. Vincent, Brooklyn Life).....	289
Kindergarten Union of New South Wales. Annual Report—Frances E. Newton	290
Infinitude (Walter S. Bogart, in Exchange).....	296
A Group of Stories—	
The Little Girl Who Played (Congregationalist).....	297
What Happened to Teddy's Shoes—Bertha Johnston	299
An Old Year Story—Bertha Johnston.....	301
In the Beginning	303
Education for Girls—Demands of Church, Child and Home—Virginia E. Graeff	304
Nature Study (St. Nicholas)	309
Editor's New York Visit	310
What to Look for When Visiting a School (Canadian Teacher).....	318
Program for January	320
International Kindergarten Union.....	322
Notes	323
Books, Old and New	324

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Vol. XVII.—JANUARY, 1905.—No. 5.

TWENTIETH CENTURY SERIES.

THE KINDERGARTEN—ITS WORTH TO CHILD AND COMMUNITY.

VICTORIA CLEVELAND.

Is the kindergarten worth while? Do I want my child under its influence? Would the community in which I live be benefited by having a kindergarten in its midst? Is the movement still under the test of students of education, the results of which the nation at large should wait to hear before adopting it? Is it a fad? Are the schools conducted by idealists who can quote large-sounding educational generalizations, but are unable to prove, in word or experience, its worth to any particular group of children? Granted that kindergartens are admirable for neglected children, or those without companions, is not a child brought up in a good home better under his mother's care till six years of age, and does a child who has playmates need the kindergarten? If proven worth while, do the tangible results warrant the expenditure required to found or maintain one in my community?

These are vital questions of the day, questions that have beset the educator and parent in the past and are still being sounded by many fair-minded, earnest people, whose experience and observation have as yet yielded no answer. And rightly so; for (to speak didactically before giving proof) when a movement has attracted the attention of leading educators, as has this one; when it has the almost unanimous approval of those leaders; when, with few exceptions, mothers and fathers who have had one child educated by the method desire and demand the same privilege for the others, it behooves every one with the interest of children at heart to practically consider the propagation and maintenance of the kindergarten.

Let us consider, first, the principle upon which it is founded

and some of the elements constituting it before discussing certain objections that have been raised.

When the child is born, all the activities of others of which he is cognizant are those directly affecting him. As he grows older his relations to others become more defined, and when he forms one of a group of social equals then do the principles of justice, of service, of obedience, come most directly to him as self-imposed bases for action. When this is deferred till he is six years of age there is greater friction, the deterrent fundamental habits previously formed being displaced with difficulty. Since most schools under present conditions are more or less formal, the free intercourse with his fellows at that period is without the companionship of a wise, loving, mature person, who can guide without destroying that freedom. With such a playfellow the natural leader does not develop into the bully nor the timid child into the coward.

To go away from his home a few hours each day, to repeat its activities in play, to hear about the homes of other children, instead of alienating him makes him appreciative of family and home, just as European travel develops patriotism in the adult.

"The world is full of so many things" that a child of four or five years seizes upon almost anything that comes before him, and he soon exhausts the possibilities it suggests, unless his attention is diverted by some other object or activity that may chance his way. In the kindergarten it is so planned that these things which come before him are naturally related, so as to organize his thinking and his activity and to make the difficulties of his occupations increase with his power. What mother takes time each day to plan related experiences for her child, so that they may come naturally into his life and be based upon his interest and ability? Even if she be sufficiently educated along this line to understand his needs and to have sufficient resource to make and carry out such a plan, he lacks the impetus of children of his own age working with the same thought but enriching his experience with suggestions due to their ever varying lives.

Kindergarten work should not force a child. Even when accomplishing splendid evident results it need not demand more of his intellect and strength than his self-chosen tasks at home; but because these ideas in work and play are related he gains in power

of thought, in better directed actions and in general development. As a well-ordered home conduces to the health and happiness of those that dwell within, so the well-ordered thinking gives the child mental joy and its corresponding physical response. Many a child has thru this gained vitality of body.

He loves to do for the sake of doing, but when that effort accomplishes visible results, however fleeting, the joy is reinforced.

It is a common experience for every kindergartner to see children who look dull and even appear feeble-minded, change within a few weeks or months in the kindergarten, their faces radiating a new light of intelligence and helpfulness. Every year children self-conscious or nervous forget the doer in the interest of doing, and so coördinate their muscles in the joy of well-adapted work and play that normal habits supersede the former painful ones.

Not only are the experiences and ideas of each day related to each other, growing out of those preceding, but the materials used are constructed on the same principle of relationship, that keystone of every good educational scheme, as valuable for children as for adult life. Association is an ever-present mental law. It is an economy, therefore, that the association be in accordance with a system making for vital progression, an economy the wisdom of which has been proven. In one school of a hundred promotions from first to second grade the children from the kindergarten had completed the work in seven weeks less than the others, the same children doing the work in less time during the succeeding years, shortening the fourth-grade work eleven weeks. Dr. Hailman states that in at least the first four years of school the children from the kindergarten accomplish fully twice as much as the others. A principal of a city school says: "It is seldom that a kindergarten child is found overtime in a grade." Sarah Louis Arnold, superintendent of primary schools in Boston, makes the following statement: "In certain schools the kindergarten children have been separated from the other children entering the first grade and have been taught by teachers who understand the work of the kindergarten. In almost every instance these classes have completed the primary course in two years instead of three."

The system, however, must be demonstrated by a teacher who "adapts" instead of "adopts" methods. It should develop the child,

but he should never be used as a mere illustration of the system. The work attracts thinking women who love children, the training school demanding for entrance a good high-school course or its equivalent. Women of culture, of character and of good training can be and should be procured wherever a kindergarten is established. The test is unfair if made by an inefficient worker. The preparation requires practice work with several groups of children, thus giving laboratory experience under a trained kindergartner. The result is a readiness in reading the mental life of a child thru his actions, and therefore not infrequently one misunderstood at home finds in kindergarten his actions rightly interpreted and blossoms accordingly under the intelligent treatment of the gardener.

The teacher who is faithful to the ideals of Fröbel grows like the child, finding her life develop with his, her actions becoming better ordered thru organizing his play. This is why the good kindergartner ever keeps the heart of youth, the spirit of growth, the enthusiasm that is neither affected nor intermittent, and this makes the strong, sympathetic woman whose very presence is beneficial to children.

As the principles upon which the kindergarten is founded are universal, love is supreme. That this is the center of every good kindergarten as well as every good home, and is fostered by both, a visit to either will demonstrate.

It is a truism that play is the natural activity of every child; that, like the young of every animal, he prepares himself for the realities of life by this means. Psychologists say that only when a being lives perfectly the life of each period can he enter perfectly into the life of the next, so that child liveth best who playeth best. This universal instinct, then, is of chief consideration in every kindergarten program, and the wise teacher has less direct concern about the knowledge gained before the child is six than about the character of his play, whether it be of such a nature as to lay the foundation for the best conception of life to follow later. He does learn much, for without direct instruction she consciously guides his experiences so that he gains certain simple facts about industrial processes, nature, number, color and form, and makes these facts a part of himself thru his play.

The greatest philosophical principles are as true for the little

child as for the savant; but their application in the two differs widely. To interpret these into terms of child life required the genius of a Fröbel, and with his inspiration to guide it requires the sympathetic child-like attitude and earnest purpose of every teacher. Because the Mother Play book holds for its aim the exposition of the deepest principles of life in terms understood by the average mother and felt by the little child, on superficial glance and to those unaccustomed to think in child terms it seems the work of a dreamer; but when put into practice it proves itself the climax of the work of a practical idealist, one who saw that mother intuition is best directed when re-enforced by intelligent comprehension of child life, and that children grow best thru play purified and guided by those women in whom these instincts are educated. He teaches that truth comes not in maxims to the child, but that thru his own activities are the impressions made which are the rounds of truth's ladder. Thus the spirit of his play is the test of his life.

The materials of the kindergarten are chosen not only because of their progressive relation, but also because of their simplicity. They are tools for expression, the impressions gained being incidental from the child's point of view. They lend themselves thru this simplicity to an infinite variety of experiences. The kindergartner who has taught many years does not herself exhaust the possible educative ways of using a box containing eight small cubes. The child surfeited with perfected toys at home will play with these simple things in kindergarten, his interest increasing instead of abating, thus gaining a spirit of contentment, a much needed lesson these days in the art of finding happiness within. These materials invite activity and he finds it more blessed to give of himself than to receive the results of an inventor.

These simple playthings develop into others of limitless scope along art and industrial lines. Before six the child dares to attempt things beyond his power, in drawing, for example, his imagination making the crude result satisfactory. After that age he grows more and more intent on the perfection of the result. Thus, if he gains early some mastery of his tools his later efforts are less discouraging, and skill is acquired with more certainty, rapidity and delight.

While the kindergarten is a social institution and works thru social ideals, the kindergartner also studies each child, helping him according to his particular needs, encouraging the timid, arousing the sluggish, being firm yet tactful with the willful. Mothers often say: "My boy was naughty at home before I sent him to kindergarten, but now I have no trouble with him." This result is due to his learning to understand himself thru his interests being given scope for fulfillment and thru social contact.

The day's program admits of special group development and of special individual growth for general activity and for manual advancement. It is thru the hand that the child lays hold of his mastery of the material world.

The day has passed when education was thought to consist in applying an instruction-plaster. With this passing has disappeared the primary teacher who cared more that the child sit still than that he think. The consequence is that the kindergarten child, trained to use his faculties, is welcome in the modern schoolroom. The habits gained in acting with others, of considering the social whole, of attention, of self-control, all conduce to make him a helpful factor to the primary teacher as she organizes a new group of children, and he wastes no time in adjusting himself to school life.

OBJECTIONS ANSWERED.

Some of the criticisms used in argument against the kindergarten are the result of inefficient observation, generalizing from a few examples under incapable teachers.

Frequently these objections are from its friends, those who see its wisdom and give it hearty approval, yet direct their efforts to improve some of its methods thru those honest criticisms that are taken as sweeping condemnations by the casual reader. That the work has been quickened and benefited by such critical study is apparent to any one acquainted with its history, for the kindergarten is a growing movement, growing in numbers and extent and advancing in method. The principles of Fröbel are inherent, fundamental, but some of his methods are being superseded by better ones. Oculists have disapproved of the fineness of some of the materials used in earlier days. The *modern* kindergartner offers nothing which physicians do not sanction. She frequently discovers physical weaknesses of which parents have been ignorant, and causes these to be

removed before they become chronic and incurable. The poor music of former days is being displaced by works of great composers, who know they do not humble themselves by writing for little children. Modern psychology has corroborated and supplemented by scientific equipment Froebel's educational methods.

It has been said that under the influence of the kindergarten, children are made dependent. Owing to unfortunate and unnecessary conditions, this is sometimes true, but a *normal* kindergarten develops a child in executive ability, leads him to observe to a purpose, create with an end in view, in fact, helps him to gain and use his own resources independently of adult assistance. This result is attested by thousands of mothers. One said, "My older children did not go to kindergarten and did not help me at home; but my youngest, having gone, knows how and loves to do things for me." Mr. Lincoln P. Goodhue, principal of the Wentworth School, Chicago, says: "The kindergarten-trained child is more responsive in early primary work, has greater freedom of thought and expression, better and more definite control of motor activities, and many well established, useful habits not usually found in the beginner."

Some school superintendents and parents think the time wasted in kindergarten because instruction along certain formal lines are not taught. They say, "Why not begin reading and writing?" The injury to the eyes alone and the nervous strain upon the small muscles of the hand due to too early development would make such a step unwise. However, many primary teachers attest that, to quote one, "The training of the eyes in kindergarten affects noticeably the work in reading, as the children distinguish the forms in words and letters with more ease than the other children." Another says, "The kindergarten child reads with so much expression." Then the dependence upon books before habits of observation and research have been formed is the bane of much of the intellectual life of the present day. The interest in the formal expression of language and of number, unless other interests have been starved, seldom arises under the age of six, and a study of children's interests gives a good criterion of their capabilities.

One hears it said, "Children should be little animals till they go to school. They should not be forced." Quite true, but one *can not force* them simply to be little animals. They *will* puzzle their

heads about their unknown world and ask difficult questions; they *will* try to do hard things and play with an intelligence not to be suppressed. Is it well to allow these interests the helter-skelter development, which demands much of the child but gives little in return? Few mothers give their children food without thought and preparation. Should not the mental and moral nature receive as great care?

Froebel at first intended that his scheme of education should be carried out by mothers, but he found that it required more time than they could give, and needed the larger social whole.

It has been argued, "Great and good men were produced before the kindergarten was established." Yes, thank God, there were and would be again, but these are too few. Give the best conditions and they will be a more common product, and evil will be less flagrant. Modern conditions continually demand more and more of education. When most of the industrial arts were practiced in the home, the child sharing in these duties, school work was confined to books, the home and field supplying the rest with some degree of satisfaction. As conditions change, curriculums must be made over, and the child must now learn in school the simple processes by which the children of the past were trained, and which the best educators consider the most potent means of developing the child of our day. This work began early in the home and may, with benefit and happiness, begin now before school age.

The kindergarten is past the experimental stage. Mrs. Elizabeth H. Sutherland, principal of the Alice E. Barnard School, of Chicago, says: "Having been seventeen years in this school, I have had many large families begin and complete their work with me. The older three or four children of said families were in school before our kindergarten was established, the younger three or four since. Invariably there is a marked contrast in the ability of the two groups. The younger ones are brighter in every way, often seem hardly to belong to the same stock. Much of this difference I believe to be due to the early wholesome awakening brought about by the training in the kindergarten." James Hannan, assistant superintendent of the Chicago schools in 1899, attests that "the most positive friends of the kindergarten are those who know it best. No principal who has had one in his school is willing to do without it."

Samuel T. Dutton, superintendent of schools, Brookline, Mass., gives the following testimony as to the views of the primary teachers of his city: "In a town where eleven kindergartens feed the primary schools, it is a pleasure to say that there is unanimous agreement on the part of all the primary teachers that the children receive incalculable benefit thru their kindergarten training and are far better prepared to take up the activities of the school because of that training."

Dr. William T. Harris, Commissioner of Education of the United States, advocates that "while the kindergarten is excellent for *all* children of the age of four, five or six years, it is essential for the salvation of the children" of the slums and of the precocious children of the newly rich who inherit unusual directive power.

Dr. E. Benjamin Andrews, ex-school superintendent of Chicago schools, says: "The kindergarten is now recognized by all thoughtful persons as one of society's main hopes for the future."

Every great movement must be made known and agitated by enthusiasts, and in a democratic country this agitation must often penetrate deeper before general results are secured.

Horace Mann, who died in 1859, gave the best of his life for the purpose of advocating and promulgating the establishment of public schools free for all children, yet, not till 1867 was the tuition-charge abolished in the schools of New York. Comparing the kindergarten movement, therefore, with others, has it not made great strides? In 1840 it was founded by Froebel, in 1868 the first kindergarten being established in the United States. Ten years later there were 159 in our country, while in 1902 the Commissioner of Education reports 3,244, enrolling 205,432 children, 289 cities of over 4,000 inhabitants having instituted the kindergarten as a part of their public school systems. In this report forty-six States and territories are represented in the list of public and private kindergartens.

Yet the inconvertible proof of the value of the kindergarten is not in their number, not in the words of our great men, nor even in the testimony of teachers and parents, but in results attained in the lives of the happy hearted little children, and he who would honestly determine whether the kindergarten is best for his community may see these results, may try himself the supreme test by means of a kindergarten under a wise and well trained gentlewoman. May the ideal

of a school free for all children, including the kindergarten as well as the high school, be soon attained! That the reader of this short exposition may be one to hasten the day is the earnest wish of the writer.



THE CHRIST OF THE ANDES.

This statue, twenty-six feet high, was unveiled March 13, 1904, on a pinnacle of the Andes 14,000 feet above the sea. On the base of the pedestal, which symbolizes the world, is the inscription in Spanish: "These mountains will crumble to dust ere Argentinas and Chilians break the peace which at the feet of Christ, the Redeemer, they have sworn to keep." Used here thru courtesy of Edward Everett Hale, editor of the *Lend a Hand Record*, Boston.

THE PLAY PRINCIPLE.*

OSCAR LOVELL TRIGGS.

"When man plays he is free, he is self-determined. Freedom, self-determination, ideality: these are the characteristics of esthetic play."

An important truth remains now to be stated. It is this: Whenever a man expresses himself under conditions of freedom and self-control, he is an artist—whatever his occupation or field of activity—and he receives the rewards and gains of an artist: the reward of pleasure, the gain of an enlarged personality, and an increasing personal force. What are called The Fine Arts are by no means the only esthetic field. These have today limited an instinct which is common to all, usurped a privilege that should be shared by all. It has come about thru historical changes that the artist, in these more specialized spheres, is the only free man in the world of work, all others, in some degree, live under compulsion. Therefore, the problem of freedom in the modern world is to extend that freedom that the artist alone enjoys into every field of industrialism. We may summarize our freedom thus far in these terms: Man is free politically. We have struggled with thrones and tyrannies and have won the victory. If we suffer misgovernment today we have ourselves to blame. So man is free in religious matters. We have battled with priesthood and ecclesiasticism and have gained the right of worship according to our conscience. If we remain evil the fault is at our doors. In these realms we are practically free, shapers of laws and creeds for ourselves. These matters have already receded in special interest, and special devotion to them bespeaks a retarded development. But, in the way of work, in what is for the most of us most intimate we are little better than slaves living under necessity, obeying machines, attending to masters. Now, as political liberty does not mean license and lawlessness, but rather the right to be a law to oneself, as religious liberty does not mean the right to have no religion, but rather to be self-directive in worship and service, so industrial

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liberty does not mean freedom from labor, but freedom in labor. For this right of self-directive labor, or, in the terms of this paper, for the right of play, the modern world is battling. Disguise the situation as we may, the industrial world is in a state of warfare. Various compromises have been agreed upon, whereby a partial freedom is enjoyed. Thus, we distinguish between our activities; setting aside a portion of the day to toil and drudge, yielding this much to submission, hoping to escape at night, when we can indulge our higher desires and live a moment spontaneously and instinctively. Meanwhile, we clamor for shorter hours of labor and a longer time for play. So long as labor is under bonds, untransformed by freedom, so long will this division and clamor continue. But the granting of an eight-hour day is no real solution of the problem. It is simply compromise and leaves the situation unchanged. The only satisfactory solution lies in the consecration of labor to the ends of life, to the ends of personality. Toil is a curse to none but slaves. To a freeman it is pleasure and desire. Conditions must be so changed that the laborer can find in his very work his genuine satisfaction. He must be granted the privilege now enjoyed by the artist only; the privilege of free expression, of self-determination, of ideal creation. Art and labor must be so associated that the one be extended and made universal as labor, and the other be redeemed and made delightful as art. It was some such association that Thoreau was making, when he said, at work in his field of beans: "It was not I that hoed beans, or beans that I hoed." He had in mind a celestial kind of agriculture and was raising a transcendental crop of virtues, patience, manliness, clear-thought and high-mindedness. It is better to produce great men than abundant crops. The reversal of this proposition as applied in modern industrialism is provocative of mirth—when one is not too angry at the spectacle. I submit that how to make a freeman at play out of a slave at work is the problem of history, the problem of democracy, the problem of today.

The problem of education in a democracy is the same as that of industrialism. Shall education be motivated by the desire for a special culture, a sort of objective product, or for a special character, a form of interior life? It seems to me that our education is even yet too formal and objective, too much concerned with knowledge and machinery, and not enough with character. The ideal prevailing

in our centers of education is that of the cultured gentleman: a culture special, possible to the few, a culture dependent upon refinement, intelligence, and knowledge of books in a library, a culture that tends to separate men, that erects barriers between the wise and the not-wise, that is selfish and unsocial. This is an ideal which we have inherited from feudal countries and from the theory of the leisure class. The cultured man, in fine, is prepared to live in an aristocracy and not in a democracy. His sympathies are untouched. His imagination is without vitality. His fellows have no interest to him, save as they are comprehended in the same exclusive circle. However attractive the ideal may be, it is destined to fade away before the slowly unfolding meanings of democracy—fade as the ideals of kings and knights and priests have faded and become lost in the distance. Democracy demands a man of generous sympathies, with imaginative, if not actual community, in every experience, a genuine social being, “a fluid and attaching character,” one capable of living, not in an exclusive aristocratic coterie, but in an inclusive democratic society, and one able to live at large, not with condescension, but with full sympathy. Now, personality is the one common possession of all men—this is the comprehensive and unifying principle. It is of no account to hold men together by a written constitution. A nation is compacted by love and sympathy. Extend the essence of each until he comes to include the multitude; until his right becomes the right of all, and his law the law of all. Produce great men; the rest follows. Educate the interior men; avoid the ceremonial; educate for freedom, self-control, ideal action, creative character.

It was not without reason that Lincoln was called by Lowell “The First American.” For this man was the very embodiment of the democratic idea. He had a culture that was as broad as life, as generous as love. Frederick Douglas said of him: “He was the first man in whose presence I forgot I was a negro.” That is a sublime testimony and signifies what I mean by an inclusive character. Lincoln was not educated in our schools. The college might have instructed him, but it would have destroyed him. Democracy contemplates the possibility of education thru the simple life processes, or at least thru the expert selection of those especially fitted for education. Lincoln’s associate in democraticism was Whitman, a man who escaped the traditional discipline of the schools, but who, in

secret striving for the culture of life, achieved a character that so combined the intellectual and the sympathetic, the individual and the social, that in his own personality he comprehended humanity. If Lincoln was the only man, "Leaves of Grass" is the only book to which Douglas might come and find himself sympathetically comprehended. One of the greatest lines in modern literature is Whitman's address to the poor outcast: "Not till the sun excludes you do I exclude you." In one of his poems, he proclaims the ideal of life in a democracy.

"I announce natural persons to arise.

"I announce uncompromising liberty and equality.

"I announce splendors and majesties to make all previous politics of the earth insignificant.

"I announce adhesiveness, I say it shall be limitless, unloosened.

"I announce the great individual, fluid as nature, chaste, affectionate, compassionate, fully armed.

"I announce life that shall be copious, vehement, spiritual, bold.

"I announce an end that shall lightly and joyfully meet its translation."

The educational problem presented by the lives of these two men, the first practical democrats the world has known, is profound and not easily solved. They represent the ideal around which the sympathies and imagination of men must henceforth gather. They exhibit a special development of personality and to their making ages of history have gone. Dare we face this ideal? Might not education assist the individual thru some method of self-activity? Might we not adopt for our whole educational system the principle of play? Man has something to learn, something to receive, but also something to give and achieve. The educational watchword of a former generation, the generation of culture, was discipline. The watchword of the present, the generation of knowledge, is observation. Might not the future, the generation of personality, take for its sign the watchword, play? The need of the hour is education by execution, by creation, by modes of self-realization—controlled always by the motive of helpfulness. By such modes alone the personality is extended and the individual rounded full-circle.

The beginnings of such education have been made in the kindergarten; this being the latest, the most modern in spirit and democratic section of our educational system. This is the children's age, and a little child is leading us away from our formalism and traditionalism, and compelling a more sincere study of the actual field.

In the kindergarten the principle of play is frankly adopted. The application of the principle in the upper grades, where traditional ideas are entrenched, has yet to be accomplished. By the introduction of Manual Training, which is only a name for the educational principle of self-activity, a means of self-expression is afforded the older pupils. In the more progressive schools there is taking place a reconstruction of the school program with the various art studies as the co-ordinating center. Vacation schools in the larger cities are experimenting with the new ideas, and it is not unlikely that the success of their freer methods will bring about extensive modification of the traditional curricula. All these are signs of the evolution of play; of the effort made by modern man to adopt social forms to current idea.

That this adjustment of man to his immediate environment will continue in all the fields of human endeavor, there is not the slightest doubt. The evolutionary forces are always at work. Nature creates today, as in the early ages of the world. Man's creative power is deepening and widening. There are many evidences of increase in personality, most notably, perhaps, in the arts which still afford the field of purest play. I refer particularly to the instance of music, the art at present in most rapid process of development, the one most capable of bearing the high emotionalism and the complex idealism of the modern world. The history of music shows that an enormous distance has been passed from Mozart to Brahms. Once the former was thought to have reached the perfection of composition. Then came Beethoven with newer modes. Then followed Wagner and Brahms and Richard Strauss, each adding something to the expressiveness of music. Today Mozart is simple, hardly interesting, apprehensible to a child. Wagner is now at the point of full reception. But few have the capacity to follow the complexities of the latest composers. But will not Brahms be as simple to the ordinary ear as Mozart is now to the critical musician? What does this growth in apprehension signify, if not that the race is advancing farther and farther into the interior region, where harmonies are realized and ideals formed?

In conclusion, the matter may be summed up by saying that, at every stage of his being, man has possessed an ideal self-determined life, existing side by side, but apart from his life, as conditioned by

material needs. The origin of this freedom is lost in the dim evolutionary regions; the poets and some scientists postulate a certain degree of sentient life in the material atom. Certainly, the higher animals experience a degree of freedom. In such moments, they engage in play. In the lower grades of life, this activity is merely play; in the higher grades, it takes the rational and significant form of artistic creation.

In some future golden age, foretold by poets and prophets, it may be that all work will be play, all speech will be song, and joy will be universal.

NOT QUITE A SENATOR.

A small boy, who used often to see Senator Hoar at church, always gazed with awe at his white hair and noble bearing. His mother used to improve the opportunity by holding up the senator as a noble example to her son. The boy was so impressed that, whenever he was asked what he was going to be when he grew up, he invariably replied "A statesman," giving up the inferior callings he had previously chosen. This choice too, after a hard struggle, had to go. One rainy afternoon his mother was busy sewing, and the six-year-old had to set his wits to work to find occupation. He had the happy idea of pretending that the sewing machine was an organ. Then he played church, with his mother as congregation. He sang a hymn to the running of the machine, and then followed the usual order of service, giving announcements of the Lend a Hand Club, the Ladies' Benevolent Society, and so on. Then came the sermon which surprised his mother as much as it amused her. He knew he had done well, and his mother gave him the praise rightfully his due. After sitting-quietly and thinking for some time, he looked up and said, "Well mother, I don't believe I shall ever know enough when I grow up to be a great statesman like Senator Hoar; but I think I'll be just about right for a minister, won't I?"—*Exchange*.

What does the thoughtful kindergartner think of the educational value of having a morning talk on the subject of the clock when the only clock in the room is at a standstill—tick-tack silent, hands motionless, duty forgotten?

PROPORTION.

BERTHA JOHNSTON.

"The Rule of Three doth puzzle me." So sang the school children of the old regime and if I mistake not it is this same rule of three whose solution is the ever recurring question which vexes thru life the children of a larger growth. A Sphinx's riddle indeed is that of proportion. So thought I one day as I recalled an interesting class lesson upon the fourth gift and the emphasis there placed upon its distinguishing characteristic, "proportion."

Man, nature, God and the unknown. Are not these the four terms of our equation? What is their true relation?

What in the last analysis is evil but displaced or misplaced good; a possible good element out of relation to the whole. There are few individual or social errors that can not be traced to a deficient sense of proportion; a faulty idea of just and harmonious relationships.

The Chinese lady with the "golden lily" feet, tiny, distorted, unable to bear the weight of a normal body, must keep in constant motion on her tiny pegs, backward, forward, like a boy on stilts, in order to keep her balance. And so with many of us today, fettered, bound by custom, by fear of a neighbor's opinion, by false ambitions or blinded vision, we oscillate vainly among the many pleasures and duties, real or imaginary, that assail us until we totter into the abyss of nervous prostration.

Cultivate the sense of proportion and we conserve time, energy and thought that may thus be devoted to highest and wisest ends.

What are some of the things concerning which both as human beings in general and as kindergartners in particular, a due sense of proportion will help most easily to make life sweet, wholesome and helpful.

One of the simplest beginnings can be made with the dress question. At the art lesson of a kindergarten training class a vivid lesson, not soon to be forgotten, was given when a teacher, who in her usual attire was always the trimmest of the trim, took a conspicuous position with hair untidy, collar soiled, skirt braid frayed and waist and skirt missing connections. That was a most prac-

tical art lesson. However brilliant the student's mind or charming her manner; however good her dress material, or well made the garment, a due proportion of thought and care must be given to the final adjustments, by the would-be artist of the common life. The child impressionable feels instantly and is affected for good or ill by the care or carelessness displayed in the teacher's dress. The dress of the well balanced teacher will express utility, grace, harmony, simplicity. And it is well also for the kindergartner to remember that all children love bright color and a part of one's apparel should be a response to this demand if it be but a bright ribbon at the throat.

The mother must know where to draw the line between necessary and unnecessary stitches, between sensible and foolish garments for little ones. Do not put on the dainty clothes the time, patience and strength that should be given to companionship with the child or to the outdoor excursion or the half hour's nap or reading of high literature which will keep one fresh and open to all the sweetness and joy of life, strong for its burdens and above the frettings of the humdrum problems. She must learn to determine the respective claims of home and of society (in its high sense), for church and community both have claims upon the homemaker, none of which she may safely disregard. Preserve the nerves and good temper if the extra tucks or the rich dessert must go. And don't pander to the child's pride at the expense of its social sympathies. Who has not heard of children kept home from Sunday-school because the other children would remark upon the lack of fuss and feathers equal to their own. A state of things bad for both children.

It is an ill-balanced spirit that will choose to walk in silk attire and jewels if the laundry bill must thereby be curtailed. Some time ago a city noted for the unprecedented depth of the mud in its streets and for its poor paving spent \$30,000 for arches and columns and other decorations for a patriotic celebration, but had no money to contribute toward vacation schools for its crowded districts. A clever cartoonist pictured the state of affairs in shape of a portly man, whose dirty fingers and soiled, checked shirt front glittered with diamonds, the checks of the same shirt front representing the streets that sadly needed the attention of the street cleaning department.

The pity is that such a picture illustrates only too well the lack of our sense of proportion which characterizes the busy hustlers in city and town. In our dress, in our household arrangements, in our public relations, we need to see things as wholes. Picture for a moment your own home or room furnishings or decorations; are the walls dotted with all kinds of innumerable photographs, souvenirs and scrappy gew-gaws, the shelves laden with miscellaneous bric-a-brac, distracting to the eye and destructive to all idea of unity? If so, let us indulge in the process of elimination and restore to our environment a simplicity and harmony which will induce the same in our spirits. Again, in daily life how multiple are the duties and engagements of various kinds that continually besiege. Blessed is that true and brave soul which seeing life in its true proportions can truly measure the conflicting demands of the moment and can be temperate here, as in all things else.

You, whose occupation is indoors and sedentary, do you see to it that your faithful body is paid its fair share of attention, and is given proportionate exercise, food and rest? Or are you one of those energetic ones, blessed with a superb health, and continually tempted to do more than your splendid instrument should be asked to perform? Be wise and decide thoughtfully how much you can honestly try to do in a given time. This is one of the hardest lessons for a generous nature to learn and it is often true that pressing demands on time and strength can not be postponed. But in such emergencies an unwonted power of endurance is often vouchsafed us to carry thru a crisis and under Necessity's spur we can do what Necessity requires. But given a beautiful steed who would ride it to death except under direst need? A little experience should enable us to truly measure our capacity so that we know how much time and strength may be safely given to duties and pleasures outside our regular profession. It is well to remember that one must usually pay up with interest for broken laws, and unfortunately in such cases the innocent invariably suffer with the guilty. Remembering the hours of anxious, weary watching that devolves on our loved ones if we indulge in the luxury of nervous prostration shall we not be wise in well-choosing?

Remember, also, you generous and executive ones, that you really wrong your more dependent brethren, if, by assuming more

than your share of the burden you deny them the acquisition of the self-respect and power of initiative won by successful accomplishment. It is not infrequently the case that the more retiring member of a family grows up selfish or helpless because the active big sister gives them no opportunity to nurse the sick mother, cook for the hungry father, or sew for the baby. Beware of being selfish in your unselfishness, like the heroine of Robert Elsmere. Proportion in all things.

Then there is the class indolent by nature who need to be stirred up to do their proportion of the world's work. The people who, whether thru habits of procrastination or poor management, never "get time" to respond to the calls of duty, justice or neighborliness. It is well then to remember that "we have all the time there is" and if we proportion it well there is always time to do all we ought to do.

Again we find those who need a kind of magic spectacles, that will reduce their woes and bodily aches to proper dimensions; in fact, to the vanishing point. Do we not all shrink from the complainer who is "happier being miserable than to be happy without being miserable?" They see as does the novice in the kodak field to whose astonished eyes the developing fluid discloses such ill-proportioned freaks, as the result of his labors.

Again there are those who are poor artists when handling spiritual colors. To them the shadows of life predominate and they see theirs too long or too broad in proportion to their neighbors. A little thought and practice will enable us to so compose our picture of life that the sun-lighted countenance makes oblivious the shadows. Such realize that there is a relation between income and outgo, well voiced by Whitman when he says

Dazzling and tremendous how quick the sunlight would kill me
If I could not now and always send sunrise out of me.

No true life artist ever puts in a disproportionate amount of shadow. The high light is always there to relieve the sombre tones.

If our burden is truly very heavy we know that "who trusts the strength will with the burden grow."

And what has all this to do with the kindergartner?

What is the object of her daily life in her garden of children but the helping each little one to grow in power and will to solve

aright the common problem? Is not such really the end of all the work on circle and at table? Countless are her opportunities for such training. The work with clay, with color, with weaving and paper folding brings home indirectly the great lesson in balance and proportion on the æsthetic side. But we know many artists who can lay in their colors well on the canvas who find it difficult to make their life picture true. Here again comes the kindergartner's opportunity. In work with occupations, as with gift proportion and sincerity are always regarded and on the circle and at playtime or in all the little occurrences of daily kindergarten life the child is constantly learning lessons of relationship with others. He learns both practically and theoretically of his relations to the home and the great trade world, and in play and work he has most practical lessons in order, obedience, self-control, definiteness; in the giving up to others, if naturally selfish, or doing for himself if naturally timid and unreliant.

The sunny kindergartner herself, wise, poised, conscious of the ends desired, is herself a balance to the many influences that may disturb the equilibrium of the kindergarten, and by word and example she helps the child to self-mastery. The mastery which depends upon clear vision and determined will, and which means so much to him now and also in the swift coming years.

There are two beautiful stories telling of two people who longed to see and long sought the Christ child. One is the Italian folk tale of the busy housewife who, unable to distinguish between the claims of the fleeting inspirational opportunity and the daily task, neglected to follow the star and lost her chance to see the child.

The other is Van Dyke's story of the "Other Wise Man" who also longed to see the child, but finding immediate demands upon his heart and conscience at every turn, wisely and generously chose to do the thing that could not be postponed and so tho after long waiting had his heart's desire.

In these stories we find the types of those who do and those who do not perceive the internal, external and eternal in their true relations. Martha may learn of Mary and Mary may learn of Martha and we must all learn of the One who gives the problem and who, holding the solution in His keeping, will surely give us the key.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE
CHILDREN.*

LAURA ELLA CRAGIN.

IV.

SUBJECT: REBECCA AT THE WELL.

Genesis 23:1, 2; 24:1-28.

PICTURE: ELIEZER MEETS REBECCA AT THE WELL.—DORE.

Do you remember, children, the little boy Isaac whose coming made his father and mother so happy? As he grew older he was always gentle and loving, and quick and ready to mind whatever his father and mother told him. They had waited so long for this little child that it must have made them very happy to have him such a dear good son when at last he was given to them.

After many years, when Isaac had grown to be a tall young man, his dear mother went to live with the heavenly Father, and as he loved her dearly, he was very lonely. His father thought it would be good for him to marry, but he did not wish his wife to be one of the strangers among whom they now lived. He called his servant, therefore, whose name was Eliezer, and told him to take a long journey back to the country where he used to live and find there a wife for his son from among their relatives.

Eliezer said: "But perhaps the maiden will not be willing to follow me into this strange land. If she is not, shall I take Isaac back there?"

Abraham answered: "No, my son must stay in this land where God has brought us. But He will send an angel before you who will help you to find a wife for Isaac."

So Eliezer took ten camels and servants to help him and a great deal of food and started on his long journey. After they had traveled for many days Eliezer came to the city to which Abraham had sent him. And here he stopped at the well which was just outside the city. He let the camels kneel down so they might rest and then, as it was late in the afternoon, he waited for the

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women to come and draw water. (Tell of water having to be brought from wells at a distance by the women.)

As Eliezer waited he asked God to send to the well the maiden who would make a good wife for Isaac. While he was praying a beautiful young woman, whose name was Rebecca, came walking toward the well, carrying her tall jar, or pitcher, on her shoulder. When she had filled her pitcher, Eliezer stepped up to her and said, "May I have a little water out of your pitcher?"

(Tell of her kindness in giving water not only to him, but drawing it with much exertion for the camels, also.) When the camels had had all they wished, Eliezer gave the young maiden some golden bracelets and also a gold ring to wear in her nose. Wouldn't it seem funny to wear rings in our noses? But in those days the women wore them there and in their ears, also. Then Eliezer asked, "Whose daughter are you?"

She told him her father's name and just think, she was Isaac's own cousin, the very one Abraham wished him to marry! Eliezer asked if he might spend the night in her father's home. She answered, "Yes, indeed, there is room enough, and you will be very welcome."

She ran home to tell her father that a guest was coming. Eliezer then knelt down and thanked God for answering his prayer and sending the right one to the well to draw water.

SUBJECT: THE MARRIAGE OF REBECCA.

Genesis 24:29-67.

PICTURE:* ELIEZER AT THE HOUSE OF BETHUEL.—SCHOPIN.

In our last story I told you that Rebecca ran home to tell of the stranger whom she had met. As soon as her brother, whose name was Laban, heard of him, he went out to the well and said to Eliezer: "Come right to our home; there is plenty of room for you and for the camels, also."

I am sure Eliezer must have been glad to find such a nice place to stay after his long journey. (Describe the care taken of the animals and of the water given to wash the men's feet, which was grateful because sandals were worn. Tell of Eliezer's refusing to eat until he had told his mission, of his describing the wealth of Abraham and his desire that his son should marry one of his own

*Dore's picture, Isaac Receives Rebecca, and Schopin's Isaac and Rebecca Before Abraham might also be shown.

people. Then speak of Eliezer's prayer that the right maiden might come to the well and of Rebecca having come.) Then Eliezer asked her father and brother if she might go with him to become Isaac's wife. They answered that as it seemed to be the will of God, she might go. Eliezer again thanked the dear heavenly Father for helping him to find this beautiful maiden who would now go back with him.

(Describe the presents given to Rebecca and to her mother and brother. Tell of Eliezer's desire to return home the next morning and of the delay that was urged. Speak of Rebecca's willingness to go when she was consulted.) It was very hard for Rebecca to leave all her dear ones and start on the long journey. I know she must have cried as she kissed her mother good-bye. But they all blessed her and wished her a very happy life.

She rode on one of the camels Eliezer had brought and her maid, who went with her, rode on another. Wouldn't it seem strange for us to ride in this way instead of in a carriage or in the cars? They traveled many days and I think Rebecca must have become very tired. But at last they reached the place where Isaac lived. 'Twas just growing dark and he had walked out of doors to think and pray. As I told you he had been very lonely since his dear mother went to heaven and perhaps, as he walked, he was thinking of her. Then as he raised his eyes, he saw the camels coming. Rebecca, too, had been thinking of her new home and of Isaac, whom she was to marry, and as she raised her eyes she saw a man walking near them. She asked Eliezer, "Who is that?"

He answered, "It is my master."

Then Rebecca hastened to get down from the camel that she might go to meet him. But first she put a veil over her face, for she did not wish him to see her until they were alone together. Eliezer told Isaac all about the journey and don't you think he was very happy to hear how the Lord had sent Rebecca to be his wife?

He took her into the tent which had been his mother's and then at last she raised her veil and he saw how beautiful she was. The Bible tells us that "he loved her and he was comforted after his mother's death." He had missed his dear mother very much, so I know he must have been glad to have this lovely maiden come to keep him from being lonely.

SUBJECT: ISAAC AND THE WELLS.

Genesis 26:1-6; 12-31.

ANY PICTURE OF AN ORIENTAL WELL.

Some time after Isaac's marriage to Rebecca, of which we heard last Sunday, there was a famine in the land where they lived. Do you know what a famine is? Yes, it is a time when people can not get food. Perhaps the rain does not fall, so the grain can not grow. As Isaac could not get enough to eat in his own country he went to a place called Gerar. At first the king of that country, whose name was Abimelech, was very kind and friendly to him. But as the years passed Isaac became very rich. The seed he sowed grew so fast that he had great harvests. He had many flocks and herds, also, and a large number of servants.

After awhile the Philistines, the people of that country, began to envy and hate him and at last Abimelech said to him, "Go away from us, for you are much stronger and richer than we."

It seemed unkind to tell Isaac to leave his new home, and as he was stronger, he might have said that he would not go. But he was always gentle and never liked to quarrel with any one, so he packed up his tents and all his goods and traveled a little distance.

What do you think he needed for his flocks and herds? Yes, grass for them to eat. And what else must they have? Yes, water to drink. You know that in those days they had to dig wells to get the water. When Isaac's servants were digging one of these wells, the Philistines came and fought them and said, "The water is ours."

It did not really belong to them but Isaac would not fight, so he said: "Let them have it; go and dig another one."

He called that well "Quarrel," because the people of Gerar wanted to fight about it. His servants dug another well and it was such hard work, for they had to cut right thru the rock and often go down, down, down deep into the ground before they found water, so it took them a long, long time. But when at last they had reached the water again came the Philistines and said the water was theirs. Isaac called this well "Hatred," for he said he wouldn't use the water from a well where people hated him, so he told his servants to go on further and dig another.

Here again they dug and dug for many, many months and

when they reached the water the Philistines troubled them no more, so Isaac called the well "Room," for he said: "At last we have room for a well of our own and need have no quarrels here."

Wasn't it better for him to keep moving on than to have his men quarreling and fighting?

Now I want to tell you of something else that happened because he was so peaceable. The king Abimelech and two of his captains came to see Isaac. He was much surprised and asked them: "Why do you come to me as you hate me and sent me away from your city?"

And they answered: "You were so gentle and peaceable that we saw that God was with you, so we would like to be friends."

Don't you think that made Isaac very happy? The Bible tells us that he made a party for them and they all had such a good time. The next morning, when they went away, they all promised that they would not quarrel any more but would always be good friends.

SUBJECT: JACOB AND ESAU.

Genesis 25:20-34.

PICTURE: A BEDOUIN FAMILY IN THEIR TENT.

(Wilde collection, or any picture of an oriental tent.)

You remember, children, that God promised Abraham many, many times that he would give all the country, to which he told him to go, to his children and to their children. (Describe the long waiting of first Abraham and Sarah and then Isaac and Rebecca for their first child and the prayers of the latter two for this blessing.) At last two little sons came to Isaac and Rebecca and they named them Esau and Jacob. I know how happy they must have been as they listened to the sound of baby voices and to the patter of baby feet and how they must have thanked God for sending them these dear children.

As the boys grew older they were very different. Esau was never still; he liked to walk, to run and to hunt. He would go out and be gone all day and perhaps at night bring home a deer he had killed, which his father liked to eat. Isaac was very fond of this tall, strong son, but Rebecca loved Jacob best. He was quiet and gentle and liked to stay with his mother. As he grew older he didn't care to go hunting as Esau did, so he stayed at home and took care of the sheep and little lambs.

Now I must tell you something the two brothers did that wasn't

very nice. In that country the oldest son in each family had what was called the birthright; that means that because he was the oldest, all the other children looked up to him and did what he wanted them to do. When his father died he had twice as much of his silver and gold, and flocks and herds as came to the others, so it was a very nice thing to be the oldest son. Esau was older than Jacob, so the birthright belonged to him.

One day he went out hunting and while he was gone Jacob gathered some lentils, or small red beans, and boiled them, making a delicious thick soup. Just as he was about to eat this Esau came home. He had hunted all day but hadn't seen any deer or other animals, which he could bring home for food. He was very tired and so hungry he felt almost starved. As he came near his home he smelled the delicious soup his brother had been making. When he entered the tent it looked so good he wanted some to eat very much. He had never seen anything just like it and he didn't know its name, so he cried out: "Give me some of that red, for I am almost dying from hunger."

Do you think Jacob replied: "Yes, indeed, dear brother, take all that you wish. I am so glad I have it for you"? No, children, I am very sorry he did not say this. Instead he said: "Will you give me your birthright for it?" Of course Esau shouldn't have given away that precious birthright just for a dish of red soup, but it seemed to him he would die if he didn't have it. That was foolish, was it not? He, therefore, answered: "If I die the birthright will not do me any good so you may have it. Jacob said, "You promise?" and Esau answered, "Yes, I promise. I will give it to you," so Jacob gave him the soup.

I am sorry Esau didn't think more of his birthright and I'm very, very sorry Jacob was so mean and unkind that he made his brother pay so much for the soup instead of giving it to him.

SUBJECT: JACOB'S DECEPTION.

Genesis, Chapter 27.

PICTURE: ISAAC BLESSING JACOB.—DORE.

In our last story we heard how unkind Jacob was to his brother in getting him to sell his birthright for a dish of soup. Today I am sorry to say that I must tell you of another wrong that Jacob did. It was many years after our last story and Isaac was now

an old man, feeble and almost blind. He knew that very soon he should go to be with his father Abraham and with the dear heavenly Father and he wanted first to bless his son Esau, whom he so loved. He thought he would ask him to do something to please him before he gave him this blessing, so he called him and said: "Behold now, I am old, I know not what day I shall die. Now, therefore, take your bow and arrows and go out and kill a deer and cook it, so I may have the delicious meat I like so much. Then I will give you my blessing."

I am sure Esau loved his father and was glad to do this for him, so he hastened away. (Tell of Rebecca's overhearing this conversation and of her wishing Jacob to have the blessing because she loved him best. Describe the preparing of the kids and continue thus.) Then she put one of Esau's coats on Jacob and he took the meat and went into his father's room and said, "Father."

Isaac answered, "I am here. Who are you?"

Then, children, Jacob told a wicked lie, for he said: "I am your eldest son, Esau. I have done what you asked me and now please eat this deer's meat which I have brought to you, and then give me your blessing."

Isaac asked, "How did you get it so quickly?"

And Jacob answered, "The Lord helped me to find it."

Then Isaac asked again, "Are you really my son Esau?" and Jacob replied, "Yes, I am."

Isaac said, "Then I will eat of the meat you have brought."

After he had eaten he told his son to come and kiss him and then, as Jacob knelt before him he said: "The Lord bless you. May the dew of heaven and the rich earth cause the corn to grow, so you may always have plenty to eat. May people serve you and may your brothers always do what you wish."

(Describe Esau's return soon after and his bringing the meat, when prepared, to his father.) He said: "Here is the meat you wished, my Father. Eat it and then give me your blessing."

Isaac was so surprised and asked, "Who are you?"

And Esau answered, "I am Esau, your oldest son."

Then Isaac said: "But who came into my room just now and brought me meat and said he was Esau? I have given *him* the blessing."

Then Esau cried out, "Oh, my Father, bless me, too."

But his father answered, "Alas! I have given the blessing to Jacob."

Esau was very angry and said: "He took away my birthright and now he has taken away my blessing, also. But oh, Father, haven't you any blessing for me?"

Then his father said: "I have given the best things to your brother and I can not take them back. But I will bless you, too, my son."

Esau hated Jacob because he had taken his blessing from him and he thought: "I can not hurt him now, because it would make my dear father sad. But when my father dies I will kill him."

Next Sunday I will tell you how sorry Jacob was that he had done this wrong to his brother and how many hard things happened to him.

FOR A HAPPY NEW YEAR.

Here's to health and happiness throughout the glad New Year!
May ev'ry trouble fade away and ev'ry joy appear;
But, while we toast the days to come, with hope and courage high,
Let's not, with base ingratitude, forget the days gone by.

Here's to friendships we may gain throughout the coming year
May they be strong and worthy all, and ev'ry day more dear;
But, while we toast the friends to be, and to their virtues bow.
Let's not forget the dear old friends who stand about us now.

Here's to Past and Future both! For each shall hold its store
Of ever-blessed memories, both now and ever more;
But days gone by and days to come can hold no joys above
The peace and perfect happiness of old, but lasting, love.

—Wallace Dunbar Vincent, in *Brooklyn Life*.

KINDERGARTEN UNION OF NEW SOUTH WALES.*

ANNUAL REPORT FOR 1903-1904.

It is with pleasure that I bring to the Union and its friends this Eighth Annual Report of the work done in the college, the kindergartens, and Froebel House during 1903-4. The hopes and promises of last June have been more than fulfilled, and the year's record is one of unhindered progress.

The important things to be noted are as follows: The arrival last July of Miss Jenkins, to whose unflagging zeal and enthusiastic support much of our present prosperity is due, and the appointment of the honored council to work with the principal in furthering the *educational* phase of the work. To the members of this council the principal desires to give special thanks for their unfeigned interest and wise help in solving the problems incident upon the rapid growth of the work.

In order to emphasize the effort which the college is making to place adequately trained teachers in the field, we decided at the end of last year to present our Diplomas at a semi-public gathering in the Masonic Hall. Lady Rawson honored us by performing this ceremony, and Professor Anderson and Mr. Knibbs made short speeches full of suggestion and inspiration. Seven young women received diplomas and certificates for the nurses' course were bestowed upon two others. With the exception of one nurse, all of these are in positions, and the demand still far exceeds the supply. We have this year added two new courses to our lists; the preparatory course under Miss Bowmaker's able supervision numbers five students, and the third year or normal course, likewise with five members, making a student roll of thirty-five members.

Our work for the present year is also greatly enriched by the addition to our faculty of special teachers. Mrs. Owen-Harris, who has given a course of delightful and useful lessons in brushwork, plasticene modeling and ambidextral drawing, and Miss Beatrice Howard, who has just finished a term of equally delightful work in physical culture. We are looking forward to the work in Nature

*Kindergartners will find good campaign material here, altho the scene of action is far away.

study by Mrs. Anderson, and to Mr. Knibb's course in history of education. Professor Anderson has also most generously donated a few lectures on psychology to the senior class.

Not the least important items to be mentioned are our removal in January to a more commodious and convenient residence and the increase of our Froebel House family from twelve to eighteen members.

FROEBEL HOUSE.

It has been, and is still, difficult for many people to understand the *raison d'être* of Froebel House. Why residence there should be necessary for Sydney young women who have homes passes comprehension. It is a somewhat difficult thing to explain in a limited space. To say briefly that the sole aim is to enhance the power and effectiveness of the professional training, and that this must be done by developing in the students in every way possible all their womanly faculties is not an adequate statement. In the homes, now and then, this is done as a matter of course and in desultory fashion, but the fact that it is a matter of course, and desultory detracts from its efficiency. In Froebel House this aim is a conscious one. It is as much a part of the training as psychology, or botany, or physical culture. Furthermore, the resident students come directly under the care of the teachers who are thus enabled to help when help is needed, to guide, to encourage, to advise and sympathize. All of which young women sadly need at times. We are growing convinced that this is one of the most important phases of our work. The students themselves scarcely realize how they are developing in all that goes toward the making of a noble woman; self-poised, enthusiastic, reliable, generous in service, with a keen sense of orderliness, harmony and beauty, they are, on the whole, a continual source of inspiration to greater effort to the house committee, and to the resident teachers. One can doubt no longer that the extra work entailed by the support of the house, and by the life in it, with the students "pays." And I believe that, next to the establishment of kindergartens, no greater service could be done this community than to aid in the support of this phase of the work, to educate along these lines, and with definite and conscious purpose the young women, the mothers of the Australia that is to be; to train them to recognize the fact that with the new duties and responsibilities which the franchise

entails, there also comes the need for larger ideals, for a loftier conception of an intelligent, strong, capable, self-disciplined, loving, generous, gracious womanhood. This will mean far more than mere cleverness, more than ordinary or extraordinary "accomplishments," more than "society manners"—tho these are by no means to be undervalued as part of a girl's equipment. The old saying "The hand that rocks the cradle rules the world" is something more than a mere poetical sentiment; it breathes a profound and solemn truth. To educate and train the homemakers of a nation is the shortest and surest pathway to the prosperity and well-being of the nation.

In connection with our work in the kindergartens we are glad to report the addition of four to those already under our supervision, making eight in all. Two of these, a free kindergarten in Surrey Hills and a private kindergarten in the college, are directly connected with the union. The other two are outside kindergartens allied with us for the purpose of supervision and help.

Thru the tireless energy of Miss Jenkins, backed by the local committee, all of the kindergartens have been thoroughly renovated. Fresh paper, paint and kalsomine, chosen with an eye to restfulness, and, as far as possible, to artistic effect, have made a much more desirable environment for both children and teachers. In four of the kindergartens the patriotism of each young Britisher is being awakened by a fine, large picture of His Majesty, King Edward. It is draped with the Union Jack, which is brought to the circles every morning, and after the more or less tuneful rendering of "God Save the King," and three rousing cheers, it is awkwardly but respectfully saluted, and every child seems to add several cubits to his diminutive stature as he tries to do it "just as the real soldiers do."

There is a marked improvement in the cleanliness of the children since they and their mothers learned that unduly soiled faces and hands kept them out of their heaven until they were clean.

The children are subject to those laws, and those only, which are fundamental to the general good of the whole kindergarten; laws which every teacher and every child is bound to obey. This fact was emphasized a short time since in the matter of promptness. Now promptness is not a cardinal virtue in the neighborhood of our kindergartens. Until severe measures were adopted children straggled in at all hours, making regular and connected work an impossibility.

But one day a decree went forth that all late arrivals, like the unwise virgins, would find the door shut, and so well has the rule worked that not only is tardiness a rare event, but public sentiment in the kindergarten is educated to such an extent that when one of the directors, obliged to go on an errand, arrived after the day's proceedings had begun, there arose an immediate, gentle but insistent demand to have the fact *and the penalty* recognized, and the wise and just teacher, willing to uphold the law, sadly but submissively took her departure. That it made a deep impression on the entire kindergarten constituency, children, mothers and assistant teachers, is not to be questioned, and the working operations of a good and reasonable rule are strengthened thereby.

That the *ideal* of promptness is spreading, as well as interest in mothers' meetings, was shown in another kindergarten a few days ago when a mother, whom we will call Mrs. Brown, was late at the monthly gathering. With quite cheerful mien, as if conscious of the validity of her excuse, and breathless with haste, she exclaimed: "Excuse me, Miss, for bein' late, but, you see, Miss, Mr. Brown is a dyin' and I 'ad to stop to lay 'im hout." It transpired that Mr. Brown is in a chronic state of deccase, hence the apparent heartlessness of his spouse.

We have had many visitors during the year. At the time of the late Educational Conference, in one day over forty school men and women, inspectors and teachers visited the kindergarten and college and they were most appreciative and sympathetic.

Next term we shall organize for the oldest children a transition class, in which the "three R's" will have their due amount of attention according to the newest methods. But with increased interest in and attention to the pedagogical side of the work we have not lost sight of its philanthropic phase. While we believe that the truest philanthropy is to help people to be self-reliant, self-respectful and self-helpful, we have not withheld assistance when self-help was impossible. Again this year 160 garments were given to us by the Sydney Needlework Guild, and it is now an understood thing that a small service shall be rendered by some member of the family in return for these when possible. In one kindergarten a mother brought baskets of driftwood for the grate fires, easily gathered by her children and herself. In other instances the mothers have taken home the

dusters, table covers or curtains to wash; the fathers have done a bit of painting or carpentering; the big brothers and sisters have also helped, and the result in connection with one kindergarten is such a sense of ownership and responsibility to help that the mothers, of their own initiative, have formed themselves into a club, properly officered, and their first move is to request the use of the kindergarten room for an afternoon penny benefit concert.

Last year a little child fainted one morning because she came to us breakfastless and starving, and this has led to much in the way of help. Through the efforts of one of the students practicing there an extra daily supply of milk is furnished. The doctor interested in this kindergarten sent out a few bottles of emulsion of cod liver oil for this child and other underfed and anemic little ones. and soon they were all traveling the broad road which leads to stiffneckedness and pride because they, forsooth, were singled out every day to retire to the teachers' room and partake of this delectable. But their improved appearance quickly bespoke the beneficial result. One other result of this single case has been the removal of the entire family from dark, damp and unwholesome quarters to bright, sunny rooms. This was accomplished by another student. The family was starving, the mother ill in bed, the landlord, to whom they already owed £11, had given them three days' notice. The story is too long for this place, but suffice it to say that, through the efforts of this young woman, food was procured for their immediate needs, the new quarters found, and they were moved into them, work was obtained for the father, the eldest boy, an invalid, was placed in Walker's Hospital, and money enough solicited to buy sweets, needles, pins to stock a little shop in one corner of their tiny home to catch the stray pennies in the neighborhood. Is it any wonder that despair took flight, and happiness and hope once more took possession of this man and woman? Is it any wonder that they love the kindergarten and the kindergartners? Is it any wonder that kindergartners are devoted to their work when such things are possible, or that they, too, can say: "Who would be an angel when she can be a kindergartner?" It is work which the angels might envy. It is much to make little children happy. When one thinks of the hundreds of misunderstood, ill-treated, beaten, starved, love-hungry little ones there would seem to be ample excuse for the citizens of Sydney to establish and support kinder-

gartens in every quarter of the city, for the sole purpose of making them happy. But our kindergartens do more than this. They are the surest preventive of lives of crime. It is a trite saying that "to form is better than to reform," but the forming process must begin at the very beginning. It is just as much the duty of a nation, and as greatly to the public interest, to educate its embryo citizens from three to six as from six to sixteen. I quote from a speech before a National Conference of Charities and Correction in the United States: "The prevention of crime is the duty of society; but society has no right to punish crime at one end, if it does nothing to prevent it at the other end. Society's chief concern should be to remove causes from which crime springs. It is as much a duty to prevent crime as to punish crime." The kindergartens are the preventive at the one end which makes punishment less necessary at the other end, and the men and women who have a spark of true patriotism in their souls, whose love for land and people is not confined to the present day and their own personal comfort, but *leaps* forward to the welfare of generations to come, men and women whose minds and hearts are filled with a sense of their responsibility to "act in the living present"—these will not wait for others to move in the matter, nor will they rest until the last, the least little one is hedged about with safety, for they will realize that, as Horace Fletcher has said in his book on Social Quarantine, "The character of the last or least unit of a nation is the vital test of the strength and consistency of a nation." The weakest woman who has no faith in herself as a power; the busiest man who thinks that he has to leave all such work to women and philanthropists, as well as they who are already giving nobly of time and strength and money, *must* realize the truth and tremendous import of such a statement as this, and where there is one atom of real love for humanity, one throb of longing to do one's part in his day and generation in the breast of any such, something is *bound* to be done. A high ideal, a common purpose, an unwavering faith, is always enough to make even a small body a power in the community; but, when added to this is the leverage which one may count upon, in finding in the average man and woman love of country, and love and pity for forlorn and helpless childhood, such a power will be invincible.

May such be the holy privilege of the Kindergarten Union of

New South Wales and of all those, who, working independently or thru the Union, help to insure a great and prosperous future for this fair land.

FRANCES E. NEWTON.

The editor adds this item from another part of the above report:

One director reports: "Many changes have taken place during the past year, both in the children and the mothers. Both have learned that habits of punctuality are necessary, and make for happiness both in the home and the Kindergarten. The children have learned that every one has a place to fill and a part to do, and these experiences are producing excellent effects in the order of the school. Our mothers' meetings have been very successful. The mothers have responded well, and show great appreciation of what is being done for their children. Several have sent presents, plants, spoons, coal and wood. One morning a father called and said: 'I want to thank you for what you have done for our little girl. She can teach us all how to behave at table, and that's a good thing, if you did nothing else.' We realize, too, that we are forming in these little ones habits of cleanliness, and that, even in the narrow experience of the little child, it is possible to develop a love for sweetness and beauty. Our friends have shown in a practical way their sympathy and their desire to help us. The children's admiration for their various gifts is a reward worth many words. We have now on the roll forty-one children. Average attendance (weekly) for the year, thirty-two."

INFINITUDE.

We deeply muse on Nature's wondrous art;
 A form or hue, a symphony or thought
 Is held and treasured in the eager heart
 Until the image into life is wrought,
 And man, through love and highest human skill,
 Some sacred thought the striving throng has shown,
 Thus teaching Nature's wise, imperious will,
 And proving her omnipotence alone.

We wonder much what wisdom molded man,
 The king or page, the nobleman or knave
 May hold the germ of life's most potent plan;
 He hopes, despairs, is dwarfed in soul or brave;
 He wills and works; his thought enthralls the earth;
 So strives and lives; then passes down to dust—
 A ceaseless force to man has given birth
 To labor on and make the world more just.

Cleves, O.

—WALTER S. BOGART.

A GROUP OF STORIES.
THE LITTLE GIRL WHO PLAYED.

The Visitor and Sue Frances sat on the pleasant, shady piazza, eating cookies. Between bites they took long, straggly stitches in Lady Claire's sleeves: they thought they were making Lady Claire a dress. Since the Visitor's arrival they had played croquet and ball, go-a-visiting and school, travel and guess-what's-in-my-mind. They were really quite tired out playing.

"Who's that striped little girl 'cross there, wheeling a baby carriage, without any hat on?" inquired the Visitor suddenly.

Sue Frances took another bite and answered: "Oh, that's the Little Girl That Never Plays. She's always wheeling or sweeping or doing something: she never plays."

"Never plays! Sue Frances Treworthy!"

"Well, honest, she never. I guess you'd pity her if you lived on the opposite side of her! It makes me ache!"

The Visitor got up rather suddenly. "I guess I'll take Lady Claire to walk," she said: "she needs a constitution."

But it was not of Lady Claire's health she was thinking; she wanted to go a little nearer to the Girl Who Never Played and see how she looked.

Across the street the baby carriage came to a stop as the Visitor approached. The Girl Who Never Played was smiling! She looked just like other little girls!

"How'd you do?" she nodded.

"No, thank you—I mean I'm pretty well, thank you," murmured the Visitor in some confusion. "You don't look a bit different!" she added honestly.

"Me?—different?" in wonder.

"I mean because you don't ever play. I 'sposed you'd look"—

"Don't ever play—*me!* Why, I play all the time!"

"Oh!" stammered the Visitor, "Oh, I hope you'll beg my pardon! I thought Sue Frances said you swept and—and worked."

"Why, I do; but I play all the time I'm doing it. I *always* take the baby out like this: what do you suppose I play then? I *was*

playing it when you came 'cross the street. You can't ever guess, so I'll tell you. I was playing body guard."

The Visitor's eyes opened wide.

"Yes," laughed the other, "I'm the body guard, you know. The baby's the czar, and he can't go out alone for fear of being bombed and—things. I have to stay right with him every minute to body-guard him.

"Then, when I feed him, I have to taste everything first to be sure it won't poison him; that's the way they do with the regular czar, you know. I take little bites, and, when it doesn't poison me dead, I give it to the ba—the czar, I mean. It's lots of fun to play that!"

"But—but you have to sweep a lot, don't you?" questioned the Visitor slowly.

"'Course; and then I play I'm driving out the hordes."

"The—the what?"

"Hordes—of sin, you know. My, don't I sweep 'em out like everything! I make those old hordes fly, I tell you! But they will creep back so next day I take the broom and drive 'em out again. That play's fun, too."

The Visitor's eyes were getting very wide open indeed. She had never "played" sweep or body-guard the baby. Suddenly she remembered a kind of work you *couldn't* play.

"There's washing the dishes," she said triumphantly. And as sure as you live the other little girl nodded with glee.

"Oh, yes, that's a splendid play!" she laughed. "I play that three times a day. Shipwreck, I call it."

"Shipwreck?" the Visitor gasped.

"Yes, the dishes tumble into the boiling sea; waves always are soapsudsy on the tips, you know. I play a great ship has been wrecked, and I'm the life saving stationer saving the folks. The nice white dishes are the first-cabin passengers, and the cracked and nicked ones the second cabins, and the pans and pots the steerages. The saucers are the boys, and the cups the girls, and the butter plates the little babies. It's the greatest play, that is!"

The Visitor went back to Sue Frances with a thoughtful face. She had quite forgotten Lady Claire, who dangled ignominiously by one leg.

Sue Frances was playing tea party; she had tea all ready. "Well," she said, looking up from the little gold and white teapot, "don't you pity her *dreadfully*?—that poor little girl 'cross there that you're been a-talking to? Think of never play—"

"She plays all the time," the Visitor said quietly. "I know, 'cause she said so. She has the splndidest times sweeping and taking care o' the baby and—you guess what else, Sue Frances Tre-worthy! But you can't, if you keep right on guessing till the tip end of forever. She makes a perfectly splendid play out of *washing the dishes!*"

The cambric tea in the tiny gold and white teapot grew cold while they both sat gazing across the street with wonder-struck faces at the Little Girl Who Played All the Time, while she patiently, cheerfully wheeled the bab—the czar, I mean—up and down in the sunshine.—*Annie Hamilton Donnell. in Congregationalist.*

WHAT HAPPENED TO TEDDY'S SHOES.

BERTHA JOHNSTON.

Teddy wanted to go out and play in the snow so mamma put on the little coat that just fitted, and the little cap that just fitted, and the muffler that just fitted, and the leggings that just fitted, and the rubbers *that were a size too large* (so that they would fit the next shoes that should be bought and must be a size larger than those he now wore). Then she gave Teddy a kiss and he ran out. He and the other children had a great frolic in the snow. They drew each other on their sleds and they tumbled each other down in the snow and they made one, two, three, four, five, six, seven, eight, nine, ten, snowballs and then they threw the snowballs at each other till they were all gone; ten little, nine little, eight little, seven little, six little, five little, four little, three little, two little, one little snowball, all gone, and then Teddy and the other little boys and girls all began to feel very hungry and tired and decided they would go home.

But, dear me! where were Teddy's rubbers that were a size too large? When one is throwing snowballs he can not take the time to notice if rubbers are on or off but one thinks of them when he starts to walk on a slippery pavement, so now Teddy must search

for his rubbers, which didn't take very long, so soon he was able to hurry home.

He put his rubbers in the umbrella rack and ran into the sitting-room where mamma gave him a warm kiss and began to take off his wraps, for Teddy was a very little boy and had not learned in kindergarten to take off his wraps himself. As she took them off she sang a little tune. "This is the woolen cap the sheep gave. And this is the woolen muffler the sheep gave and this is the warm coat the sheep and these are the—why, where *are* the rubbers which the rubber plant gave?" And then Teddy told how he had lost and found the rubbers and they were in the umbrella rack. So mamma next took off the warm leggings and then came to the little shoes—and they had to come off too because they were wet as wet could be. "And what shall we do with them?" said mamma. "Put them in the little stove cubby-hole," said Teddy. Now the stove was not like ours here, but this happened in faraway Germany and this stove was almost as tall as the ceiling and made of clean white glazed bricks, as clean and smooth as your mamma's china dishes, so that you could lean against it if cold and not get even a white dress soiled. And in the front of the stove were two doors. One where the brown, soft coal was put in, and the other making a kind of little closet where a pan of water could be heated. So Teddy's little shoes were put in here to dry and then mamma took off the little stockings and rubbed the feet till they were good and warm and rosy and then she put on dry stockings and little low shoes and Teddy had a glass of warm milk.

Mamma went to her sewing in the back part of the house, and Teddy sat on the floor and played with his blocks. By and by auntie said "Katie must be burning something in the kitchen. I am sure I smell something burning." so Teddy went to the kitchen, but there was nothing burning there and cook said auntie must be mistaken. But some time later some one came in from outdoors and said "Something is burning." So they all went about sniff, sniff, sniffing, until mamma cried "Teddy's shoes!" and hurried to the stove and there she found two little shoes dried and burned so that Teddy could never put them on again.

"Well," said mamma, "I think that means that Teddy must have a new pair of shoes, and this time we will turn things about and

will get shoes that fit him and that fit the rubbers, too." So Teddy went to the shoe store and the shoeman fitted on this pair, and that pair, till they found one that was just right. Teddy rubbed his hand over the clean, smooth sole that the shoemaker had made so thick and strong, and he admired the shining black toe on which the lights danced and the little tongue that couldn't speak and the neat long laces with wire ends to go easily thru the eyelets, and there was red satin lining around the tops, inside. Such a pretty pair of shoes, sewed so strongly and neatly. Mamma gave Teddy the money and he handed it to the shoemaker who had made the pretty shoes and then he wore them home and ran up to auntie to show her his new shoes. "I wish they squeaked," he said, but auntie said she was very glad they didn't squeak.

AN OLD YEAR STORY.

BERTHA JOHNSTON.

Father Time and the Old Year were in an immense hour glass, or rather year glass, and just as the hands of a clock go round the same dial, one moving much more quickly than the other, so the years and the days and hours and minutes moved spirally round this large glass, the seconds and minutes slipping quickly thru the open door while the hours and days and months and year took very much longer and longer. As the Old Year approached Janus, the gate-tender, took his place at the door. He can look both backward to the Old Year and forward to the New and he opens the gate for the year to pass thru.

The Old Year sprang up with a start. "Father Time! You have not come for me already?" "Yes, my son," said Father Time. "Has it then seemed so short a while to you?" "Short! I certainly do not feel old, full grown. How can I ever leave all the little people who have traveled with me on this journey?" And the good old year began to look dreamy. "There was little Tommy Wheeler. How well I remember when his birthday came and they put him into trousers. How he did caper around. Like a little lamb in the spring. And how he did hunt for the pockets. He found two in the trousers and one in the coat.

"Then in the spring little Mary Holmes went to kindergarten

for the first time and she has learned so many beautiful things while I have been with her. How to make all kinds of things of clay and to paint and weave and build with blocks. And then jolly Sam Tucker feels that he is a great big boy now that he has learned to swim and has put on long trousers and gone into the high school. And as I am Leap Year I brought Jessie Tolke the first birthday she had had in four years and she had a splendid birthday cake; and I have brought little baby brothers and sisters to so many children. How can I leave all my children?"

"But the little New Year is waiting. You wouldn't have him kept waiting?" said gray old Father Time. Some of you may have thought that the old year looked old, but he was nothing compared to splendid old Time, who is far, far older than even Mother Earth. He is sometimes severe, but really kind. He bears a scythe and carries an hour glass* and never, never stands still.

The Old Year shook his head. "No, indeed. Little New Year must have his turn. But, oh, Father Time, I do so love the babies. May I not have one little glimpse of the little New Year before I go?"

Again Father Time shook his splendid head of snow white hair. "Old as I am, my son, and tho my memory reaches far, far back, it has never been possible that two minutes or two hours or two weeks or two months or two years should be together at the same time. Two may just touch hands, but one glides away as the other approaches. Many times Minutes or Hours have asked to stay and sometimes when a boy has been late in getting up and has almost been in danger of being late to school or kindergarten the little minutes have begged that they might wait and help him out of his trouble, and often and often the clock that tells how seconds and minutes are passing does move its hands too slowly, but the minutes themselves never, never stop. One goes and another comes, one goes and another comes, one goes and another comes. Not till you all meet in the Halls of Memory can all the years and hours and seconds come together, my child. When the sun and stars have made their long journey

*Before telling this story let the children sometime see a small three-minute glass, melt some snow as the sand runs thru, or heat water or let some child lead march till emptied. Anything to show the use of an hour glass.

thru the heavens and again come to where they are now then will the little New Year join you and tell you his story, and now, my child, say 'farewell.'" Then Father Time gave his hand to the Old Year, who said with a smile, "I at least can wish nothing better for New Year than that he have travel with him all the dear children I have had journey with me." And then he slipped slowly down the side of Father Time's immense year glass round and round, lower and lower, till he disappeared thru the gate that opened into the Land of Memory and Dreams, but just as he slipped thru the door a tiny hand clasped his and he knew that the tiny New Year had come.

Solemn bells, solemn bells, ring, sweetly ring;
A happy year has passed away, ring, sweetly ring.
Merry bells, merry bells, ring, gaily ring;
A glad New Year has come today, ring, gaily ring.

Genesis 1:1-2, 3.

IN THE BEGINNING.
(The Epic of Creation).*

In the beginning God created the heavens and the earth.
Now, the earth was waste and empty,
And darkness was on the face of the deep.
But the Spirit of God was brooding on the face of the waters.

And God said:

"Let there be light,"
And there was light,
And God saw that the light was good.
And God separated the light from the darkness,
And God called the light day
And the darkness he called night.
And the evening came, and the morning came, the first day.

And God said:

"Let a firmament be in the midst of the waters,
And let it separate the waters from the waters."
And God made the firmament
And separated the waters below the firmament
From the waters above the firmament.

And it was as He said.

And God called the firmament heaven.
And the evening came, and the morning came, the second day.

And God said:

"Let the waters under the heavens be gathered together into one place,
And let the dry land appear."

And it was as He said.

And God called the dry land earth,
And the gathering together of the waters He called seas.

And God saw it was good.

* According to "The American Bible" a modern translation from the original Greek.

EDUCATION FOR GIRLS—DEMANDS OF CHURCH, CHILD AND HOME.*

COURSES OF STUDY WHICH WILL PREPARE FOR THE EVERY-DAY DUTIES
OF LIFE—KINDERGARTEN WORK—HOUSEHOLD SCIENCE
—PRACTICAL AND THEORETICAL SIDES.

VIRGINIA E. GRAFF, SPECIAL TRAINING TEACHER AND EX-SUPERVISOR
OF KINDERGARTENS IN THE CLEVELAND PUBLIC SCHOOLS.

Taking for consideration those years pertaining to the high school period, we are faced in viewing the education of girls by many problems in regard to what is often a debatable question. As a fundamental proposition, we must agree with Alice Freeman Palmer when she said that woman's education has to consider all the perplexities involved in man's training, and many more problems of its own which are still more intricate and difficult. Mr. Thurber, of the Girls' High School of Boston, gives a suggestive opinion in regard to this subject when he says:

"Women come to their rights just when all education is undergoing transformation. In this very fact they find their opportunity. * * * Proofs of intellectual equality with the other sex and of perfect ability to compete with them in the arena of strife have become an old story. What I urge is that women in their education be exhorted to rise above competition. * * * I regret that they should watch men's classrooms to find models for themselves. They can do better."

We feel that Professor Thurber has chosen wisely in voicing this opinion, for it is in the difference, taken in conjunction with the likeness of the two sexes, that their strength rather than their weakness lies. To make a rounded development possible for either boy or girl, neither sex should imitate the other, but each strive, through a cultivation of likeness and difference, to attain its ideal.

From the standpoint of the individual and the race, facts show us the result of these tendencies. The likeness of the two sexes

*Reprinted from New York Evening Post. Since this might be termed a propagation number of the Kindergarten Magazine this article is of particular interest.

makes a point of contact possible through understanding and sympathy; the difference makes it possible for each to complement the other and gives to life its color, variety and interest.

Viewing the educational ideal from such a starting point, how is it possible for a girl's training to meet these demands of head and hand and heart which, while preparing her for daily living, have in themselves the best culture values? The large majority of girls do not go to college, and therefore their high school training is not to be considered as a preparation for this subsequent career. If this period of study could be extended to six rather than restricted to the usual four years, it would be much better for the majority of girls. It is encouraging to read that this effort is now being made by some educators, notably in the Ethical Culture School of this city.

THE "THREE K'S."

As a partial answer to the question already propounded, we think the German Emperor has sounded three important notes when, in his oft-quoted speech, he says that woman should concern herself most earnestly with "Die Kirche, Die Kinder, Die Kueche." Whatever one's point of view regarding the duties of women, it is certainly the exceptional woman who must be considered outside of the claim of the Emperor's "three K's," as they are called in the Fatherland. The Church, the Child, and the Home will always hold their own in a woman's life, and the Kaiser was wise in placing them as a necessary adjunct to her career.

Taking "Die Kirche" as standing for the religious side of life, we must relegate this important subject to the individual belief of a girl's parents and to the special training of home and private school.

"Die Kinder" have an undoubted claim upon all women; aside from the duties of mother, wife, sister, and nurse, it is the exceptional woman who does not in some way come in touch with children. Bearing this in mind, we would incorporate in the last high school year a course in child study and methods of child training. And this study should serve the double end of practical value for daily living and a culture training of great importance. We should like every girl, no matter what her subsequent career, to familiarize herself with the principles of the kindergarten method. We know of no training that more adequately prepares a woman for a normal

understanding of children and for a deeper knowledge of life in its varying relations than a study of that book, unique in pedagogic literature, Froebel's "Mother Play."

The last division of our classification, "Die Kueche," how shall we link it, the household, with the training of girls? The subjects of domestic art and science, as treated in many special schools and as part of many school systems, seem to us to be open to three points of criticism. They are usually presented on either a purely scientific or practical basis, and, as a rule, they are not correlated with the more definite culture studies. We feel in regard to this study for girls as the manual training enthusiast feels about his curriculum. The boy in such a school learns the principles that underlie mechanics, and essays his skill in manual work not that he may become a carpenter or blacksmith—for this special training he would go to a trades school—but that he may be more fully prepared for living and become, perhaps, a better clergyman, lawyer, or physician, because he has learned to use his hands as the servant of his brain. Thus we have "the chorus of faculties trained in unison" and "the whole boy going to school." So the household, taken in its relation with anthropology, history, poetry, science and art, what culture training it would involve! What development it would give to all girls! The manual training used in the practical carrying out of the subject would in itself be an excellent culture of the physical side of life, and, if it were taken in conjunction with the study of the humanities involved in its broadest interpretation, we could feel that the girl would have a wider outlook in following these lines than the purely academic curriculum, taken alone, can ever give to either girl or boy. The study of the household, in addition to cookery, sewing, millinery, and dressmaking, would include a housekeeping course; and house building, sanitation and interior decoration could well find a place in such a group of studies. Much of what is now done in special schools and in some university courses, notably in the University of Chicago, could be incorporated in briefer courses in every high school curriculum. In teaching the practical side of domestic science and art we might well borrow some of the excellent plans of work carried out in the German and French schools for girls.

THE CULTURE SIDE.

In regard to the culture side of these subjects, let us glance at

a few concrete illustrations. The study of costume and of interior decoration at once opens the pages of art and history and sociology. Take the story of the evolution of the hat and of the chair; it is possible through these lines to follow the varying customs and manners of civilization. We know of one instance where the study of the hat was a theme treated in the light of evolution, and in such a manner that it really altered one's world view.

To the student of domestic science would it not be of interest to know that the chafing dish was used in the time of Julius Caesar, and that a Greek princess washed the family linen, and that in Homer's time copper bathtubs were used, and that the hospitality of the Greek woman stands as a model for the treatment of a stranger in the home? To the girl who is learning to sew or trim bonnets, what an interesting fact for her to consider that George Eliot and Charlotte Bronte were fine needlewomen, that Louisa Alcott at one time supported herself by sewing, and that Mary Somerville could trim a bonnet as easily as she could measure the distances of the stars! To the worker in hand crafts and the smaller arts it would be an item worthy of attention that George Sand said if she could not earn her living by writing, she could always feel sure of supporting herself by the work of her hands in straw plaiting and in china and fan plaiting. When we learn that only 18 per cent of all the families in America keep one servant, and that 2 per cent only keep more than one, it would seem well that all girls, whatever their position in life, should be trained in "the ways of the household." By putting this study on a scholarly basis much of what is looked upon by the girl in the home as drudgery would be accepted as a natural and not uninteresting part of life.

If the study of the household could be thus treated in the education of *all girls*, more intellectual women would be interested in homekeeping, and the so-called domestic woman might grow more cultivated, and perhaps that paradox in the natural tendencies of our sex, the woman boarder, would soon cease to exist.

The objection will very likely be offered that the time for the study of these subjects can not be taken from the studies now considered necessary for a high school training. We answer that a household course may be placed as an elective, side by side with a scientific or academic course, and the student can then specialize, if

necessary, choosing from the three lines offered. We would, however, incorporate a brief course in child study and household study in every girl's training, while a more exhaustive following of these subjects could be grouped in a special elective course.

COLLEGE OPPORTUNITIES.

We are looking for the day, and, like the teacher of girls already quoted, we believe the present period of woman's education to be transitional, when all women's colleges will consider household science and art on a definite scholastic basis. At such time this study will be grouped with the other arts and sciences which, when successfully followed, lead to a degree. We know of two colleges which so consider work in this line. We have given the major part of the space allowed us to the consideration of a side of the education of girls which in its very nature should be differentiated from that of boys; the very divisions of our subject group themselves about those studies followed by both girls and boys, differing only as they apply to girls in their scope and their manner of specialization. The study of English, including language, composition, oral reading and recitation, literature and dramatic representation in plays and games, as shown in the celebration of festivals, holds the most vital place in a girl's education.

Mr. Percival Chubb, in his inspiring book on "The Teaching of English," shows us how naturally the gates of the higher life are opened thru this study. It is a travesty on the best in method that English, like Latin, is so often treated in a purely technical manner. We are looking for an enlightened humanist who will treat the study of Latin and Greek, as well as the modern languages, in the same manner that Mr. Chubb treats the study of English.

With English and history we would group advanced geography, as the last named subject, when rightly presented, is really the handmaid of history and sociology.

In mathematics, unless for reasons of specialization, algebra and geometry are a sufficient equipment for the average girl.

In science the elements of biology, botany and astronomy, rather than geology, would seem best adapted to a girl's training.

The synthetic study of nature, as interpreted by poet and painter, would round out such a course and give the human side to science which so enhances its interest.

Physiology and hygiene, with special study regarding the nature and function of woman, should be most carefully studied by all girls. Physical culture might include Swedish gymnastics, basket ball, and the ball drills so admirably practiced in English high schools for girls, to be supplemented by golf, tennis, walking, etc. With the study of the classics and modern languages psychology, sociology, civil government, ethics, music and arts, the latter to include the crafts and woodwork, we have a choice of subjects for a four or six years' course for a girl which presents wide avenues of culture. The last two years could be followed in choosing electives according to special bent or future career, and the correlation of the household courses, such as we have outlined, with these other subjects, would give to every girl a home view broadened by a world view, and thus education might become, not alone an end in itself, but a means to the highest of all ends, a guide to the fine art of living.

• NATURE - STUDY •



This dear little goose of a
girlie, -

"Who ever had notions like hers!
If I lived in an evergreen forest,
I'd never be cold!" she avers.
And how could that happen, my dearest?
"Why, 'cause," her reply is the dearest -
"I'd go to the fir-tree that's nearest,
And buy me a nice set of
furs!"



EDITOR'S NEW YORK VISIT.

A BRIEF CHAT.

The editor seized the opportunity during November to run away for a month's visit in her Brooklyn home, intermingling business with pleasure to the extent of visiting kindergartens, both in Brooklyn and Manhattan, attending teachers' conferences, and in other ways getting glimpses into New York's kindergarten world.

One pleasant occasion was the meeting of the Kraus alumni at the Hotel San Remo, a report of which was given in the November number of the KINDERGARTEN MAGAZINE. Dr. Oppenheim's address was listened to with close attention. As he spoke we could not but think that nothing short of omniscience is expected in these days of both kindergarten and grade teacher, but it is by "hitching our wagon to a star" that we are drawn toward the heavens, and if we of today may not be able to fulfill all expectations we will at least pave the way for those of tomorrow.

The well-attended meeting was opened with prayer and the general atmosphere suggested a quiet, happy home gathering in which one felt something of the German Froebellian spirit.

Dr. Jenny B. Merrill, supervisor of kindergartens in Manhattan and the Bronx, gave some of her valuable time to us in her pleasant office in the Board of Education rooms on Park avenue. At her instance we went to a mothers' meeting in one of the public schools, Miss Palmer in charge and a co-operative principal gracing the occasion with her presence. The small room was crowded with an interested audience of mothers who saw first the morning children play some familiar games, after which the afternoon groups had a turn. Then followed a delightful and helpful talk by Mrs. Dr. Hervey, school inspector, upon amusements for the little children. She reminded these busy mothers of the crowded tenements that just as the little kitten or the caged polar bear is in continual motion when not asleep, so action is the natural condition of the healthy child. She said it is as unnatural and cruel to perpetually tell a child to "keep still" as to insistently tell one's grandmother to "go and play," "come, get up and play!"

Then she told some of the simple ways and means by which a thoughtful mother could employ the active mind and body with materials right at hand. She recommended that the mothers look over the contents of the grocers' basket with a view to their possibilities as playthings, and strengthened the force of her suggestion by stating that these ideas had all been practically tested, many of them being devised by inventive mothers or grandmothers. We give just a few and hope other mothers' meetings may be able to secure Mrs. Hervey as speaker.

Peas-pod Boat—If the child be sensibly dressed and then given a basin of water and a peapod, the average child will entertain itself a long time sailing its little green boat, and will soon learn to use it carefully and not splash the water beyond proper limits if deprived of its plaything when careless.

A little child will amuse itself many minutes if given two basins of water and a bottle, pouring water from one to the other. Sand will serve the same good purpose.

At one period of its development the child enjoys nothing more than to fit things together. Then is the time to give it a box and cover and let it try again and again to make the two match. It is pretty to see a little child's exultation when it masters its little problem. The so-called nests of boxes fill the child's need then, and one year when these came out in the shape of eggs the problem became less difficult, as corners were absent.

Give the child a small box of earth and let him plant it with celery trees or allow him the joy of making mud pies, under bonds of being careful. He can later plant seeds in this box and watch their growth.

Give him the berry boxes, broken, and observe the delight he will have thru employment of his inventive or imaginative powers.

A hammer, nails and other simple tools will give it happy occupation.

Buttons, lentils and other common home materials will serve for many happy moments.

Dough moistened with milk (which prevents it being sticky) to the right consistency can be modeled into innumerable forms, being better than clay. This is an occupation never really outgrown by the children. A boy of twelve, asked by his mother if he thought

he would care for the dough which entertained him so much when he was little, said he thought he would still find fun in making things for his little sister.

Busy mothers will find that they can save both time and strength by system and forethought. Mrs. Hervey told of the mother of nine active children, who managed to get them all to bed in a surprisingly short time by having them form in line and button and unbutton each other according to military discipline, making a happy playtime of it.

Queer and interesting animals can be made of the potatoes and squashes of the market basket. And the peas and toothpicks afford other animals and household objects.

A delightful afternoon was spent at Public School No. 184 (in New York City the public schools are known by numbers, rather than by names, as in Chicago).

There were two kindergartens in adjoining rooms presided over respectively, the one by Miss Schaeffer and Miss Edith M. Baker and the other by Miss Alice Ogden and Miss Jane Bradley. I wonder if kindergartners realize the great difference it makes with the visitor when the attitude of the director informs her that she is welcome. Here the feeling was most cordial. Preparations were making for the coming Thanksgiving festival and at one table real butter was being made and after the butter had really "come" crackers were passed around and every child had a taste of the butter he had helped to make. One-half pint of cream makes a good sized pat.

To one side of the room a small table held a miniature farm with trees and grain and cardboard farmhouse and one small boy showed with much pride a stone which he had contributed toward its realization.

The two rooms were very attractive in color and decoration. The base is of glazed brick of a pleasing reddish brown tone. The heating plate runs almost the length of one wall and its inartistic bareness has been made interesting as seen in the accompanying picture. Along a piece of denim has been attached paper as a background and upon this have been fastened the cows and horses cut from discarded picture books and trees and fences have been cut freehand and pasted on by the children, making a spring or fall, or winter scene, as desired.

Above is seen one of the fascinating nursery panels, the dogs chasing the cock. These gave such satisfaction in this kindergarten and proved to be of such educational value in their suggestiveness in inducing drawing, cutting and observation generally, that we were told they are now on the regular supply list of the New York kindergartens.

Above this brick base will be seen the frieze of denim, also carrying out the general color scheme of brown, and affording a charming background for the leaves and twigs and fruits which may be seasonal. In the corner is seen the bookcase of Froebellian and other kindergarten literature.



KINDERGARTEN, PUBLIC SCHOOL 184, NEW YORK CITY.

New York seems to have solved the double session problem.

The morning kindergartner arrives at 8:30. Kindergarten begins at 9 and lasts till 12 for the morning session. She comes again in the afternoon from 1 to 2, but has no real responsibility, taking her turn at the piano, preparing her work, and helping at table when necessary. Frequently she stays longer than the required time if she finds she is needed. She can find time to go visiting in the homes.

The afternoon kindergartner arrives at 10 in the morning, remaining to 11:30, with more or less freedom from the nervous strain of responsibility. She is due at the kindergarten at 12:30 in the

afternoon. The kindergarten does not begin till 1; it is out at 3:30. This subdivision and arrangement of hours leaves the kindergartner in possession of that spontaneity and happy freedom from tension which is the absolute necessity in the kindergarten and is not long possible under the régime of a double session which every minute of the day is a drain upon the physical and spiritual resources of the consecrated kindergartner.

Miss Merrill meets her kindergartners in frequent conferences. New York is a large city and the kindergartens are, many of them, great distances apart and therefore the teachers are organized into six different groups, each of which holds its monthly gathering in some school central to that particular group. Each conference is led by two of the kindergartners, the supervisor expecting to be present at two of them.

This year the subject studied is Millicent Shinn's "Biography of a Baby." Chapters are assigned to different directors for analysis and mooted points are brought up for discussion. The book is truly a fascinating and an illuminating one for those studying the development of the child mind, and mothers' clubs would doubtless find it a good one for a winter's study.

The supervisor gave to this group a few words of suggestion which have a general application, i. e., she recommended that the walls have not too many little pictures, which have a scattering effect. A clear, beautiful space has charm all its own, she said.

One member recommended a new kind of paper for artificial stained glass which is very durable and placed upon the glass will prevent the gaze of curious outsiders without obscuring the light, and is to be specially recommended for those districts where the frequent laundering of curtains add much to the expense of the kindergarten.

Certain topics to be reported on the monthly cards were: September, Care of Room by Children; October, Animal Stories and Songs; November, Use of Blackboards by Children and Kindergartner; December, Mothers' Meetings and Visits.

The afternoon was a most interesting one and the visitor had but one regret, that she must leave before the meeting came to an end.

Another interesting morning was spent under guidance of Miss Curtis, supervisor of kindergartners for Brooklyn, Queens County and Staten Island. Her district stretches over such an extended territory that now she makes her visits with horse and buggy, finding it a great saving of both time and strength.

We visited first Public School 124, a beautiful building with most attractive rooms. A simple but artistic fireplace in one kindergarten room gave a homelike, cosy air that was most alluring. In another room a certain space had been so cleverly utilized that without cutting off the light from the room it was a sunny little conservatory in which the child could walk past the growing green palms and other plants. The parents' club in affiliation with this school will take up the following subjects this season: "Come, Let Us Live With Our Children," Miss Anna Harvey; "The Care of Children," Dr. Barbour; "Children's Toys, Children's Food and Clothes," by Mrs. Fraser, a trained nurse; "How Shall a Child Get His Money, How Shall He Spend It?" Mrs. Gulick; "How Shall We Cultivate Courtesy and Chivalry in Our Children," Miss Roetgen; "Punishments," Miss Skinner. In March there will be a convention of mothers' clubs. Surely this is a most practical program. Miss Margaret Davidson is principal of the school and the kindergartners are Miss Katherine Story, Miss Ida West, Miss Aikman, Miss Amanda Edson.

Leaving this school we drive to the Brooklyn Training School for Teachers. The principal, Miss Johnston, has been long interested in Froebellian thought, so much so that many years ago she made a study of the Mother Play, even before many kindergartners had studied it.

There is just being established a kindergarten course in connection with the other departments of this training school. The first year will cover the same subjects as the regular normal course of the school, of which logic is one of the studies. The second term takes up psychology and the principles of education. English, including voice training, composition, story-telling, Nature study, drawing, music (songs) and games, mother play, physical culture, gifts, occupations, observation. The second year takes up history of education, principles of education, with special reference to the kindergarten program work, besides continuing the previous studies. The second term of the second year is given to practice teaching as substitutes.

The schools of New York have a feature which, having been used to as a child, was greatly missed when the writer came West. This is the so-called chapel or assembly room. Every morning the entire school gathered for fifteen minutes or half an hour. A chapter from the Bible was read, a few bright songs sung, quotations from various authors given and occasionally a composition was read. How well is remembered the trembling of the knees when we went forward to read "My Visit to the Centennial," or our masterly thoughts upon the subject "Abilities Without Exercise Can Not Insure Success."

This gathering time was like the morning circle in the kindergarten. It brought together as a family many varying ages and classes. How ancient and wise seemed the sixteen-year-old "young ladies" of the highest grades to us little ones of the first, or, as was then called the eighth. How pleasant it was to become one of that great whole. The large room was in use when the classes held their weekly singing lessons and we well remember the little red-haired girl who was held up to us as an example of one who sang correctly while neither our ear nor voice gave satisfaction to us or our teacher.

The large room was used also on special occasions and we recall both the visit of the Emperor Dom Pedro of Brazil and also of De Lesseps, and how the wife of the latter called a little flaxen-haired maiden from the ranks and kissed her.

Then, too, we think with gratitude of the public school teacher who advised her class to always note the author of the book they were reading and who called our attention to Goldsmith's beautiful dedication of one of his volumes and so has always made all dedications of interest to us.

But enough of reminiscences.

Another visit of great interest was that to the splendid new building of the Ethical Culture School, thru which we had the pleasure of being escorted by Miss Haven herself. The building is beautiful and complete in every detail, the desks and other furnishings being of simple, plain lines, honest and true and artistic thruout.

The lavatory of the kindergarten chicks is one to cause a thrill of delight to every kindergartner. The little marble basins are, in keeping with Miss Haven's insistent request, put low, within easy reach of the children. The towels are of thin oblongs of brown tissue

paper, so that hand washing is entirely sanitary, and in the kindergarten room are individual glasses for each child.

In this democratic school rich and poor study and work out together the common problems of school life and in thus providing culture and educational training for all classes it continues to serve its office as a model school for the public school systems to pattern after. We want our public schools to be so good and so numerous that there will be no distinction of rich or poor, but each will be equally served and prepared for such sphere of usefulness to which he may be called in our great republic. Would not all true Americans rejoice if Horace Mann's ideal were made real? His wife is quoted as saying "he wished to restore the good old custom of having the rich and poor educated together; and for that end he desired to make the public schools as good as schools could be made so that the rich and poor might not necessarily be coincident with the educated and the ignorant."

Yet another delightful afternoon was spent at the Chiropean Club (Brooklyn), thru courtesy of its president. Mrs. Charles B. Bartram. The subject of the day was "Types of Childhood," under auspices of the committee on Child Study, Mrs. David Myerle, chairman, who introduced the subject. Other speakers were Miss M. Louise Hutchinson, on the Child of the Public School; Mrs. Don C. Seitz, the Village Boy; Mrs. Lillian W. Betts, the Child of the Tenements; Miss Myra Kelly, one of her own stories, the Child of the Ghetto. Miss Louise Richards sangs charmingly songs relating to childhood and the Chiropean Carol Club also sang, Mrs. James L. Scholes being musical director. The meeting will be more fully reported next month.

WHAT TO LOOK FOR WHEN VISITING A SCHOOL.

The Room.—What pleasant features are there in decoration? How does the teacher manage to keep light, heat and ventilation properly regulated? How manage to keep desks, books, supplies, floor and work neat and in order? How does she get her pupils to take pride in looking after such matters?

The Pupils.—How does the teacher get her pupils in the right attitude toward work? How does she encourage her pupils to assume correct positions in sitting, standing and walking? How induce pupils to open and close doors and windows in proper manner? How does she encourage in her pupils helpfulness, politeness and pride in neatness and cleanliness of person and dress? How are pupils led to clear thought and correct expression? To independent work? To study well? To stick to a task until it is mastered? How are pupils led to think and act independently along right lines? How does the teacher get the pupils anxious to do good work?

The Teacher.—What in the position, bearing, dress and personality of a teacher gives her a healthy influence over pupils? What about her seems to stimulate the pupils to do their best? How is her efficiency increased by (1) her attitude towards pupils, (2) her earnestness and intensity, (3) her good nature, (4) her faith in pupils? In what ways have her careful planning and specific preparation contributed to good results? How does she guide her pupils over difficult points? What apt illustrations does she use? By what natural devices does she arouse the interest of her pupils? What in her manner of calling and dismissing classes and conducting recitations seems to inspire pupils? Upon what basis does she seem to estimate results? What keeps her from being too easily satisfied? How does she settle cases in discipline which arise?

Methods.—Look for special methods applicable to your own work, and for methods of general interest.

Keep a sharp lookout for the good in teachers and in their work. Time is too precious to waste in looking for anything but the best. Study to see how others try to make most of the best that is in them.—*Canadian Teacher.*

PROGRAM FOR JANUARY, 1905.

Just as we are going to press we learn with much regret that Miss Lathrop, owing to the pressure of her school duties in New York, finds that it will be impossible to continue the detailed program she has been giving thus far. Miss Lathrop put a great deal of faithful, earnest, interested work into her program, and, while we feel deep regret that we must disappoint our readers, we realize that one must give one's first strength and thought to the duty that lies nearest. We give, however, a few brief suggestions for this month. Our February program will be more complete.

Review the experiences of Christmas and tell the story of the Little Fir Tree. Think of the many ways in which the tree, if still in the kindergarten room, can be utilized. Make pillows of the needles. Save the trunk for a Maypole later. The little twigs can be saved and used for fences and trees, etc., in play with gifts. The children in grade rooms can make them into little chairs and tables and log houses. Thus there can be co-operation between kindergarten and grades. If you have an open fireplace some of the branches can be burned. Watch the sparks and tell how in Germany the children call the sparks school children, and the last one is the teacher, and then watch to see when the last one flies up.

SHEEP.

One outline is based upon the sheep and the suggestions are given by Miss Fanny D. Chapin, known thru her compilations from Froebel, "The Froebel Year Book," and for many years the successful kindergarten of the Chicago Latin School.

The subject follows naturally after Christmas, when the lambs have been much in the minds of the children and when so many of the toys, dolls' clothes, the baby's mittens, etc., are made of wool.

In certain districts of the country where sheep are raised the program is particularly appropriate. In others, such as the stockyards district of Chicago, where the children associate lambs and sheep with the slaughter house, it is well also to give them an idea of the sheep that are raised for wool and require such tender care upon the part of the shepherd. Here in this country, where the sheep are allowed to wander by themselves thru the mountains, occasionally coming to the farmhouse for a little salt, we can little realize the fostering care required in other lands. We recommend, therefore, to any one taking up this subject a reading of the little pamphlet published by the Pilgrim Press, Boston, and giving in detail the meaning of every paragraph of the twenty-third (or shepherd) Psalm. It enables one to realize as never before the many dangers that beset the life of the flocks and the constant care and courage required of the shepherd. (Price, 5 cents; by mail, 6 cents.)

Miss Chapin tells the children Daudet's little story of Blanchette, the lamb that wished to run upon the mountain when the wise shepherd said that it must not go. "We lead our lambkins lovingly." (Eleanor Smith.) "This is the meadow where all the long day" (Poulsion) lend themselves both to song, finger-play and play with gifts and on the circle. Little Bopeep dramatizes in a way that delights the children.

Sense games can be played with the woolen, first gifts balls, and

others not of wool. Also let the children feel fabrics of different kinds to recognize material.

Sequences involving meadow with fence, trough, fold, etc., can be made of third and fourth gifts. And Miss Chapin's children have had much joy with the sand table, with the sand sufficiently wet to be very damp and hard, so that a firm fence can be made. Then each child has a fifth gift, and inside the fence makes the fence, trough, fold, shepherd's hut, etc. If the earth box be sown with grass the scene is both realistic and pretty, and toy sheep with real wool will greatly enjoy wandering therein. The second gift, cylinder as a sheep and the ball sphere as a lamb and the long boxes made into fences, also great joy.

Little looms can be made by the children, hammering tacks into two large oblong blocks and then gluing these to two others, making an oblong frame. Upon this the children weave the wool, using the old-fashioned kindergarten weaving needle for a shuttle.

The little rhyme which appeared in The Kindergarten Magazine some years ago makes a sweet little soothing evening hymn for the lambkins:

"Baa, baa," the lambkins say,
 "Baa, baa," at the close of day;
 "Baa, baa," say the mother sheep,
 "'Tis time little lambkins were fast asleep."

Tell of the washing, shearing, etc., and how the sheep look so strange after the shearing that the lambs do not know the mother till they hear her voice.

SHOEMAKER.

If, following the home life, you wish now to take up the father's work, in The Kindergarten Magazine for January, 1904, will be found program suggestions. The story of Hans Sachs, the cobbler poet, is a good one for the children to know, and the Elves and Shoemaker (Scudder) is an old favorite, and the story that tells that to him who is shod in leather it is as if the whole world were covered with leather.

Make a sequence with third gift, showing child's house, street car, shoe store, rows of shelves with shoe boxes, ladder climbed by shoe dealer to get shoe from high shelf, shoe box, etc., returning to child's home. Have children make oblong to represent shoe box, then let them walk to other end of room as if going to shoe store. On their return let them find between top and bottom blocks a pair of paper shoes as a little surprise.

Let them march to tune of

March, march two by two.
 My little sister lost her shoe.

Play look for shoe, then march to shoemaker's.

If they play and sing any of the cobbler songs, see to it that in imitating the action they do it accurately and vigorously.

How many children can put on their own shoes?

TICK—TOCK.

Tick—tock. If you take up the subject of Time be sure the clock in the room is doing its duty.

We once visited a kindergarten where, after talking of the various sizes and shapes of clocks and of those that were hung on the wall and those that stood upon the shelf, the talk was about the face. Some

had seen white, some had seen gilt-colored faces, and one boy ventured that he had seen a brown-faced clock, at which the teacher looked very skeptical. She had never seen a brown-faced clock. And then the visitor's glance traveled to the only clock in the room, a brown-faced cuckoo clock, which was not going.

Do not lose sight of the use and action of the clock in discussing its externals. It is the action and the use that does and should interest the child most. Let one child play that he is the hour hand and another the minute hand and march around the circle in correct relative time and position. Tell of trains and how they must always be on time, and of big stores down town and how the clerks must always be punctual.

See clock story in Kindergarten Magazine for December 2, 1902.

Watch the clock, playing you are watching the Old Year out, and then wish "Happy New Year."

In all these subjects, if you have been following Miss Lathrop's program, there will be frequent opportunities for making Rosie a part of the family. She can go to the shoemaker's for shoes. She can show which of her garments are wool and the children can make her, on the looms, a carriage cover, a bed cover, a shawl, etc.

The clock will tell when to give Rosie her bath, her breakfast, her nap, etc.

Out of leatherette a pair of shoes can be made for her.

International Kindergarten Union.

The Executive Board of the International Kindergarten Association has made the following outline for the convention to take place in Toronto April 18-19-20:

PRELIMINARY PROGRAM.

Tuesday morning—Meeting of Committee of Nineteen.

Tuesday afternoon and evening—Conference of Training Teachers and Supervisors.

Wednesday morning—Opening, reports, committees, delegates, etc.

Wednesday afternoon—Free for committee meetings and excursions.

Wednesday evening—Open session, with speakers (to be announced later).

Thursday morning—Literature and Library Committee.

Thursday afternoon—Parents Committee.

Thursday evening—Free for local entertainment.

Friday morning—Business.

Friday afternoon—Closing session, short addresses.

NOTES.

Beginning the third week in September, Miss Cynthia P. Dozier has held her weekly Wednesday class; the time has been divided into two periods, the first half used for a short review and discussion of the week's happenings in the twenty-four association kindergartens, the latter part devoted to the Baby Program, upon which Miss Dozier has concentrated her energy thruout the whole year.

After a brief theoretical talk the program was given for the week, the gifts and occupations being adapted to the needs of the smaller children. These exercises were worked out the week following by the kindergartners. This program has been a most valuable and needed contribution.

On Saturdays (from September 19th to April 30th) we have had the privilege of attending the course of lectures given by Miss Laura Fisher, of Boston. We also attended a short series of lectures by Miss Susan E. Blow. Both of these courses were well attended and highly appreciated.

In the early winter Dr. Nathan Oppenheim gave us a most helpful talk on the detection of contagious diseases in children, with practical suggestions dealing with them.

We are also indebted to the Rev. Leighton Williams for two interesting lectures on Social Science.

A strong impetus has been given to nature study by Miss Bessie Locke's generous gift—a deep sea aquarium to each kindergarten. The aquaria are balanced, containing sea lettuce, an oyster, a soft and a hard shell clam, three libia, six shrimp, eight snails, three stickle-backs and two sea anemones. Mr. Spenser, superintendent of the New York Aquarium, has been most kind, visiting each kindergarten personally and stocking the aquaria, then devoting an afternoon to a practical talk with the kindergartners on the care of these miniature worlds.

One new kindergarten, No. 24, has been opened this year on Thompson street in the crowded Italian quarter.

This record of a busy and successful year's work, however, closed with a minor chord. Miss Dozier's resignation took effect in June. The following is an extract from a letter sent by the teachers of the association to the board of managers:

"It was a great surprise and grief to hear from Miss Dozier that she had resigned her position as superintendent of the New York Kindergarten Association. She tells us that she can not continue the work on account of the strain upon her health. May we as a body hope that she may be persuaded to reconsider her decision. We ask this because we feel it is impossible to fill her place, recognizing that the growth of the association work is a direct result of her wise and stimulating administration. Our truest friend, our severest critic, she spurs us at all all times to do our best. We feel that she has spent herself in tireless, unselfish devotion to her work and to us."

Minneapolis lost one of its most beloved kindergartners by the death of Miss Ella A. Foote on November 22d. Miss Foote took her training with Miss Blow in St. Louis, and her work for many years in Minneapolis was of the utmost value. She had charge of the first public school kindergarten, and her ability and devotion did much to establish the position of the kindergarten as a part of the school system. To the young women who acted as her assistants, to the children under her charge, and to all who came in contact with her in any capacity, she was helpful, inspiring, and uplifting. Her memory lives in the hearts of her friends, and in those of hundreds of little children whose lives she blessed.

BOOKS, OLD AND NEW.

The Code of Hammurabi, King of Babylonia (About 2250 B. C.). The most ancient of all codes. In two volumes, edited by Robert Harper, Ph. D. We learn that this most important body of laws, the oldest in existence, was found in the winter of 1901-2 by the French expedition in Susa. It furnishes a most vivid picture of Babylonian life 2,000 years B. C., and is invaluable to the student of human society, whether viewed from the standpoint of the historian, jurist, economist, theologian, sociologist, or even the mere layman, who will be surprised and interested in the details here presented thru the translation of the curious cuneiform writing, of the legal provisions which seemed to touch every phase of human experience. The original text is photographed and there are other illustrations which add to the value and interest. Hammurabi is identified with the Amraphel of the Old Testament and is represented as contemporary with Abraham. We are told by those in authority that this most ancient of codes has had its effect upon the legal systems of the present day. In this connection we can readily understand how in the old Bible myth the tables of the ten commandments should have been written upon tables of stone for so were all the laws of that day. These of Hammurabi were engraved on great stone stelae and set up in the principal cities of his realm, where they could be read by all his subjects. Below we give samples from some of these edicts:

4. If a man (in a case) offers (as a bribe) grain or money to the witnesses, he shall himself bear the sentence passed in that case.

5. If a man steals a man's son, who is a minor, he shall be put to death.

117. If a man is in debt and sells his wife, son or daughter, or binds them over to service, for three years they shall work in the house of their purchaser or master, in the fourth year they shall be given their freedom.

If a builder builds a house for a man and does not make its construction firm, and the house which he has built collapses and causes the death of the owner of the house, that builder shall be put to death.

240. If a boat under way strikes a ferryboat and sinks it the owner of the boat whose boat was sunk shall make declaration in the presence of God of everything that was lost in the boat and (the owner) of (the vessel) under way which sank the ferryboat shall replace his boat and whatever was lost.

55. If a man open his canal for irrigation and neglect it and the water carry away an adjacent field, he shall measure out grain on the basis of the adjacent fields.

Thru use of map, transliteration, careful but fluent translation, historical and philological notes and complete indices, the average reader can follow the steps by which the great code was deciphered and then thru the help of volume two will be able to compare the relations between this and the Mosaic law. University of Chicago Press, Vol. I, Vol. II, \$4.00.

Physiology and Hygiene for Children, by Robert Eadie, principal of a New York Public School, and Andrew Eadie, M. D., of the Medical College for Women, Toronto. The structure of the body and its most

important operations are described simply and clearly and illustrated by colored pictures, which make the text quite plain. Since one great purpose of teaching physiology in the schools is to strengthen the cause of temperance, we find one specially valuable feature in this little book. At the end of most of the chapters are letters from active, manly men, whose experience in particular fields will mean much to the small boy, giving evidence, as it does, against the use of alcoholic drinks. For instance, Lieutenant Peary, in a few words, tells that he has found that men succeed best as Arctic explorers without alcohol, and Antarctic Explorer Cooke tells the same tale. Coaches of football and regatta teams state that their men, while training, must do without; a superintendent of a railroad writes that they will not knowingly employ a man known to be an habitual drinker. A life insurance man gives evidence as to the tendency of habitual drinking to shorten life. Gen. Greene brings the same facts concerning the army in Manila; men experienced as lumberers in Canada tell the same tale. Since many boys begin the habit under the impression that it is a manly thing to do, we believe these statements from men who are heroes in boys' eyes will do more than any physiological facts to inculcate ideals of temperance. All boys long to be manly. The thing for teachers to do is to make the children distinguish that in which real manliness consists. To do this we must meet the children half way, and in this these plain, simple, direct letters from leaders of men will prove useful. University Publishing Company, New York.

Old-Time Schools and School Books. By Clifton Johnson. What a contrast were the meager school equipment of our forefathers to the schools and the books of today! Visitors at the exhibit of books for children from four to six years of age, shown under the auspices of the Buffalo Public Library at the International Kindergarten Union convention at Rochester, will be able to appreciate this more adequately than most of us. Mr. Johnson's volume will revive many slumbering memories among those of a not very distant generation, around which time will now throw a glamor that was probably not appreciated at the time. The book is rich in illustrations. Here is found a picture of the hornbook, of old-time desk and sandbox, quills and inkstand, with facsimiles from primers and spelling books and examples of the quaint advice, formal dialogs and moral tales which formed the firm foundation upon which later the shorter catechism was reared. There are examples of the samplers of our grandmother's time, and one chapter shows the childish scribblings which decorated the flyleaf of long ago. Those brought up on the little Webster spelling book will read with interest the chapter devoted to him and the pages given to the early efforts at making arithmetic, grammar, geography attractive to the youthful traveler up the rough hill of knowledge will provoke a smile, but should awaken also a sense of respect and gratitude for the pioneers in the art of making rough roads smooth.

Department of Superintendence of the N. E. A. meets at Milwaukee, February 28, March 1, 2, 1905. Program will be given in our February number. Usual R. R. rate.

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It is imperative for the teacher to be conversant with what is going on in the world, however good his previous training may have been. A fertile means of accomplishing this is by reading educational literature, both current and standard. It is easy for the teacher to fall into a rut, to become fossilized. * * * Aside from the inspiration and help gained from reading educational literature, the teacher by supporting educational papers encourages the worthy efforts they are making to uplift the cause of education. The better support these papers receive, the better they can be made. Every subscriber thus assists in adding to the usefulness of these organs, while he receives greater benefits himself. The teacher that ignores the educational journal loses sight of the progress in educational affairs, falls out of line in all forward movements, becomes narrow in his own ideas and methods, and is likely to be self-contained and egotistical. He therefore owes it to himself as well as to his profession to support educational literature.—LEVI SEELEY, in "A NEW SCHOOL MANAGEMENT."



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CONTENTS FOR FEBRUARY, 1905.

	Page
The Kindergarten in Canada (Illus.) Our Toronto Reporter.....	325
The City of Toronto	264
International Kindergarten Union	267
Hans Christian Andersen, 1805-1905	332
How May We Celebrate His Centenary?.....	336
Hans Christian Andersen (Trans. from the German of A. Rutari, by Tante Hede)	340
Samuel Chapman Armstrong	352
How Chaufour Served His Country	357
What Teddy Did on Washington's Birthday.....	358
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin	363
Committee of Nineteen in Session.....	370
Program for February—Lillian Lathrop	371
Subject for Mothers' Meeting, "The Child as Money Earner, Saver and Spender"	380
Valentines	382
Patriotic Celebrations in Kindergarten	384
Addresses by Members of Committee of Nineteen.....	385
Book Notes	388

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KINDERGARTEN MAGAZINE.

Vol. XVII.—FEBRUARY, 1905.—No. 6.

TWENTIETH CENTURY SERIES.

THE KINDERGARTEN IN CANADA.

The Kindergarten was first introduced into the Public Schools in Canada in 1882. In that year Inspector Hughes of Toronto was sent by the Education Department of the Province of Ontario to visit the Kindergartens of St. Louis, to make a report to the government in regard to the system. His report strongly recommended the introduction of the Kindergarten as the logical basis of an educational system which aimed not merely to store the minds of children, but to define and develop their physical, intellectual and moral natures broadly and harmoniously.

The recommendations of this report were at once adopted. Miss Susan E. Blow and Mrs. Clara Beeson Hubbard were invited by the provincial education department and the Toronto school board to come to Toronto to explain and illustrate the Kindergarten system, and Miss Blow's lectures were so convincing that the city of Toronto and the Government of the Province of Ontario united in appointing Miss Ada Marean of Broome County, New York, as Supervisor of Kindergartens in Toronto and lecturer on the Kindergarten system in the provincial Normal School of Toronto. The department of education for the province immediately issued a regulation making the Kindergarten an organic part of the system of public education for the province of Ontario. Ontario has the honor of being the first province or state to organize a completely unified system of free education for its people, based on the Kindergarten and including all departments of public schools, high schools, and a national university.

Miss Marean was trained by Madame Kraus-Boelte of New York, and had been engaged in private Kindergartens in Toronto, and in St. John. New Brunswick. The school board of Toronto, after her

official appointment in the public schools, sent Miss Marean for six months to St. Louis to study with Miss Blow. As rapidly as Kindergartners could be trained new Kindergartens were introduced into the schools of Toronto until all the schools of the city had Kindergartens.

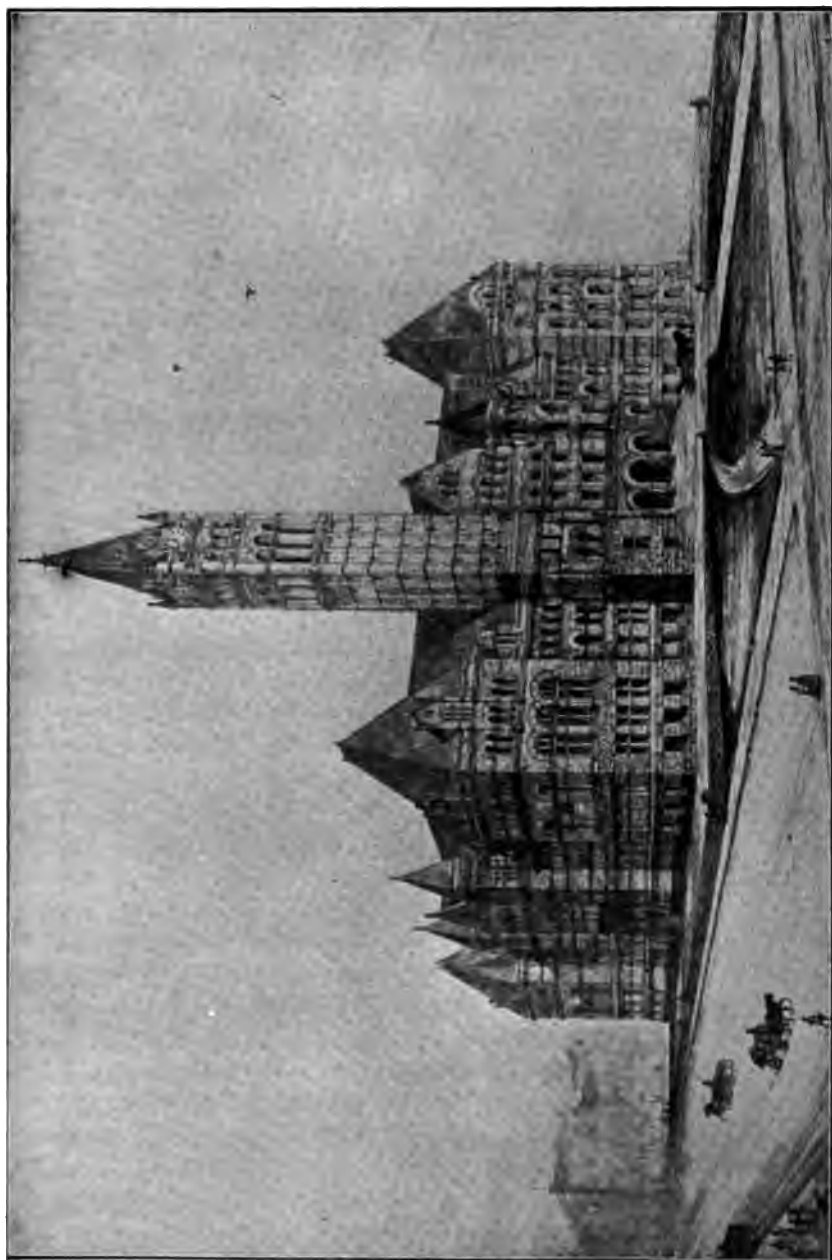
Miss Marean became the wife of Inspector Hughes in 1885, but she continued to train the Kindergartners of the city, giving her services free to the cause in which she was and still is so deeply interested.

The Kindergarten system has been adopted in the cities and towns throughout Ontario, and in the other provinces of the Dominion, and in every province it is enthusiastically approved by the people.

Among the leaders deserving special mention for their able services in the Kindergarten cause are Miss Bolton of Ottawa, Miss McIntyre and Miss Currie of Toronto, and Miss McKenzie of London.

OUR TORONTO REPORTER.





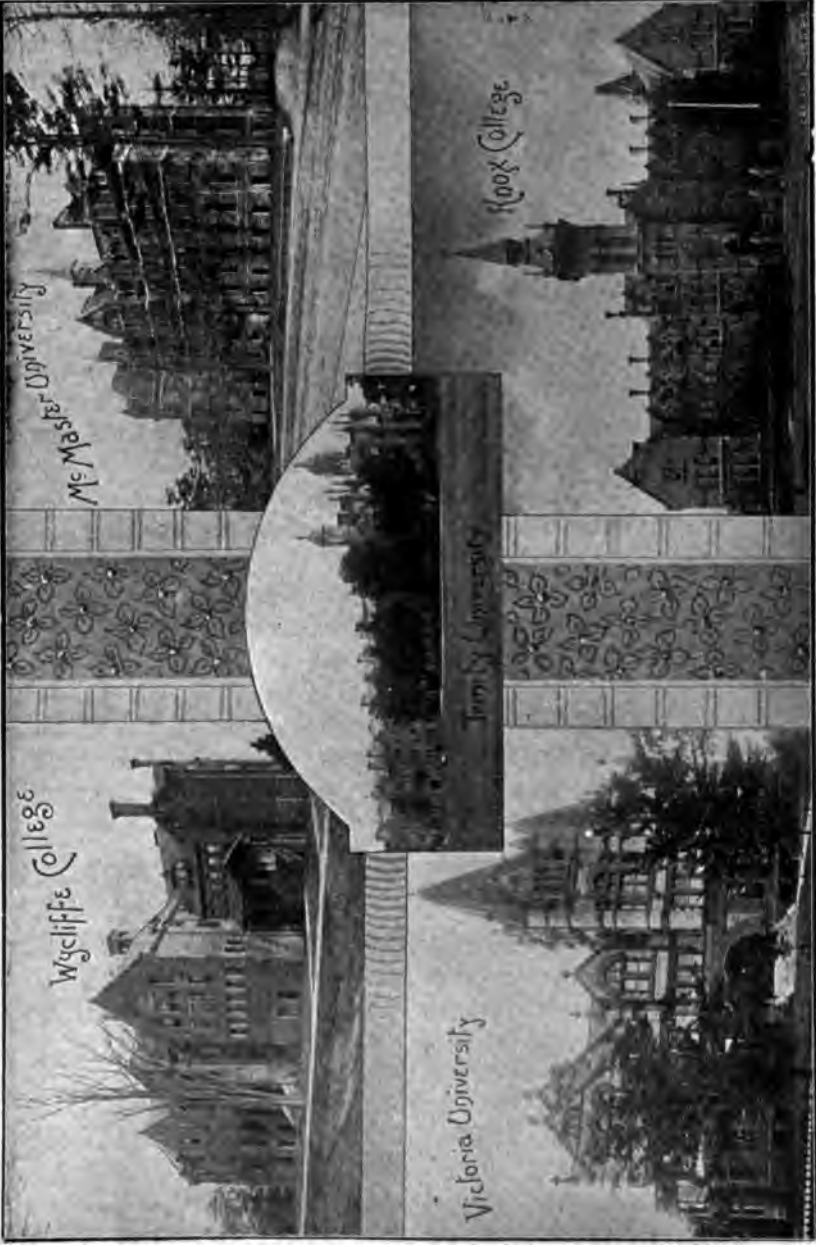
NEW CITY HALL, TORONTO.

THE CITY OF TORONTO.

The Queen City of Toronto lies mainly between two rivers. Before the white men came to Upper Canada the Indians from the northern country came down one of these rivers on their way to Oswego to trade, and the city was founded by the French on the Indian camp ground near the mouth of the river. For some years after the English obtained possession of Canada Fort Rouille, as it was named by the French, remained a mere trading post, but in 1793 Governor Simcoe decided to remove the capital of Upper Canada from Newark (Niagara) to a safer distance from the United States, and he chose Toronto as the future capital. He named his new capital York. The name Toronto was given to the city in 1834, and the first mayor of the new city was William Lyon Mackenzie, who in 1837 led the rebellion against the government. Toronto remained the capital of Upper Canada till the union of Upper and Lower Canada. In 1867 when the provinces of Canada were united into the Dominion of Canada, Ottawa became the capital of the Dominion and Toronto again became the seat of government for Upper Canada, which was then named Ontario.

The growth of the city has been very rapid since 1867. Inspector Hughes delights to tell that when he was appointed in 1874 there were only 67 teachers employed in the city. There are more than 700 now.

Toronto has now a population of 225,000. It is charmingly situated on the north shore of Lake Ontario. Its fine harbor is formed by a long and beautiful island named Hiawatha Island. Immediately east of the city rise the magnificent cliffs known as Scarborough Heights. They are white clay cliffs rising straight up from the lakeside to a height of more than 300 feet. These cliffs are the result of two glacial deposits and are most interesting from a scientific standpoint. There is no other place in America where a mineralogist can collect so many specimens in so short a time, as nearly every kind of rock was carried south and deposited with the drift that formed the great cliffs. In these cliffs, too, near their base, in the turf that was the surface soil before the 300 feet of clay was deposited on it, Professor Coleman, of Toronto University, has found 73 varieties of extinct beetles that evidently belonged to a district with a very warm climate.



TORONTO COLLEGES.

Toronto is the educational center of Canada. The main building of Toronto University is the finest single university building in America. There are four other universities in the city—Trinity University, Victoria University, McMaster University and St. Michael's College. There are many other fine educational institutions, including the Normal School, two Medical Colleges, four High Schools, and fifty-six Public Schools.

Toronto is distinguished as a city of fine churches. Every denomination has large and beautiful church buildings. The Metropolitan Methodist Church is an imposing edifice situated on a fine square near the center of the business district of the city.

The public buildings of the city are as fine as can be found in any city of its size in the world. The Parliament Buildings, the City Hall, and Osgoode Hall, the seat of the higher courts and the Law School, are fine specimens of architectural beauty.

Toronto boasts of one of the largest departmental stores in the world. The T. Eaton Company has more than five thousand employees.

The meetings of the International Kindergarten Union will be held in the public hall of the Normal School.

The headquarters of the convention will be the King Edward Hotel.

Toronto has had many great conventions, notably that of the National Educational Association in 1891, and of the Epworth League in 1897. The people of the city have always given a hearty welcome to visiting conventions.



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International Kindergarten Union.

The Executive Board of the International Kindergarten Association has made the following outline for the convention to take place in Toronto April 18-19-20:

PRELIMINARY PROGRAM.

Tuesday morning—Meeting of Committee of Nineteen.

Tuesday afternoon and evening—Conference of Training Teachers and Supervisors.

Wednesday morning—Opening, reports, committees, delegates, etc.

Wednesday afternoon—Free for committee meetings and excursions.

Wednesday evening—Open session, with speakers (to be announced later).

Thursday morning—Literature and Library Committee.

Thursday afternoon—Parents Committee.

Thursday evening—Free for local entertainment.

Friday morning—Business.

Friday afternoon—Closing session, short addresses.

HANS CHRISTIAN ANDERSEN, 1805-1905—HOW MAY WE CELEBRATE HIS CENTENARY?

Those who know and love Hans Christian Andersen are desirous just now of reviving an active interest in him because April 2, of this year, is the centenary of his birth. It is eminently desirable and fitting that this lover of the children and one so greatly beloved by those of imagination and delicate sympathies should be remembered with appropriate exercises.

A biography of Andersen will be found upon another page. Children who can read will enjoy the article which was originally written in German for the children. The teacher will find there the main facts of the man's life, which reads almost like a fairy tale in itself. We would recommend to all, however, the story of his life as told by himself.

The people of America have recognized in past years the prince of story-tellers. In 1894 the Danes of Chicago erected a beautiful statue to Andersen in Lincoln Park. Johannes Gelert, the sculptor, shows him seated in easy attitude, pen in hand, the world-famed swan at his side.

At the World's Fair in 1893 was an Andersen room containing the complete furnishings of his sitting-room, arranged exactly as when his presence gave it life. There were the couch and chairs, the cross-stitch tidy, the crochet table cover, pictures, books, papers. An Andersen day prepared the children of the city to view with genuine interest and affection these remembrances of the man whom they had learned to love and whose insight and power they would appreciate more and more as they grew in years and life experience.

Even earlier than this, however, the children of America united in sending to the aged writer their love and regards.

To those who may not understand just why a writer of fairy tales should be so honored, we must suggest a course in story telling by Miss Shedlock, of whom we have before spoken in these pages.

Miss Marie L. Shedlock has been giving her delightful and inspiring course of lectures on story-telling in Chicago, and in an ideal place—Miss Anna Morgan's studio, where the softened light and artistic surroundings lend themselves perfectly to the fairy god-mothers' witcheries. We give here a few notes recommending all who may read, to seize any opportunity that may offer or if neces-

sary make an opportunity to hear Miss Shedlock make her own statements as she only can make them and as she only can illustrate them. Read the Ole Luk-Oie series and then hear Miss Shedlock tell them and at once they acquire new significance.

She tells her audience that there is no royal road to story-telling which is at once the oldest and the newest of arts. While putting story-telling upon a scientific basis may seem to destroy it as an art it does not do so. It is only when sure of the mechanism that one can let oneself go. She hopes the time may come when there will be a professional story-teller attached to every educational establishment. Tho the story teller is born, not made, yet those who are not born to it can be made over.

She named some of the dangers which the inexperienced story-teller should avoid. We take a few at random from our note book:

2. Do not try to protect the child from knowledge which he already possesses.

3. Do not interrupt your own telling by asking questions which may not bring the expected answer.

5. In this country we overdo in illustration. We have too many pictures and use the lantern slides too much for fairy stories. It is difficult to offer to the eye and ear at the same time. Tell a story to the children with their eyes closed and then tell one in pantomime. This latter plan is especially good with foreign children who may not understand the language.

Is the above criticism of Miss Shedlock a just one? Certainly, we must confess that in America we are very much given to the use of lantern slides. Why not discuss the question in mothers' meetings? Even aside from the illustration of fairy and other stories, it is a question if we do not use the slides too much, leaving too little to the imaginative powers of the child. Having once *seen* Miss Shedlock tell a story, it would be difficult to keep one's eyes closed and thus lose the delicate changes of gesture which are an important part of her art, but it might be well for us to learn the possibilities of expression in the voice alone.

The *January Century* has a charming article upon the "Hand" by Helen Keller. We would be interested to know what this hand of the story-teller would express to the hand of the blind and deaf optimist who lives in a world so different from and yet in other ways so like our own.

7. Avoid moralizing.

The essentials of a good story-teller are: 1. Dramatic talent. 2. Skill and imagination in treating materials. 3. Good voice, musical and with variety of inflection, both of which Miss Shedlock finds sadly lacking in Americans. 4. Capacity for making pauses. 5. Capacity for making gestures, of which we can learn much from the Italians. We move each limb in one solid block. We have not learned the subtle expression of each movement of wrist or finger. Those who have seen Miss Shedlock will realize as never before how expressive the hand may become.

Her wonderful power of creating a vivid picture is admirably shown in the Japanese story. The hero becomes in turn prince, rock, tree, bird, cloud, etc. Every modulation of the speaker's voice, every gesture, every change in pose has its meaning. You can feel the steadfastness of the rock, the flight of the bird, etc., but these changes are so delicate and subtle that to derive most pleasure and profit one must be comparatively near the speaker in order not to lose one little point.

As she tells the story of Hjalmar's misshapen letters in the copy book, you can fairly see them as they suddenly stand erect at the threat of peppering and you sympathize with the little fellow's disappointment when he finds them just as wretched looking in the morning as they were before their drilling.

The objects in telling fairy tales are summed up as follows:

1. To develop imagination and love of beauty, which is most important in America, especially among the rich.
2. To develop a fine delicate sense of humor in children. There is a finer appreciation of humor in English than in American children, which is destroyed by the grotesque in our Sunday papers. The subtle humor of the Swineherd is not appreciated by American children but enjoyed intensely by English.

Here, again, is a suggestion for mothers' meeting. How can we cultivate a true sense of humor in children? What influences have our theater bill-boards and our crudely drawn and crudely colored pictures upon the morals and intellect of our children? This is a more far-reaching topic than it seems.

3. To develop sense of fitness and proportion.
5. Leads to good literature.

While listening to the story the child creates his own pictures.

a. We are too prone to take the children to the places for the grown-ups, as the theater, or we make plays for the children, eliminate the love parts, etc., and give only a shriveled travesty of the real thing.

This, again, suggests an important topic for mothers' meetings. How early and how often should children go to the theater? It will be seen that Miss Shedlock is rich in hints for study on many and various subjects.

Storyland is the child's stage. It is as important to prepare for telling stories as to learn a role.

So exquisitely is the mechanism of Miss Shedlock's art concealed that few of her auditors realize that before presenting a new story she spends weeks or, perhaps, months in its careful analysis, study and preparation. For this reason she will not undertake to tell a new story upon very short notice. No actor studies his role more carefully than she studies the part played by the miniature actors upon a miniature stage. After reading or hearing her realistic interpretation of the journey to the mouse wedding and the details of that important function, bacon rind will forever after have a romantic flavor heretofore lacking.

1. Avoid stories that analyze feeling and emotions and such unhealthy stories as used to teach that the thing to desire was to die young and go to heaven. Now we teach that the thing to do is to live and go to college, which is much better.

2. Stories where there is too much satire or sarcasm. All polished weapons are dangerous. Andersen deals with satire so hidden that the child does not see it, as in the Princess and the Pea. If not hidden, restlessness is produced.

* * * * *

6. Stories where the material and subject lie outside the children's ken. If you do, wrap them in mystery which will charm. Young children are interested by the complicated words and phrases of Milton or Shakespeare. Do not tell love stories, or, if you do, hide it, as in the Little Tin Soldier.

Surely the teacher who has learned the art in these days of restlessness and excitement of making the children love Milton and Shakes-

peare should have frequent opportunity to tell the *how* to normal schools and clubs.

11. Avoid stirring emotion in children which can not be translated into action.

12. Stories which encourage priggism.

A point upon which there is a difference of opinion is as to which children prefer, stories in which the dramatic or the poetic prevail. Miss Shedlock's experience leads her to believe that the young children are attracted first by the dramatic.

But she is always fair and tells us that others differ from her as regards this point.

In her attempts to tell a story dramatically the story-teller must not confuse her expression with the action of the stage. The difference may be compared to that between a miniature and an oil painting. There must also be discrimination between sentiment and sentimentality.

The violent gestures and magnified emotions of the stage, the tearing of the hair and beating of the breast, are out of place in the story-teller.

Those who go to hear the story-teller must understand that she is a miniaturist and is not to be judged by the standards of stage traditions. Several illustrations made this point very clear.

The various thinkers and writers quoted by our speaker show what a wide range of reading and study she has followed in preparing herself for the serious, yet delightful, role of the Fairy Godmother, or, as one child naively put it, the Fairy Mother God.

HANS ANDERSEN CELEBRATION.

The second of April falls this year on a Sunday and those interested have suggested that there be fitting exercises on Saturday and Monday in school and at home gatherings, and that a suitable story be told on Sunday in the Sunday school. Andersen himself had so strong a religious faith that bits from the story of his life would not be inappropriate. Miss Shedlock suggests for this purpose the Little Tin Soldier, the Buckwheat, or the Little Mermaid, abridged. Before such a celebration all who possibly can should hear Miss Shedlock's lectures on the Fun and Philosophy and the Pathos and Poetry of Andersen and hear her tell some of the stories. It will then be seen,

for instance, how beautiful and fitting is the story of the self-willed and presumptuous Buckwheat, the reverent and humble corn and flowers for a Sunday service.

Beginning soon, there will be time to prepare a program both interesting and unique. School children should become somewhat familiar with the poet's life and the teachers should begin a study of the fairy tales. Those who have been fortunate enough to hear Miss Shedlock's lectures and her way of telling the stories will naturally be best qualified to do justice to the occasion. It is one certainly in which all Scandinavians should be greatly interested.

It will be an excellent occasion for becoming acquainted with the geography and history of the little peninsula of Jutland, from which also hails that other lover of children who has meant so much to America, Jacob Riis.

A charming form of entertainment would be a Hans Christian Andersen party in costume. An Andersen dinner was recently gotten up at short notice and the menu and the costumes were alike interesting and surprising. Among the creations of the pen that were present were the Ugly Duckling, the snow man (mashed potatoes), the peas, the butterfly, the inkstand and the pen, the loaf, the daisy, the tin soldier (in cooky form), the buckwheat. The soup was served, each dish with a wooden skewer in it. The butterfly was a wonderful creation of lettuce and cream cheese.

The name cards were each a snow man, cut out of white paper, holding a broomstick, eyes, nose, mouth and hat inked in. A quill pen was at each place, a plate containing a chocolate mouse surrounded by bacon rind was on each table, and not a guest gave a shriek.

Among the guests were found, of course, the Fairy Godmother, the Snow Queen, Little Kay and the Robber Maiden. The shirt collar and the garter decorated two different persons, the garter in each case worn upon the left arm. The little Match Girl, "She was Good for Nothing," the Nightingale, "the Chinese Emperor who was a Chinaman," and many others came in more or less complete garb.

Some such entertainment, if given a little thought and care, could be given successfully and would be a source of great pleasure and much enthusiasm.

It might also be interesting to have a bill of fare of as many Scandinavian dishes as possible.

The Ugly Duckling abridged is naturally one to be on the program, and the Swineherd, of course. Also the charming bit, the Princess and the Pea. Can you not see the little lady as she peers over the top of the piled up mattresses to the waiting woman below?

The Ole-Luk-Oie series are the only ones strictly suitable for the kindergarten children. But after the child is six there is a large repertoire. Of the Little Tin Soldier, Miss Shedlock says she could wish for a child nothing better than that he should be as brave and steadfast as the Little Tin Soldier. She enlarges upon the subject in her lectures. His courage was not the aggressive courage of the warrior, tho we feel that he was possessor of that also, but this was the more rare and difficult courage that meets without flinching the unavoidable dangers that require steady fortitude rather than action. Modesty and chivalry are the natural accompaniments of his courage. We are really thrilled as she describes one after another of the dangers thru which he passes and her dramatic but well balanced rendering leaves one with no sense of the ludicrous or impossible, tho the hero is of such small proportions and the field of action so tiny.

In telling the stories we would remind our readers that while the tales in the collections by Grimm and others may be varied somewhat in their language as the individual narrator sees fit, yet in those of Andersen, excepting those derived from the folk tales, no such liberty should be taken. They are his own creation, and every word an phrase having been, as with all classics, chosen for its perfect expression of the artist's thought, must be left to say just what he meant it to say.

There are times when even the Fairy Godmother grows despondent, and at one such moment she was questioning whether, after all her thought and study, she interpreted Andersen as he would approve. Her interlocutor replied that undoubtedly she could give Andersen himself points on some of his stories.

One is continually surprised by discovering again and again how the strand of one life is interwoven with that of another, even as subtly as Andersen mingles his humor and his pathos. We said to Miss Shedlock one day that her telling of Andersen's fairy tales reminded us of an evening many years ago in New York, when in our home Mrs. Ella Dietz Clymer, president of Sorosis, told, in exquisite fashion, the story of the Little Swineherd, explaining that she had

been trained by a Danish actor, who said that in Denmark the charming tales were often told between the acts in place of orchestral music.

How the Fairy Godmother's face lighted up! "That is certainly most interesting," she said, "for it was the telling of the Swineherd long ago by Ella Dietz, then in London, that first sent me to my study of Andersen. I am delighted to be able," she said, "to make due acknowledgment of my debt to Ella Dietz."

It was not till late in life, after he had given much time and thought and study to older children, that Fröbel finally entered the Garden of Little Children. So Andersen, too, wrote for many years plays, poems and novels for the grown people, but at last he, too, came to the kingdom so truly his own—the Kingdom of the Little Child and of all who retain the child heart.

A set of three pictures suitable for the decoration of a primary room are given in the *Craftsman* and are most alluring. The first tells the history of a mouthful of bread, and shows children in picturesque garb, some cutting grain, some molding, some baking the bread, and also the donkey at the mill; the second shows how the tree became a table and the third that "cups and candlesticks come from clay." They will repay study by those interested in schoolroom decoration.

Another set intended for nursery or bedroom is based on the legend of Ole-Luk Oie, the Danish dream-god, for a subject. Having just heard Miss Shedlock tell the Ole-Luk Oie stories in her inimitable way, the pictures have appealed to us and to her with special interest. We recommend to all who are furthering art education in the school this article by Miss Sargent.

HANS CHRISTIAN ANDERSEN.

TRANSLATED FROM THE GERMAN OF A. RUTARI.

It is getting dark—the twilight hour is here—and now Grannie comes into the nursery to tell you some stories. You are all sitting around her on chairs and little stools, except baby who finds her place on Grandmother's lap. How beautiful it is to sit here and feel dear Grannie's fingers run through her darling's curly locks! Yes, it is a good place in Grannie's lap, and one feels so safe there, especially when she tells such awful stories as "Little Red Ridinghood," whom the wolf wanted to eat.

But you ask: "Whence knows Grannie all these many stories?" Well, really, it is a secret, but if you will be very good I will tell you.

See, the fairy tales Grandmother is telling to you she did not invent herself. She has read the same in story books, written by true poets (so one calls the people who invent tales) long, long ago. Grandmother is no real poet.

Now you will ask again: "But how can one invent stories that nobody has heard or read before?"

An answer to this is not as quickly given as you imagine, but I will try to explain to you how fairy tales are conceived. Did you ever hear of the Danish poet, Hans Christian Andersen, whose beautiful fairy tales most of you have already read? When he sat down at his desk to write a story it was not as it is with you, when you have to write a composition or a letter and you do not care to take up the pen, thinking it is much nicer to play about in the garden. Oh, no; when Andersen took up his pen he did so because he felt he must.

The pictures which danced about his head became alive and all ideas were in revolt in his head and seemed to say: "Write us down; write us down." And he took up his pen and the thoughts came out, one by one, and made words and sentences on the paper. And Andersen wrote without stopping until it was quiet again in his head, and then, as a rule, a new tale was finished. But what did Andersen think at the time when he wrote? First of all, he thought of all of you! He imagined a dear little child's head leaning on his shoulder and looking over it to read word for word what he put down, and his pen jumped with pleasure. And he told it: "You must speak sensibly, that your little friends may know what you really mean." And this is not as easy as it looks. But that is not enough. Andersen

thought again, "The children shall not only be made happy by my tales, they shall also learn something when they hear them. I will tell them in words which they can understand and about things which they know. Then the children will say: Oh, what a nice story! what a beautiful fairy tale! And they will clap their hands and the grown-ups who read aloud to them will know that it is really much more than a fairy tale. They will say: This is a picture from real life, only Andersen has told it like a fairy tale." This is praise for a story teller if one can say that of him.

And such a gifted story-teller was Andersen. Therefore, you will read his fairy tales with the same pleasure when you are grown up as now.

Did you ever hear in your geography lessons of the state of Denmark, high in the north between the Baltic Sea and the German Ocean? There, on the Isle of Fühnen lies the old town of Odense, in which, in a tiny little hut, Andersen was born on the 2nd of April, 1805. There he lay in an ugly old box, as in the small room there was not sufficient space for a cradle. The whole dwelling place was only one room, with one bed, one table and a few chairs. Most of the place was taken up by the father's black, worn-out foot-board near the window, on which Master Andersen sat mending boots all day long. There he had his little work table, with the tools, and on the wall hung a little shelf with books. These he always said, were his favorites and he read them every evening when he had finished his work. But once it happened that he neither worked nor read, but sat in the middle of the room, close to the old box in which the little son lay and cried.

"Will you be quiet, boy?" the father said, but with little effect. So he got up and took one book from the shelf. "Now we will see if you can not be quiet," he said, as he sat down again. "Here are Holberg's Comedies. I will read these to you. Will you listen now or will you go on screaming?"

It is certain that our little friend cried on and the father very nearly lost his temper. A neighbor, entering, said: "Let the boy scream, that is healthy. If he cries now he will sing by and by all the better for it." This was a superstition, but the father liked to hear it.

And really, when the boy was a few years older, he had a very sweet voice. When the cobbler worked his little boy sat with him at the window and the father sang a number of pretty songs; when Hans Christian's sweet voice, which was as clear as a bell, was heard with his father's all the people stopped to listen.

The prettiest was one song, which always ended like this:

Travel on foot, travel on foot,
You will see it does you good;
Travel on foot.—

This the father had sung when traveling and the song always reminded him of these journeys. He told Hans Christian about the long journeys which he had made in his youth. How far the father had been! Not only the whole of Denmark, but also Germany and even a small part of Italy had he seen. And thru all these he had traveled on foot during the time when he was a journeyman. There were no railways and he had to go with a stick in his hand and a knapsack on his back from town to town.

Hans Christian listened with great interest when his father described it all so beautifully. No doubt it must be pleasanter to walk thru the country than to sit in the little room and mend boots and shoes. He seems to have anticipated a different destiny, for when he was the age his little Hans was now he had been an exceptionally clever little fellow, whom all loved. And some of the people in his town had promised he would learn some things well and should afterward go to college. But they forgot their promise and he became a cobbler. However, he could not forget it, he always regretted it, and when one day a little boy, who brought a pair of boots for mending, told him that he went to the Latin school he could not keep back the tears. They rolled down his cheeks when the boy showed him his Latin and Greek books and explained all he had to learn at school. "I should have learned like this, too, once," he said, sorrowfully, and kissed his little boy. "But," he added, quickly, "I will be well satisfied if you can learn all this."

Poor little Hans Christian felt so much for his father! He did not care to play with the other boys, but played by himself in his "garden," as he used to call his favorite place on the roof, which he reached with a ladder. There his father had fastened an old box, put earth in it and now there grew there beans and peas. Surely, this

was the best place in the world! Our little friend loved to sit there in the sun and look at the peas and watch them grow. It was much nicer to sit there in the green and dream than to be in the room and see the father work.

But the winter came and he could not be outside any longer. It was very tiring to sit all day long in the suffocating room and the evenings would not end. A year ago he used to go to bed as soon as the sun went down, but he could not do that any more; he was a big boy, nearly seven years old.

One day he heard: The royal actors have come from Copenhagen to play several times in Odense. Hans Christian got permission to go to a theater for the first time in his life. All the night before he was to go he could not sleep, thinking about it. "How will it be in the theater?" he kept thinking, but he could not think it out at all. First he would see Holbergs "Pot-house politician." When he arrived at the theater with his parents and saw all the people in the auditorium he clapped his hands over his head and said, quite loudly, "Oh, father, if we only had as many barrels of butter as there are people here I would eat butter all day long!" This was, truly, not very poetical, but as soon as the curtain had risen Andersen forgot all the other people and only saw and heard what was going on on the stage. When the comedy had ended and the curtain dropped, he did not want to go home—he could not tear himself away from all the glory.

Now he could not think of anything else except the theater. He would have liked to go every evening, which, however, was a wish impossible to realize. It would have been too expensive, as the parents would not have had money enough to pay for the tickets, and so our little friend had to stay at home. How sorry he was! To be able at least to read the programs daily, Hans Christian made friends with the distributor of the play-bills. He begged him to be allowed to distribute the bills for him. The man was much pleased at little Hans taking this work from him and gave him as a reward every evening one of the programs; he would have willingly given him tickets, but that he could not do. With the program Hans retreated into a corner and spelled, under difficulty, the names of the persons in the play. From these he made a play for himself, which he acted with some china figures. With feverish, crimson cheeks, his head resting on his arms, he sat long, silent as a mouse, and thought what his little chin

actors should say. When he found something pretty he spoke in a whisper and made his figures move up and down the floor. He could stay for hours and think of nothing else except his play—this was his first unknown poetical work.

"This is a strange child," people would say with a shake of the head when they came to see his parents; "really, he is a very remarkable boy."

Very soon the good father died. Now all the play came to an end for Hans Christian and he was not much over ten years old. "This will not do any longer," his mother said, "the boy must work and earn some money, or how shall we live?" Certainly, the little money she could earn by standing all day at the washing tub to wash for other people was not enough for two.

Now Hans Christian had to leave the charity school, where he had been a short time only, and had to become a tailor. "This is much better than a bootmaker," the mother thought, who knew how little the father had earned. So he came to be apprentice to a tailor and had to sit on the table with his mates and learn how to cut and sew suits. But finally there came to him here some bits which he could use at home to make costumes for his dolls to play theater with. He could not forget the actors from Copenhagen and was always thinking: "If I only could become such a famous artist." But there was no prospect of this yet. When he was fourteen years of age he had nearly finished his apprenticeship with the tailor. He seemed to grow more unhappy every year; he had no companions, nobody with whom he could be friends. The other boys did not care for him; they teased him, and when they saw him in the streets they shouted after him: "Look, there is the play-writer!" For shame! It was ugly of them. Yes, they did not think when they laughed and made fun of his doll theater that they would in years to come be only too pleased to go to a real theater where his plays would be acted and people sit in the chairs and clap their hands and cheer him: "Bravo, Andersen; bravo, Andersen!"

But this was still far off then; now he was to be confirmed. The confirmation day is the most eventful one in a child's life. On this day he has to proclaim in church that he has the same confession as his parents and that he will keep to it during his lifetime. And thru this action, which is the first one the child does by himself, he

knows that he has now to work with all the strength God gave him to become a good, true man.

But what was Hans Christian to do now? He was over fourteen years old and could hardly read or write and did not care to stay any longer with the tailor. "What do you wish to do now?" his mother asked him. "I want to become an artist," Andersen replied. "An artist?" The mother shook her head incredulously. The son of a poor washerwoman, her little Hans Christian wished to become an artist! This was really impossible! But our young friend always said the same. He had been reading some biographies of artists and knew that one could become a real artist even if one was born as a poor boy. And he thought about the actors from Copenhagen. He begged his mother to let him go to Copenhagen, but she could not make up her mind. At last she promised to let him go if he would go first with her to a "wise woman," who could foretell the future. The old woman lived at the end of the town. When Andersen and his mother arrived she took a pack of cards and a cup with coffee grounds, out of which she was going to tell his fortune. For a long time she looked into the cup, our friend waiting all the time with drooping spirits. At last she said to the mother: "The cards and the coffee grounds prophesy your son a happy future; you can let him go to Copenhagen." Then she turned to Andersen and, putting her hand on his head, she said: "You are a happy boy, little Hans Christian; you are sure to become a celebrated man and Odense will once be illuminated in your honor."

Now the mother's last fears were gone. She made a small parcel out of his clothes and asked the postboy to take him as a deadhead to Copenhagen. Then she sewed thirteen Reichsbankthaler, all her savings, in his breast pocket, and now he was to travel all alone in the wide, wide world.

Monday morning, September 15th, 1819, he arrived at Copenhagen. How immense, how strange appeared the beautiful town to him who knew nobody there. He would have very nearly cried, he felt so lonely! But he remembered that he knew one lady, whom he had once seen in Odense, a Mrs. Schall. He wanted to see her and tell her all his troubles and ask her to help him to a place in a theater. So the next day he put on his best clothes and the new boots with legs, which he put over his trousers that they might be seen. In this attire,

with a rather too big hat that fell over his eyes, he went to see the lady. He told about it himself: "Before I rang the bell I knelt down and prayed to God to let me find help here. At that moment a servant with a basket on her arm came up; she smiled and gave me a shilling and went on. I looked at the shilling in wonder. I had my confirmation suit on and knew I was looking my best—how could she think I was going to beg? I called her, but she said: 'Keep it,' and was gone. At last I could enter Mrs. Schall's, who was greatly surprised, but listened to me. I told her about my desire to become an actor, and when she asked me which part I thought I could take I answered, "Cinderella." This play had been given by the royal actors in Odense and the leading part had taken me so much that I knew it by heart. I asked for permission to take off my boots, that I might be lighter, took my hat for a tambourine and began to dance and sing: My strange play of features and my gestures made Mrs. Schall think I was mad and she made haste to get rid of me."

Now he was again on the street—alone in the big town. He had no more money, all the allowance his mother had given him was long since gone. What could he do? Start a trade? He went to an honest old man, who was very kind to him, but after the first day he ran away. "I can not do it," he said, big tears rolling down his cheeks, as he said good by to the master. "I will rather starve and sleep in the open field if I only can become an artist." "What kind of an artist do you want to become?" asked the astonished man. "A singer," Andersen quickly replied. After some consideration he sent him to a teacher of music, Mr. Siboni, who could test Andersen's voice and see if it was good enough to be trained. Andersen hurried to Siboni, just while he was giving a dinner party; among the guests were the celebrated composer Weyse and the poet Baggesen. Andersen had to sing and recite before them, but while doing it he suddenly burst into tears, thinking about his unfortunate position. The whole company cheered him and Baggesen went up to him and, putting his hand on Christian's head, said: "I prophesy that you will become a great man, but don't get vain if all the people should ever applaud you!"

From the next day he took singing lessons of Professor Siboni. Hans Christian made good progress and as his kind teacher supported him also with money he had a good time. But suddenly, after six months' study. Siboni declared that his pupil's voice was not strong

enough to be trained and that he would never be a good singer. This was a hard blow for Andersen. What should he begin now? What enthusiastic letters had he written to his mother, and now he would not become an artist after all and not stay in Copenhagen! In his despair he sent a play, which he had written in Odense, to the director of the theater. "Perhaps," he thought, "he will accept it and present it." Then he would again get money. But after a few days he received it back with a letter, saying that he should first learn to read and spell before he wanted to write plays. But Andersen did not get frightened; he started immediately to write a new one. He called it "Alfsol" and believed this would please the director and that he must accept it. But "Alfsol" also came back again. The director, however, had noticed in it so much talent that he spoke to the King Frederic VI of Denmark about Andersen and the king promised to support Hans Christian. Andersen was now sent to Stagelse to the Latin school. "Only after you have learned something at the school can you become a great man," the director said to him, "therefore be diligent and show that you deserve the good king's favor."

There was really no need to say this to him. Now Andersen's great desire was fulfilled; he could learn something and then become a great man. He could attend the Latin school, of which his father used to tell him so much. Oh, he would be diligent! In every subject he received the testimonial "excellent," and if he ever got "very good" only he cried so that he could hardly be quieted again. He was known as the best scholar in Stagelse, and when he left in 1826 he passed his examination as the best of all his fellow scholars.

Now he was a learned man. He went back to Copenhagen and started afresh to write. He composed some short poems, wrote for newspapers and also a new play, which he sent again to the director. And this time he did not get it back on account of bad spelling. He had learned much in school, but that alone is not enough to write a play.

He had shown that he was a poet and now became true what Baggesen had said. After the first performance he was truly over excited. He ran out of the theater to a friend. Nearly fainting, he glided in a chair and wept bitterly. The friend, thinking the play was not liked, said: "Don't take it so much to heart, there have been

great poets hissed out before." "But they did not hiss," replied Andersen, "they clapped their hands and hurrahed!"

Now Andersen traveled thru Germany, England, France, Spain and Italy—he saw nearly every country of Europe. Italy he liked best and especially Rome. He stayed there nearly one year and became a good friend of his famous countryman, the sculptor Bertel Thorwaldsen, who spent nearly all his life in Rome, where he worked.

When Andersen returned to Copenhagen he began to write again. "Now I have material for many books," he said to his friends, pointing to a box full of little notebooks containing observations. Some of these were of a few words only, but when the poet sat in his quiet little room at his desk and worked, one look was sufficient for his teeming intellect to form a whole story. And quickly he wrote all down.

With what good cheer Andersen worked now! He wrote a great number of books, plays and novels which you will read when you are older. Every year, just at Christmas, appeared a new volume.

There suddenly came out one very thin volume, no novel and no play, but on the cover stood the words—

Fairy Tales,
Told for the Children!

What eyes the people made. "We are no little children," they said, disrespectfully. "How ever can one write such things; we need not read this; it is, of course, insignificant!"

Some people, however, bought the little book and put it on the Christmas table. And on Christmas eve, when the presents were given, the parents sat on the sofa with the children on their laps. And now the mother opened the little book by Andersen and started to read the first story, "the Little Mermaid." Oh, it was, after all, quite different to what people had expected. The more the mother read the more she liked it. And the children! They sat as quiet as mice and listened. They had never before heard such a beautiful story. They were all simple and plain, told just as Grannie tells you a story. And how touching it all was! How frightened the children got when they heard how the little mermaid went all alone to the old witch, where the poisonous snakes lay coiled and the ugly polyp stretched forth his hundred arms for the little maid. It was too sad! And yet, after all, the fairy tale was too beautiful! The children

would have liked to hear many more tales, but it was late now and they had to wait for Bank Holiday.

And with these stories Andersen had made his way, now that he was a celebrated poet. Thousands and thousands of children wanted to hear his stories and millions of these little books went in all directions. His novels and plays found many readers, but not to be compared with his fairy tales. Each year came a new little book with stories and people found that they were not at all unimportant, as they had thought at first. All impatient, children and grown-ups awaited the appearance of a new collection. The parents were looking forward to Christmas eve, when they could read the new tales for the children, and the children did not get tired of hearing them. Even on the stage these stories were told and the people said, this was especially nice. An actor came by himself on the stage and read "The Nightingale," or "The Lovers," or "The Tin Soldier," or something else; all of them were beautiful. And many, many children were there and they clapped their hands and cried, hurrah! Don't you wish you could have been there also?

And the children loved Andersen best. They presented him with flowers and also some of their own toys. On his birthday he received the most neatly written letters from hundreds of his little readers; the most skillful ones made him little gifts like penwipers, watch-stands and other things. The girls and boys who met him in the street ran up to him and wished him "Good day." Once he met a very elegant lady, who went for a walk with her children. Suddenly the youngest of them ran toward Andersen and gave him his hand. The mother called him back and asked how he could run to a stranger and speak to him. "But, mamma," said the little one, "he is no stranger, he is Andersen, whom all children know." Another time Andersen drove out with the king and queen of Denmark. He came often to the king and had also read his stories to the little prince and princesses. In the first carriage sat the king and queen and in the second one Andersen. A lot of children were playing near the road and when the first carriage passed they got quickly up and cried, "Hurrah!" But now they looked into the second carriage and saw their favorite Andersen. So when he passed they cried much louder: "Hurrah, Andersen! Hurrah! Hurrah!"

Yes, yes; the old woman in Odense had by chance prophesied

quite right. Andersen would soon find this out. On the anniversary of the day when fifty years ago he had left his birthplace he was again in Odense, invited by his fellow citizens. This was a beautiful day for Andersen. In the morning one of the most esteemed citizens of Odense came to him and informed him that he had been nominated an honorary citizen of the town. Then they drove with him thru the town to show him how they had decorated the same to honor him. Flags were hanging from all the roofs and from house to house hung garlands. On the streets were crowds of boys and girls (as the schools were naturally closed that day), who shouted: "Three cheers for Andersen!" But in the evening, when it was quite dark enough, then came the best. Andersen was sitting in the twilight in his room when he suddenly heard music. Astonished, he went to the window; what luster did he see there! Hundreds of his fellow citizens stood with torches in their hands before the house and sang a poem which he himself had written. All the windows in the street were lighted—now it was really true what the old woman had said, that to honor him his birthplace, Odense, would once be illuminated. And he, who had told the children so many fairy tales, stood himself as in a beautiful fairy tale. He thought of the days of his youth, how poor and lonely he had been in Copenhagen, and now, after fifty years, the people who had been sitting with him on the same seat in the charity school honored him in this way.

All this passed his mind and when the singing stopped he came out in the street and said:

"The honor you show me overpowers me. I must think of Aladdin, who, standing at the window of his castle, said: 'Down there I walked as a poor boy.' " And now he said that God had given him also a magic lamp, namely, the art to write so that grown-ups as well as children are pleased.

The next morning Andersen returned to Copenhagen. Now he did not travel any more. He had seen enough of the world—the beautiful story of his life inclined toward the end.

On Wednesday, August 6, 1875, died the aged poet. He had been for some time rather weak and now death had come and softly closed his eyes. After a week Andersen was buried. All Copenhagen, from the king to the poorest of the poor, followed at the funeral. The bells tolled when the procession went to the churchyard, where they

laid him to rest among heaps of beautiful flowers. Many wreaths were brought by children, boys and girls of all ages, who wanted to bring their friend a last farewell.

In Copenhagen you find a still better sign of the love of his citizens. When you come into the park of the castle Rosenborg, where daily thousands of little children play with their nurses and governesses, there you come at the end of the park to a place where the most beautiful roses bloom. Here stands a monument of Andersen. He is represented telling his own stories. Here he sits among the little friends who all love the poet and know his fairy tales so well.

Now I am at an end with my story of Andersen's life. Don't you think that the story of the poet's life is as nice and strange as any of the stories Andersen has written himself? So, when you read one of his tales again think also about the former one—the story of Hans Christian Andersen's life.

TANTE HEDE.

IMPORTANT.—Will such kindergartners, superintendents and educators generally as have convictions upon the subject, express an opinion *for* or *against* the advisability of using the months between February and June in the kindergarten for connecting work? We are moved to ask this question in response to an urgent appeal from a kindergartner in a city where the attempt has been made with injury and injustice to both kindergarten and primary, spoiling the genuine work of the kindergarten.

One experienced kindergartner replied to this question most decidedly. She said that between the child of kindergarten and the child of primary age there is a decided psychological change. It takes place gradually but is none the less defined, to those who have eyes to see and know. If the primary is the right kind of primary there is no need of a so-called connecting class. Since there is a psychologic change and crisis in the child's life, it should be recognized to the extent of keeping kindergarten and primary distinct and letting the child realize the joy that comes from consciously taking one step in advance.

SAMUEL CHAPMAN ARMSTRONG.*

A year ago we reviewed the life of Dr. Howe, written by his daughter, and now the biography of another heroic American comes to us written also by a daughter. Edith Armstrong Talbot writes of her father, General Armstrong. Such a biography is a splendid antidote to the prevailing tendencies toward money worship and toward concentration of power for selfish ends. It shows man's power of organization and leadership used for high, unselfish ends. If we read with pain and dismay of the corruption found in some corporations and railroad trusts, we see here how faithful work coupled with faith in God may raise the corruptible into the incorruptible. Samuel Chapman Armstrong was born in Hawaii of missionary parents. His father was a man of great administrative gifts. His mother a woman of energy and capacity, a graduate of the Westfield Normal School, was a teacher in a Pestalozzian Normal School in Brooklyn—"one of the earliest schools to introduce from Germany the educational ideas whose later developments found expression in the kindergarten." The description of the early Hawaiian days is most fascinating and it is a wonderful story of accomplishment. Both as preachers and as teachers the missionaries did a great work and both heredity and environment certainly counted much in the life of their great son. We read that in the home justice, truth and respect for duty were thoroly inculcated. The noble scenery of his native island had its marked effect upon the growing boy as did the natural diversions of riding, swimming and boating and other outdoor pastimes offered by his sea-girt land, not to speak of the really good school advantages under faithful teachers. His college course in those distant islands prepared him to go into the junior class at Williams College. Kalakaua and Liliuokalani were his playmates. He earned pocket money as assessor of taxes in some local country district during summer vacations and when twenty-one was chief clerk for his father during the latter's absence in the United States. He edited for a time the *Hae Hawaii*, a local newspaper in the Hawaiian tongue, gaining thereby an insight into men and the world of politics.

*Samuel Chapman Armstrong, by Edith Armstrong Talbot. Published by Doubleday, Page & Co.

His father died in 1860 and in the same month, September, in obedience to his father's dearest wish, the young man sailed for America and Williams College, to be under the influence of Dr. Mark Hopkins. Transported from the noble tropical scenery of the Hawaiian Islands to the bleak New England climate and scenery, the young man finds it anything but alluring, but settles down to his work with the decision and pluck that was the integral part of his character. A schoolmate thus describes his first impressions:

It was, I think, in the winter of 1860 that into my introspective life nature flung a sort of cataclysm of health named Sam Armstrong. * * * He could manage a boat in a storm, teach school, edit a paper, assist in carrying on a government, take up a mechanical industry at will, understand the natives, sympathize with the missionaries, talk with profound theorists, recite well in Greek and mathematics, conduct an advanced class in geometry, and make no end of fun for little children. New England energy, oceanic breeziness and missionary environment disclosed themselves in him. * * * His greatest tendency seemed to be to go ahead.

Concerning his own life at Williams College, Armstrong says: "Whatever good teaching I have done has been Mark Hopkins teaching thru me."

During his college life the war begins and the excitement touches him so that tho still regarding Hawaii as his native land, he finally enlists, raising a regiment in Troy, N. Y., and in August, 1862, starting for the front. He was a strict, but just, disciplinarian, thereby winning the respect, trust and affection of his men.

It is most interesting to see what an effect the Emancipation Proclamation had upon his heart and conscience. He writes to his mother and sisters:

I learn tonight that Burnside and Seward have resigned. What to do as things now look I do not know. What am I fighting for? But the first day of January is at hand—possibly the greatest day in American history—when the sons of Africa shall be free. To wait until that day I am content, and then I shall know for what I am contending—for freedom and for the oppressed. I shall then be willing to go into the fight, and you will feel less grieved if I fall for such a cause. You and I will then have occasion to congratulate ourselves that our family is represented in the greatest struggle of modern times for the most sacred principles.

In December, 1863, he assumes command of his negro regiment

with the complete understanding of all that was at stake and of all that it would mean to the world if they proved themselves men under fire, under all that tests a man's courage, perseverance and honor. "I gladly lend myself to the experiment—to this issue. It will yet be a grand thing to have been identified with this negro movement." He trains and disciplines his men well and they do him and themselves credit on the field and in camp, which is, if anything a greater test of self-control. Always daring himself and willing to bear the hardships suffered by his men, he had their full confidence.

The war at an end, he is sent with his colored troops to Mexico to aid the republican Mexicans against Maximilian, and then for a short time is uncertain in just what course to direct his life work. It is at this time that we read the paragraph which should thrill with fresh enthusiasm our love for country. He writes:

Today, September 1st, has been quiet and serene. But one eventful thing has occurred. My lieutenant-colonel, major and myself were in conversation together in my tent. The subject of citizenship was mentioned and one remarked that by act of Congress to serve in the army for three years was to become an American citizen. I at once remembered that yesterday I had been just three years in the United States service and this morning for the first time walked out into the sunlight and air a citizen of the Grand Republic. The thought was tremendous. To be forever under the shelter of the broad pinions of the American eagle. To be one of the mighty brood of that glorious bird; to sing, "My Country, 'Tis of Thee," to call "the flag of my country," that glorious banner that has for four years been wreathed in smoke and torn and stained in countless battles, and finally and forever triumphant—this is a thought too immense to be grappled at once, but enough to excite the profoundest emotions. We all rose to our feet and I embraced each of the other two who were with me, and we all thought it was very jolly. I have thrown off the kapa mantle and assumed the toga of the Republic.

There may be a place for me in the struggle for right and wrong in this country.

Succeeding chapters tell of the work in the Freedmen's Bureau from 1866 to 1872, under whose jurisdiction he goes to Hampton, both as its agent and also as superintendent of schools. Five thousand colored people, poor, squalid, idle, were his charges, 2,000 of which having been fed for years under the ration system were dependent and helpless. But he finds both colored and white people willing to do the fair thing, and when, after three months' notice, the negroes

find they must provide for themselves, he says: "Their resource is surprising. The negro in a tight place is a genius."

In 1869 he married Miss Emma Dean Walker, of Stockbridge, Mass., a young girl of rare charm but of frail physique. He was most happy in his wedded life till she died in 1878, leaving two little girls.

In 1890 he married Mary Alice Ford, of Lisbon, N. H.

The history of the foundation and growth of Hampton Institute, as told in Armstrong's correspondence is replete with lessons for all, no matter in what field they are working. He knew from his acquaintance with the Hawaiian natives and his own previous experience with the negroes the absolute necessity of in some way combining manual with intellectual labor and permeating both with strong religious consecration, if his wards were to become men. But such combination had been tried at Mt. Holyoke, Oberlin and other colleges and was conceded generally to have failed in this particular. But Armstrong knew that the physical system of the negro, inured to toil in the field, could endure what the high-strung New Englander would faint under, and he remembered, too, the success of the Hilo Manual Labor School for Native Hawaiians. Learning from the failures of others, he planned his hours for manual and intellectual work so that they came on different days and the strain of one did not press upon the other. He certainly proved that the two were not incompatible, and what he accomplished there is now accepted so much as a matter of fact that probably the present generation will find it difficult to believe that the question was ever raised. But it was not an easy thing to bring the general public to have faith in his ideas and it required the utmost enthusiasm, perseverance, insight into human nature and far-sighted wisdom and patience to win his points. One of the most difficult things was the raising of money. He found it very hard to ask for the necessary funds, but that was a part of his work, and his letters show how entirely he appreciated the generosity of those who gave and even the courtesy of those who were obliged to refuse.

Our attention is called to the fact that his clear, unbiased vision "was no doubt due to the fact of his early training and observation and to a still persisting sense of aloofness not yet wholly swallowed up in the sense of citizenship in the United States. This feeling of

separateness not only saved him from the errors of the partizan, but also from petty local annoyances, to which he might often have been subjected as agent of the Freedmen's Bureau. The Southerners could respect, if they could not love, an official with semi-foreign antecedents." This reminds us of how much Hamilton's foreign birth and early bringing up away from American political parties enabled him to take a part in the perplexities of his time and to bring a clear, penetrating judgment that distinguished him from the other patriots and make him such a power.

The introduction of the Indian to Hampton was by some looked upon as a dangerous experiment, but again the results proved that General Armstrong was right and the interaction of negro and Indian was beneficial to both.

As Mark Hopkins' life and work was continued in Samuel Armstrong and many another young man, so Armstrong's influence is continued in Booker Washington, and many another less conspicuous worker among all whom that influence touched, whether directly or indirectly.

A characteristic story illustrates Armstrong's strong Christian faith and explains, perhaps, the great source of his power. At an excited meeting at one time, some one declared a certain course impossible. "What are Christians put into the world for but to do the impossible in the strength of God?" he exclaimed.

It is a glorious book with which to begin the year and at its close one feels constrained to say with Tolstoi, "Where love is, God is."

HOW CHAUFOUR SERVED HIS COUNTRY.*

A STUDY IN PATRIOTISM, ADAPTED FROM THE FRENCH OF
EMILE SOUVESTRE.

Once upon a time there was a youth of fourteen or fifteen who made tops, checkerboards, shuttlecocks and cups and balls for the children of France.

He never thought then that France would ever need him to do anything else for her till one day an uncle, who was a brave soldier, spoke to him. "Do you know," he said, "our country is in danger? Perhaps you have never thought what our country means. It is all that is around you, all that has brought you up, all that you love. The ground, the house, the trees, the father and mother, the children. The laws that protect you, the food you eat, the words you speak. The place where you live, the place where those you love are buried. All that makes you glad and all that makes you sorry. If all this were spoken in one name it would be that of your country. And your country is in danger! An enemy has attacked it!"

And because he loved his country and felt that he must show his love for her who had done so much for him, the young man went to the war, and after many a fight he lost a leg and must ever after walk with a wooden one.

Many times when in battle he felt like staying behind and letting others do the hard work, and sometimes when he met the enemy he was tempted to do mean and cruel things, but always he thought: "I must not only defend my country, but must do all I can to make her great and *beloved*." And the thought of France made him brave and strong and kind.

What could he do after losing his leg? How could he still serve France? Let us see!

He could have had an easy place as servant to one of his old officers whose life he had saved, but he thought: "No, I will let

*The chapter, "Our Country," from which this story is taken, is found in that little classic, "The Attic Philosopher." On some one of our national holidays it should be read to the older children and so become the heritage of all. There is no better expression in literature of the essence of patriotism.

some old soldier who is more cut up than I am have that place. I can do more for my country by working in the quarry." Then he went with another old soldier, and with pickax, day after day, picked away at the rocks. He sometimes said to himself it was hard work, but that he was still serving France in turning rocks into houses and so helping make her beautiful and happy. But one unfortunate day a foolish man who was drunk struck a light near where powder had been placed for a blasting. Bang! There was an explosion, and when all was over brave Chaufour had lost an arm! What was he to do next? Now he found a place with the street-sweepers, and with one leg gone and one arm gone he still bravely and cheerfully kept the streets of the city healthy and beautiful, and so said to himself that he was still serving his country.

But the street-cleaners seldom have dry feet, and soon the dampness opened again the wounds in his good leg, and he must give up that work. Now both legs were gone and only one arm left. But he would not give up. No, indeed! His brave heart and his one hand must still, somehow, serve France—and at last he found something to do. He made cardboard boxes to hold the lace and buttons that decorate the uniforms of the National Guard. He got up early and worked late, but was always cheerful and brave because he could still do something for *la belle* France.

WHAT TEDDY DID ON WASHINGTON'S BIRTHDAY.*

Teddy jumped out of bed and ran to the window. Yes, the sun was shining, the streets were dry and he knew he could go with big brother Tom and see the parade. So he didn't dawdle with his dressing but helped put on shoes and stockings without stopping to play between times.

*This little story is an effort to give simply but dramatically some incidents common to many children. It can be dramatized in the circle and reproduced with the blocks. Beginning with the home (the complete cube), the trolley car, the sidewalk and curb, the marching soldiers, the box, the policeman on guard, the telephone box, etc., can be illustrated with third and fourth gifts. It will be observed that very little is said about George Washington himself. It is enough at first that the little child simply feel his oneness with the great enthusiastic, patriotic throng. Later in life will come the reason for the celebration.

Soon after breakfast they started so as to get good standing places away down town.

"Hello, Mr. Black," said his next door neighbor; "you going to see the soldiers march?" "Yes, indeed, I go when I can with my boys to see the soldiers go by," and then Mr. Black and Tom and Teddy climbed the steps of the elevated and soon were downtown and had found good places on the curbing from which to see all that took place. On the way down Mr. Black told some of the stories which the boys knew pretty well already but which they always loved to hear. of the army life. "What is the very first thing a soldier must learn to do?" asked Teddy. "The very, very first thing," said papa, "the soldier's first duty is to obey. That means that when he is told to do a thing, no matter how strange or hard it may be, he is to do it, without question. It isn't always an easy thing to learn, especially if one has been used to having one's own way, but it is something we all must learn and when we have a captain we trust it is not so hard because then we feel sure that he knows many things about the fight that we don't and will only do the right thing, and ask us to do the right thing. The soldier must learn to know all kinds of signals, especially if he is a cavalry man, which tell him when to get up, when to feed his horses, when to water them; when to gallop, when to walk. when to stand still. No matter how afraid he may be, if the bugle tells him to rush into the battle he must obey, and if the man holding the flag should fall there are many who spring gladly to take his place, but he must be ready always to obey the command of his superior officer. Otherwise one man might be doing one thing and another man might be planning another thing so that they would continually be making mistakes and getting into each other's way. Sometimes the captain tells each man that he may do what he thinks best, but other times they must all work together." "It makes me think of our fire drill," said Tom. "Our school can be emptied of all the hundreds of children in two minutes because they all obey orders."

Papa stood with them some time on the curb and after long waiting the soldiers came along. Tom knew every regiment by its uniform. Some marched so beautifully and kept such perfect time. The bayonets gleamed in the sunshine, and one drum-major tossed

his baton so that it went thru the most wonderful gymnastics and caught it in the air every time, without missing once! The horses were beautiful and pranced and curvetted part of the time and at other times marched along with stately high steps.

"Left foot, right foot," and papa told of the soldiers in the Revolution, some whom were very brave but did not know the right from the left side, and so the captain had them tie hay round one leg and straw round the other and then called out, "Hay foot, straw foot, hay foot, straw foot," and they learned to march as well as any.

The splendid big horses came along drawing the heavy cannon and then there were the flags, some so bright and new and some all torn and discolored. "Which do you suppose we love the best?" asked papa. "I know," said Tom. "The old worn ones that have been in battle. Some day I will go into battle and will stand by the flag till only the pole is left and then I'll stand by that." "But here comes something else," said papa, and there was a long line of men in loose red shirts and helmets on their heads dragging behind them by long ropes, queer old-fashioned engines. "There," said papa, "is the way we used to stand by the flag of our city. Before I went to the war I belonged to the volunteer fire department and whenever the bell sounded, if in the middle of the night, we must jump up and run to the engine house and drag it out, and often rush into a house all filled with smoke and blazing with the fires within. Had to be ready to obey then, too, or many a beautiful home or useful business would be destroyed."

But now papa must leave them and meet a business engagement so Tom and Teddy stood there awhile longer, Tom buying a wooden box for Teddy to stand on, but that box was not made very well and suddenly down it broke with a crash that scared Teddy immensely and he was really hurt, and I really believe he would have cried but just then he caught a flash from the eyes of one of the splendid tall soldiers looking right at him and not a tear rolled down his little pug nose. tho his knee was all black and blue. He just straightened up like a little man and winked hard.

But now the crowd grew thicker and thicker and the policemen had to keep the people back with their clubs held in horizontal lines, and suddenly a tall man and a stout woman wedged their

way along so that Tom's hand was wrenched from Teddy's and in a moment they were separated. Then Teddy was scared and felt like sitting down and boo-hooing, but then he thought that Tom would soon find him and he couldn't cry with all those soldiers marching by, so he walked here and there looking very much like a lost little boy; but finally one broad shouldered man saw a lonely looking little chap trying hard to keep back the tears, and saying, "Hello, my boy, been separated from your mother?" took his hand and began to walk toward a big policeman. Teddy dragged back. He was a little afraid of policemen. "What, not afraid of the policeman?" said his friend. "Only bad little boys need to be afraid of the policeman," and then he told the officer about the lost child. "Well," said the officer, "I'm on duty here and can not leave my post, but down the block there is another one who will be able to help you. Don't be afraid, little man." So they walked up to the next policeman who said, "Well, I'm on duty here for ten more minutes and can not leave my post till then, but after that I'll see to the boy," and so Teddy stood by his side and looked at his bright buttons and his smooth, strong club, and his kind, strong face, and soon he was able to leave his post and then he took Teddy to the station house and said he would take good care of him there till his friends came for him.

Meanwhile Tom had been trying hard to find Teddy and finally he felt almost like crying himself, but he knew that would do no good so at last he went up to another policeman and told him that he had lost his little brother. "What shall I do?" "Well," said the officer, "the best thing and the quickest to do is to go to the nearest drugstore and telephone to police headquarters telling how old your brother is, the color of his hair and eyes and how he is dressed."

So Tom went to the nearest drug store and took down the receiver and called up the central and dropped in his nickel. "Hello, Central." Then he told the police at headquarters that he had lost his brother, five years old, with short wavy brown hair, brown eyes and wearing a brown Russian blouse suit. "Please ring up Harrison 54 if he is found." Then the officer told him that all the children that were found in any part of the city and left at sub-stations would be taken at 10:30 o'clock p. m. to the headquarters and could there be claimed.

Then 'Tom went 'round to one station, but no Teddy was there; then he hurried up home and sat by the telephone bell for a long, long time. At last the bell rang—ting-a-ling-ling. Mother got to the 'phone first. "Hello! Is this Harrison 54?" "Yes." "A little boy named Teddy Black has been brought to this police station. He has brown, wavy hair and brown eyes, and is dressed in a Buster Brown suit. Shall we hold him till you call?" "Yes. Oh, thank you! thank you!" said mamma, and then she turned to Tom, and in a moment he had his hat on and was hurrying downtown, and soon he and Teddy were safely back and Teddy told of the kind policemen and the police matron who had taken such good care of him. And then papa came in, and after dinner he read to them a splendid chapter from the "Life of George Washington," who was a great soldier and was our first President. "I shall not tell you much about him," said papa. "I want to leave that for you to find out for yourselves when you are men. When you are big boys in high school and college, then you will understand better why we all love and revere George Washington."

FIREMAN PLAY.

Apropos of Miss Lathrop's program, which came too late for our January number, but which is admirably suited to a February plan, is a fireman game we saw last year in a city kindergarten. A fire had recently occurred in the immediate neighborhood and the children were full of it. One feature of the building was a large clock.

Some of the children left the circle to come in, in a few moments, some as the horses, others as firemen. The latter wore helmets of some stiff material cut to proper shape. One child had first given the alarm. The horses came to a standstill near the kindergarten clock. Here the fireman raised a small, strong ladder which was at once mounted and there was a realistic holding of imaginary hose with hissing accompaniment as of rushing water. Meanwhile small boys and girls as policemen held back the excited crowd, with small batons of rolled paper. It was a play such as children naturally work out by themselves after seeing such a wildly exciting scene as a fire, and it was evident that the firemen and the policemen in their respective roles were entirely understood by the children, having clearly been talked over well before in the thoro manner that comes from actually witnessing.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE CHILDREN.

LAURA ELLA CRAGIN.

SUBJECT: JACOB'S DREAM.

Genesis 27: 41-46; 28: 1-5, 10-22 (R. V.).

Picture: Jacob's Dream.—Murillo.

I promised to tell you today, children, more about Jacob and of all the trouble which came to him because he had done wrong. You remember that he told his father a wicked lie and made him believe that he was Esau, so that he might receive his brother's blessing. You remember, too, Esau was so angry that he said he would kill Jacob. (Describe Rebecca's fear for her son and her sending him to her brother's home. Also her winning Isaac's consent to his going that he might find a wife there. Tell of the blessing given him by his father.)

When Abraham sent his servant to get a wife for Isaac, he took ten camels, many servants, a great deal of food and many presents. But when Jacob started, although, instead of a servant, he was Jacob's son, he hadn't even one camel to ride on. He slipped away quietly, taking only a little bread and oil and a few dried dates. Do you know why he had to go thus? It was because he had done such a great wrong to his brother and he was afraid Esau would follow him and kill him. He did not dare even to walk in the road, but had to take lonely paths, which made the journey harder and more dangerous.

When he had walked all day and was very, very tired, he stopped for the night. But he did not dare to try to find a house in which to sleep, as he was still afraid his brother might find him, so he just lay down on the ground. And what do you suppose he had for a pillow? Why only a large stone which he found near him. I am sure he felt very sorry he had done wrong and so had to leave his home and his father and mother whom he so dearly loved. I think before he went to sleep, he asked God to forgive him and help him to be a better man.

While he slept, he dreamed such a beautiful, wonderful dream. He thought he saw a great ladder reaching from the ground where he lay, away up to Heaven and there were many angels in shining white garments going up and down it. From the top of the ladder God

spoke to him and said that he knew he was sorry that he had done wrong and that He would bless him, as He had blessed his grandfather Abraham and his father Isaac. He promised that he should have many children and that all the country from which he was now going should be given them and that He would be with him and keep him safe and bring him back to his father's home.

When Jacob awoke, he remembered his wonderful dream and he was frightened. He said: "The Lord is in this place and I did not know it. This is God's house and the very gate into Heaven."

He wanted to make an altar which you remember people then used instead of churches, so he took the stone which had been his pillow and stood it up and called the place Bethel, which means "The House of God."

Then he said if God would be with him and keep him safe on his long journey and would give him food to eat and clothes to wear and bring him back to his father's home, then this stone should really be God's house where he could worship Him. He promised, too, that of everything God gave him, he would give back one-tenth to God; that is, if he had ten pieces of money, he would give one piece to God and if he had ten sheep, he would give one to God. Of course he couldn't really give them to God, but he could give them to the poor or use them in some way which would help others and thus please the dear Heavenly Father.

Or (Describe Jacob's feeling of awe the next morning and his setting up the memorial stone. Also his vow to God.)

SUBJECT: JACOB AND RACHEL.

Genesis 29: 1-14.

Picture: Rebecca. Alfred Elmore.*

The next morning after Jacob had had his beautiful dream, he started again on his long journey. When he first left home, he felt very sad. It was so hard to leave his dear father and mother and to go so far from home because he had done wrong. But now he was happier, for God had promised to be with him and to bring him back to his home again.

He walked quickly, therefore, and after he had travelled many, many days, he saw ahead of him the city of Haran, where his Uncle Laban lived. How glad he must have been that his long journey was

*This picture might be shown as one of Rachel.

over and that soon he would be among friends. He went to the very same well outside the city where Eliezer had waited to meet Rebecca so many years before. Some flocks of sheep were lying near the well and shepherds were watching them. The top of the well was covered with a heavy stone so no sand or dust could get in. Jacob asked the men where their home was and they answered that they lived in Haran.

"Do you know Laban?" he asked.

"Yes, we know him," said the shepherds.

"Is he well?" asked Jacob.

"Yes, he is well," they replied, "and his daughter Rachel is soon coming with the sheep."

Jacob asked why they were waiting, instead of watering their sheep and going back to the fields. They answered that they only uncovered the well when all the sheep were gathered together so they could water them all at once and, as Rachel had not come, they were waiting for her. Just as they were speaking, Rachel came with her father's sheep. In that country the young girls often took care of the sheep and the dear little lambs. They would go out early in the morning when the sun was painting the sky such beautiful colors and they would stay in the fields watching the flocks till the sun went down and it was time to put the sheep in the folds where they stayed all night.

I wish you could have seen Rachel, children. She was very beautiful, with fair skin, long dark hair and lovely dark eyes. As soon as he saw her coming, Jacob rolled the heavy stone away and watered her sheep for her. Then he kissed her and told her that he was her own cousin. When Rachel heard that he was Rebecca's son, she ran quickly to tell her father, for she knew that he would be as glad to see Jacob as she was.

Laban was indeed pleased to hear that his nephew had come. He ran out to meet him, put his arms about him and kissed him just as if he had been his own son. Then they all went to Laban's home and there Jacob told his Uncle of his father and mother and of their home. He told him, also, how he had deceived his father and received the blessing that should have been his brother's. But I am sure he said he was very sorry he had done wrong and meant to be a better man. Then he told how God had promised to be with him

and bless him. Laban said he was very glad to have his nephew with him and he hoped he would make him a long visit, so Jacob stayed and helped take care of the flocks.

SUBJECT: JACOB AT THE HOME OF LABAN.

Genesis 29: 14-30; 30: 25-34; 31: 1-6, 17-55.

Any Picture of Sheep.

While Jacob was with Laban, as I told you last Sunday, he helped take care of the flocks. Perhaps when he did this, he was with Rachel and I am sure this made him happy. He had loved his beautiful cousin when he first saw her and as he knew her better, he loved her more and more. After a time his uncle told Jacob that he ought not to work for nothing and he asked what he should give him. What do you think Jacob said? He told his uncle that he wanted his beautiful cousin Rachel more than anything else and he said he would work seven years if he could then have her for his wife. Laban said he would rather give her to him than to any one else and that he might have her at the end of that time. So for seven long years Jacob worked and it was hard work, too. (Describe the hard life of a shepherd—Gen. 31:40.) But he loved Rachel so much that these long years seemed but as a few days to him.

At last the time was over and Jacob went to Laban and said: "I have served you seven years, as I promised to do. Now give me Rachel for my wife."

Then Laban made a great party and Jacob was married. But when his wife took off her veil, he found Laban had given him Leah, the older sister, instead of Rachel. Leah was not beautiful like her sister and Jacob did not love her. He was very angry and went to Laban and said: "Why have you done this? I worked seven years for Rachel and you have given me Leah."

Laban answered: "Leah is older than Rachel and she must be married first, but if you will work seven more years for me, you may have Rachel, also."

Now a man has only one wife, but in those days they often had more than one. Jacob loved Rachel so much that he was willing to work even seven more years for her. As the years passed, Leah had many little boys, but poor Rachel had no children. She wanted a little son so much and at last God gave her one, whom she called Joseph, and both she and Jacob were very happy. Jacob always loved

this little boy very dearly because he loved Rachel, his mother, so much.

When Jacob had worked another seven years, he went to Laban and said: "I have worked for you as long as I promised and now I wish to take Leah and Rachel and all my children and return to my home."

I am sure he wanted to see his dear father and mother again and perhaps he thought his brother had forgotten the wrong he had done him. But Laban said: "God has blessed me because you have been with me and I hope you will stay longer. What pay shall I give you for your work?"

Jacob said: "I would like some of the sheep and lambs for my own, but I will take only those which are spotted and ugly, leaving the best ones for you."

Laban said, "Very well, you may have them."

After a time, however, he had so many sheep and lambs that Laban's sons became jealous and said: "See, Jacob has taken all these sheep and lambs that were our father's!"

Laban, too, wasn't kind to Jacob and at last God told him to return to his home. He asked Leah and Rachel if they would go with him and they said they would go. He was afraid his uncle might not let them go or might keep his flocks, if he asked him, so he waited until Laban was away from home and then they started. Rachel and Leah and the little children rode on tall camels, while Jacob and his big boys walked. There were other camels to carry the tents and all the things and shepherds to take care of the flocks.

According to Genesis, Jacob does not take the ugly, spotted of the flocks from any generous motive, but because he knew how, by a certain clever trick, to make the speckled ones far outnumber the others, thus taking a contemptible advantage of Laban's kindness. The entire Jacob story is a difficult one to tell to very little children, who can not very well understand the constantly recurring conflict between ignoble conduct and aspirations after something higher. Jacob's entire career is such a story of cowardice and clever over-reaching of others that we feel in these days, when material prosperity is sought at any price, it needs to be told most carefully, lest the children feel that God sanctioned the double-dealing and crowned it with success. For this reason we believe that it is important to emphasize throughout the cringing, unmanly fear in which Jacob lived and his final complaint at the end of a long life: "The days of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been."

(Describe Laban's anger and pursuit and his being warned by God not to harm Jacob.) The next morning, instead of fighting Jacob, Laban only asked him why he had gone without letting him even say goodbye to his daughters. Jacob told him how long he had worked for him and how he had not even been kind and said he was afraid, if he asked, that Laban wouldn't let him go. Then Laban and Jacob decided they would always be friends after that, so they piled up some stones and they called the place Mizpah and they said, "The Lord will watch over us and we will never harm each other."

They ate their breakfast together and then Laban kissed Jacob, his daughters and the children and went back to his home, while Jacob went on his way.

SUBJECT: THE MEETING OF JACOB AND ESAU.

Genesis Chapters 32 and 33.

Picture: Prayer of Jacob.—Dore.

When Jacob left Laban's home, he was afraid of two things: first, that Laban might follow him and hurt him and then that Esau might still be angry, when he reached his own home. Last Sunday we heard that God would not let Laban do any harm to Jacob and that they parted from each other as good friends. But now Jacob must go on toward his home and he was still afraid of his brother.

You remember that the first night after Jacob had left home, so many years before, he had had a wonderful dream. He had seen a ladder stretching up to heaven and beautiful angels going up and down it. Now, as he returns home, he dreams again and sees many, many angels near him, a whole army of them. I think they must have brought him comfort and made feel that God had sent his angels to take care of him.

(Tell of the messengers sent to his brother and of his alarm over the news they brought on their return.) He divided all his flocks and herds and his people into two companies, so that if Esau killed one of them, the other might still get away. Then, children, he did the best thing he could do. He knelt down and asked God to help him. (Give the petitions of his beautiful prayer. Describe the present sent his brother and tell of his hope that this might propitiate him.)

After he had started these servants, he sent all the others and also his wives and children a little way ahead. Then he stayed alone

and all that night he prayed to God, begging Him to help him. At last, when the morning came, God promised to bless him and gave him a new name, Israel, which means a man whom God thinks great.

The next morning he saw his brother coming and he went ahead and bowed low seven times, as people did in those days. when they met a great man. But Esau ran to meet him and put his arms about him and kissed him, for he wasn't angry any more, but instead he loved his brother. Then he asked who Leah and Rachel and the children were and Jacob answered that they were the wives and children whom God had given him. They came near and bowed to Esau and I am sure he was glad to see them.

Then Esau asked what all the cattle meant which he had just seen and Jacob answered: "They are a present for you."

Esau said: "I have enough, my brother; keep them yourself."

But Jacob begged him to take them because he wanted to show how glad he was that his brother was no longer angry with him, and at last Esau did so. Then he said, "Let us travel on now together."

But Jacob answered that he must go very slowly because his children and the little lambs in the flocks would suffer if they should go too fast. So Esau said goodbye and went back to his home, but he and Jacob were always good friends after that. Jacob traveled on a little farther and then stopped for awhile and built a house for himself and booths for the cattle where they could stay and rest.

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 For every hopeful word the world
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COMMITTEE OF NINETEEN IN SESSION.

Late in December the committee held a conference in New York. Fourteen of them had rooms in the same hotel, the Westminster, thus having frequent opportunity for intercourse. Meetings were held in the parlors of the suite occupied by Miss Wheelock, the chairman of the committee, and Miss Laws, the president of the I. K. U., Miss Curtis being secretary of the committee.

The session opened Wednesday morning, the 28th of December, there being but one session that day. The members of the committee were invited to dinner as guests of Mme. Kraus-Boelte at Hotel San Remp and every one was present, except, to their great disappointment, Mme. Kraus herself, who was prevented by ill health from attending.

This dinner may be considered an epoch-making in the history of the kindergarten movement. Over forty guests sat down together, about half of whom were men of note in the educational world. Among these were: Chancellor McCracken, of the New York State University; Dean Russell, of Columbia College; Walter Hervey, of the New York State Board of Examiners; Dr. Oppenheim; Dr. Haney; Assistant-Superintendent Meleney, and others. The dinner was a charming social occasion. Dr. Felix Adler was unable to attend.

The next day the committee were recipients of the courtesy of the Ethical Culture School in their beautiful new building opposite Central Park.

Daily conferences were all held all day long with great profit, intellectual stimulus and in the genial atmosphere all were delighted to exchange points of view. That was really a phenomenal experience! That, with such a large committee—nineteen—and all such busy people, and coming from such great distances, every member was present at every session. It should certainly speak a good word for the kindergartener.

A tentative report will be made at the next I. K. U. session, concerning the work of the committee at its present stage of progress. It is understood that the committee meets again for two days prior to the regular I. K. U. meetings.

PROGRAM FOR FEBRUARY, 1905.

GENERAL SUBJECT. Child's interest in Big and Little Folk.

Special Point of Departure: Child's interest in the Fairy Folk.

Special Subject for Month: Child's interest in Snow Plays.

Morning Circle—"A Snow Frolic." Bundle the children up well and let them go out and play at their own sweet will in the snow.

Gift Play.

Little Ones—Fourth gift. Free play.

Oldest Ones—Fifth top one-third. Suggested Sequence. "The ice field." Show children by drawing on b. b. the way the men cut the ice in the fields, first in parallel rows, then one cross section at a time, and haul it to shore by means of long hooks. Clay is a good way to illustrate this. Give children the one-third of gift and let them work out the ice field from this explanation.

Occupation.

Little Ones—Sand. Make snow balls.

Oldest Ones—Paper tearing. Tear bits of paper up to show snow-flakes. Make pile in center of table.

Morning Circle—"Snow balls." Again play with snow. Make snow balls and throw at mark.

Gift Play.

Little Ones—Third kindergarten (fourth). Children discover difference in box. Open box; take out gift. Initiative—My house and your house. Knock at front and back door. "My house made of stones"—see how many—arrange in row. "Yours of brick"—see how many—arrange in row.

Oldest Ones—Fifth top one-third. Ice field. Make cardboard model of the movable inclined plane up which ice goes into ice house. Give children top one-third; let them make inclined plane and play, hauling ice up inclined plane, then drop into ice house.

Occupation.

Little Ones—Sand. Play snow balls and snow storms.

Oldest Ones—Paper tearing. Tear snow balls.

Morning Circle—"Snow Man." If possible let children go outside and make a snow man. Roll big ball for body and smaller one for head, coals for eyes, big brown stick for gun.

Gifts.

Little Ones—Repeat play with third and fourth gifts; allow opportunity for free building with third.

Oldest Ones—Fifth whole. Repeat play of ice field, making ice field inclined plane.

Occupation.

Little Ones—Sand. Make snow man.

Oldest Ones—Paper tearing. Tear snow man, large circle for body, small for head, paste together or else tear all in one piece.

Morning Circle—"The Snow Storm." Children play they are snow-flakes, dance lightly to waltz time. Play snow man. Little child as snow man. Children play build him, and peg snow balls at him. Child falls over and "melts away."

Gifts.

Little Ones—Half children 4th, $\frac{1}{2}$ kindergarten 3d.

Imitation—Make a high tower 8 in. of cubes; children try to make one with their bricks same height. Play snow ball with first gift balls.

Oldest Ones—Fifth, suggested and free. The ice house makes a good home to hold the ice; make ice wagon.

Occupation.

Little Ones—Sand. Make big snow ball from wet sand; start with a tiny one.

Oldest Ones—Paper tearing. Make snow men, snow balls, big and little.

FIRST WEEK—Domestic Periods.

Oldest Ones—Sewing basket, finish patch work quilt for doll's bed. Make Red Riding Hood cape and hood for Rosie.

Little Ones—New Year's cleaning. Put closet in order, scrubbing floors, shelves, sorting material, etc. Care of flowers.

Songs.

"There's a Little Old Man Made of Snow," Neldlinger; "Merry Little Snowflakes," Patty Hill; "Snow Balls," Knowlton.

Stories.

Hawthorne's Snow Image, Snejurka; The Snow Queen, adapted, Andersen.

Rhythm.

Winter sports. Skating. First Waltz, Hofer I. Snow storm.

Games.

Play sleigh riding. Going to Grandpa's. Jingle bells, Knowlton. Snow balls, use first gift balls. Throw at a target marked on B. B or painted on a round board.

SECOND WEEK.

SPECIAL SUBJECT: Fun with the Brownies.

Morning Circle—The Brownies. Tell story of Brownie and the Cook by Miss Mulock. (Adventures of a Brownie.)

Gifts.

Little Ones—First gift balls. Brownies dancing. 4th $\frac{1}{2}$ children, 3rd $\frac{1}{2}$ children. Make long train of cars. Which side can make the longer? Free play.

Oldest Ones—Fifth. This week suggests free play with a few suggestions to the children. Allow as much scope as possible for creative expression of constructive power. The Brownies suggest much to the imagination of the children. Make big house where Brownie lived.

Occupation.

Little Ones—Blackboard drawing. For freedom of movement and to allow free expression to the scribble stage of drawing. Let the movement be without form and void; at first direct for broad soft line to be made with side of chalk. Brownie antics. How he jumps about.

Oldest Ones—Paper cutting. Make fringe on colored tissue paper for Brownie caps; half sheet fringe, long edge, about three inches deep.

Morning Circle—Brownies again. The Brownie's dance. Let children darken room. Come in and dance softly about.

Gifts.

Little Ones—First gift balls. Brownie antics, jumping, twisting, etc. 3rd $\frac{1}{2}$ children, 4th $\frac{1}{2}$ children. Who makes highest wall, longest sidewalk?

Oldest Ones—Fifth. Suggested free. Make kitchen where cook was; things in the kitchen.

Occupation.

Little Ones—B. B. drawing. Brownie antics again, dancing about, scribbling with broad soft mark.

Oldest Ones—Pasting; making Brownie caps. Cut oblong slips of heavy paper to fit child's head, paste long plain edge of tissue paper on strip, join at back, twist into peaked cap with fringe on top.

Morning Circle—Children dramatize story of Brownie and Cook. Brownie dance again with caps.

Gifts.

Little Ones—First gift. Brownies hiding in hands under table, suddenly pop out with peek-a-boo. Fourth gift, free play.

Oldest Ones—Fifth suggested free. Make something about Brownie. Let me guess what it is.

Occupation.

Little Ones—B. B. drawing. Brownie's merry-go-round, making big circles with chalk—somersaults.

Oldest Ones—Paper cutting and pasting Brownie wands. Cut tissue paper of contrasting harmonies into even strips. Wind around stick.

Morning Circle—Brownie antics. Darken the room; children play go to sleep. Other children wearing Brownie caps come in and upset things generally. Children wake, find what has happened, go to sleep. Brownies straighten things again.

Gifts.

Little Ones—Imitative 4th. Eight little Brownies. Stand blocks on small oblong faces close together. Tell children "Eight little Brownies all in a row, one takes a tumble, over they go."

Oldest Ones—Fifth. Suggested free. Make tables, chairs, bed, etc., in room where Brownie plays his antics.

Occupation.

Little Ones—B. B. drawing. Brownie's sliding. Show children how to make a hill with broad sweeps of the chalk. Let children show Brownie sliding from hill—long sliding movement. Turn somersaults down hill.

Occupation.

Oldest Ones—Paper cutting and pasting. Finish Brownie's wand. Fringe tissue paper finely and paste on top of wand.

Morning Circle—Fun with Brownies. Let children play in their own way about the Brownies.

Gifts.

Little Ones—Fourth imitative. Make steps Brownie climbed up from the cellar, piling bricks crosswise. Make Brownies in a row again. Turn somersaults over and over.

Oldest Ones—Fifth. Free play, without suggestion.

Occupation.

Little Ones—B. B. drawing. Brownies skating, long, regular marks as — — — marks his little black feet made on tablecloth.

Oldest Ones—Free tearing.

SECOND WEEK—Domestic Periods.

Little Ones—Continue cleaning closets and sorting material. Care of flowers.

Oldest Ones—Sewing basket. Continue patchwork quilt. Over and over blankets for dolls. Bed dusting.

Songs.

Jack Frost, Mrs. Gaynor; The Brownies, Gaynor; The Household Fairy, Knowlton.

Stories.

Brownie and the Cook, Brownie on the Ice, adapted from Adventures of a Brownie, by Mulock.

Rhythm.

Brownies, Hofer II.; Will-o-Wisp, Hofer II.; Tip Toe, Hofer II.

Games.

Brownie antics, Follow my Leader, Hide and Go Seek.

THIRD WEEK.**General Subject: Fun With the Big Folk Giants.**

Morning Circle—Big People and Little People. Children find the big people, the little people, the littlest people (dollies) in the room. Show things which littlest people can do which big people can not (get in cradle, doll's carriage, pocket, etc.). Children show things which they can do which big people can not (hide in small places, ride pick-a-back, etc.). Kindergarten show things big people can do which little people can not (lift children up high, etc.).

Gifts.

Little Ones—Hennessy blocks. Imitative. Make high tower where big people live. Use eight oblong blocks with big faces together. Change to low square house where little people lived.

Oldest Ones—Fifth. Imitative and suggested. Use lower two-thirds to make a square prison 5 by 2 by 2 inches (the high tower). Use top one-third to make low houses where little people lived.

Occupation.

Little Ones—B. B. drawing. Big people and little. Make broad, long vertical lines for big people, broad short lines for little people.

Oldest Ones—Clay modeling. Make a great big baseball for big boys, a little ball for little baby. Show children how to mass clay, taking a little at a time between thumb and finger and pressing it into the clay; smooth out the cracks with thumb and finger, that there may be no imperfections. Build the foundation firmly.

Morning Circle—Big and little people again. Big persons have tug of war with several little people at end of rope. Big person lie down; let two little ones try and hold her while she gets up. Children draw what big people do. Get on chairs and step ladder. Play giant.

Gifts.

Little Ones—Hennessy blocks. Make high tower like yesterday's. Change to high tower with windows and chimney. Use eight oblong blocks.

Oldest Ones—Fifth. Suggested. Use all the blocks to make a high watch tower. Make the oblong prison as yesterday. Use top third to make rail at top or windows as an outlook. Let the work be as free as possible these first times, even tho' the result be a very jumbled one and results in downfalls.

Occupation.

Little Ones—B. B. drawing. Make big houses by massing in long vertical lines to get a high oblong rectangle.

Oldest Ones—Clay. Give big mass of clay to children. Let them make as quickly as possible in their own way a high solid mass for high tower; a little mass for little house. Then continue the slow process of massing clay piece by piece. Be particular from start with this work to show how carefully it must be done to make a true foundation. It takes a long time to do big things in the best way.

Morning Circle—If possible take children to art museum to see pictures of Greek heroes. If not, have pictures of the heroes—Hercules, Laocoon, the Gladiators—to give idea of the largeness of the giant heroes of olden times.

Gifts.

Little Ones—Hennessy blocks. Free and suggested. Build the biggest thing which you can.

Oldest Ones—Fifth. Show picture of high tower with small towers at top. Tell children to build a high tower, making the lower part solid so that it will stand strong thru storms and winds. Put little towers at top of big tower.

Occupation.

Little Ones—B. B. drawing. Make long low house (by massing in horizontal lines) where Little Red Hen lived. Make tall chimney, by massing vertical lines, where fox tumbled into.

Oldest Ones—Clay. Continue massing clay as before, adding each day to the old mass, which has been kept soft by wet cloth thrown over it. Let children make as quickly as possible a high hill or mountain where giant lived, the low hill where little boy lived.

Morning Circle—Giants. Tell story adapted from Gulliver's Travels in Lilliput or the Pigmies in Tanglewood Tales by Hawthorne. Show pictures of Greek heroes again.

Gifts.

Little Ones—Hennessy blocks. Suggested co-operative group work. Group take turns piling blocks one on top of another, making the pile as high as can be without tumbling down.

Oldest Ones—Fifth. Suggested. Show pictures of towers with windows in them and towers on top, children to build high tower with strong foundation with windows and towers. Suggest that windows may be near top for an outlook.

Occupation.

Little Ones—B. B. drawing. Let children make big house and little house, massing in vertical or horizontal lines.

Oldest Ones—Clay. Continue massing clay. Lead children constantly to see how slowly we must work sometimes to do a big thing well. Again make high hill as quickly as possible.

Morning Circle—Tell story and show pictures again. Give children something big to do, as punching bag, football, etc.

Gift Work.

Little Ones—Hennessy blocks. Suggested group work. Repeat yesterday's work.

Oldest Ones—Fifth. Free. Give opportunity to find out if the large effort to do a difficult thing has given greater freedom in creativeness and power to handle material.

Occupation.

Little Ones—B. B. drawing. Free work. Tell them a story with the chalk.

Oldest Ones—Continue massing clay. Free work. Make the biggest thing you can in the shortest time you can before I say "Jack Robinson."

THIRD WEEK—Domestic Periods.

Little Ones—Sewing basket. Make cleaning cloths, large squares of outing flannel, short worsted needle, Germantown wool. Teach children to sew over and over.

Oldest Ones—Washing and ironing dust cloths, doll's clothes, etc.; dusting.

Songs.

The Giants, Gaynor; Snow Bird, Knowlton.

Stories.

The Lilliputians, from Gulliver's Travels; The Pigmys, Hawthorne.

Rhythm.

Giants, Gaynor; Swedish clapping dance.

Games.

On the Bridge, showing what big and little people do; jumping to a mark, who jumps farthest? Racing, who runs fastest? Reaching for ball on string, who can reach highest? Throwing first gift balls, who throws furthest?

FOURTH WEEK.

Special Subject: More About Big People.

Morning Circle—What big people do in the circus. The big animals elephant and lion. Show pictures of big wild animals. Drawing circus wagon, six horses hitched in pairs, with child on high seat to drive them. Horses in ring jumping bars, etc.

Gifts.

Little Ones—Hennessy blocks. Make big circus ring of blocks for ponies to trot around, high hedge for ponies to jump over. Children play pony.

Oldest Ones—Sixth. Suggestive. Make round circus ring with large bricks; tall bars for trapeze performers, with small oblong bricks and bars for horses to jump over of square plinths.

Occupation.

Little Ones—B. B. drawing. Snow storm on the B. B. Show air thick with snow, how it makes ground all white. Mass in broad horizontal lines.

Oldest Ones—Clay. Continue massing clay. Show model of Numidian lion. Let children make long thick rolls of clay and make several links of heavy chain—join all together to make one long one which would be needed to hold the big lion.

Morning Circle—The strong men in the circus. Riding the horses, trapeze performers, swinging from rope. Stretch rope across room. Let children hang. High jumping from step ladder. Tumblers, somersaults. Racing, jugglers, throwing balls and catching.

Gifts.

Little Ones—Hennessy blocks. Imitative. Make high uprights with cross bars for trapeze performers. Take down. Let children take turns making one like it. Repeat play of yesterday.

Oldest Ones—Sixth. Imitative series. Make tiers of circus seats, circus ring, steps for performing dogs, trapezes, ladders for climbing, bars for jumping horses, etc.

Occupation.

Little Ones—B. B. drawing. Make snow balls, little ones first, then growing bigger, going round and round.

Oldest Ones—Clay. Again show model of Numidian lion. Let children make long thick rolls of clay and twist heavy two-strand rope of clay, join together and make long rope to show how big an one is needed for the great lion.

Morning Circle—The Fireman. Take children to the fire house to see the big hose cart, fire engines and big horses. Ask fireman to ring alarm and show how quickly the firemen get ready.

Gifts.

Little Ones—Hennessy blocks. Suggested co-operative group work. All together with your help make fire engine.

Oldest Ones—Sixth. Free. Make fire engine.

Occupation.

Little Ones—B. B. drawing. Snow storm. Little snow ball which grows into a big one.

Oldest Ones—Clay. Show lion again. Model for the children, massing in the rough. The children again make large chains and ropes. Continue massing each day.

Morning Circle—Let children dramatize experience of yesterday. Ring alarm, hitch horses. Show pictures of fire with firemen on ladders rescuing people.

Gifts.

Little Ones—Hennessy blocks. Again make engine.

Oldest Ones—Sixth. Make engine again; if possible have small model for children to see and try making parts more exactly than day before.

Occupation.

Little Ones—B. B. drawing. Make snow storm, then a huge drift piled up with broad, swinging motion.

Oldest Ones—Clay. Show model work on your own model for children. Let children have large mass of clay and without suggestion or criticism on your part, as to method, try for themselves.

Morning Circle—Again dramatize experience of firemen and show pictures.

Gifts.

Little Ones—Hennessy blocks. Suggestive and free. Let children make engine without your help. Let different groups of two or three work it out, as too many together only makes for confusion.

Occupation.

Little Ones—B. B. drawing. Stories about snow, snow balls, snow drifts, snowflakes, etc.

Oldest Ones—Clay. Let children model freely from lion. Do not look for finished results or you will miss the point of this careful work. The large thought of the past month, together with the practical working in the clay, ought to evidence great increase in power to attempt a big thing.

FOURTH WEEK—Domestic periods.

Oldest Ones—Sweeping, dusting, care of flowers, playing grown-ups, dressing up, etc.

Little Ones—Playing at grown-ups, care of dollies, sewing basket. Continue over and over on cleaning clothes.

Songs.

No new songs.

Rhythm.

Snowflakes, Hofer I.; Lullaby, Schumann's Cradle Song.

Slow walking, tip toe, all contrasting mood to large activity of morning circle.

Games.

Find ball to music, dramatize Mother Goose, Jack Horner, Bo-Peep, etc. Sister who knocks? Who has gone from ring? Games which suggest the quiet contrast to morning's activities.

Stories.

Little Beta and Lame Giant, from Story Land by Elizabeth Harrison.

LAST DAY—SPECIAL SUBJECT. The Engineer and His Engine.

Morning Circle—Let children reproduce experiences of the past week of circus and firemen.

Gift.

Little Ones—Fourth. Free play.

Oldest Ones—Sixth. Suggested series. Make fire house, fire engine, tall house where fire was.

Occupation.

Little Ones—Clay. Free play.

Oldest—Poster work; paper tearing; white paper; tear a snow drift, a big snowball.

Morning Circle—The engineer and his engine. Show pictures of big engine and model of engine, either a toy one or one which you construct. Find different parts of an engine. Make engine of children; show how fast it goes, engineer and fireman aboard.

Gift Work.

Little Ones—Fourth. Make engine with cars attached; play stop at stations, etc.

Oldest—Construction work. Cardboard modeling. Show children the finished model of an engine you have made. Take a plain piece of cardboard modeling and show the children the process of planning and drawing model in the flat. Give each child a plain piece of cardboard. Let him see your plan and try for himself on the cardboard the thing you have done. The attempt will be crude, but of infinitely more value to him than if you try to help him.

Occupation.

Little Ones—Clay. Review past experiences, making patty cake, snakes, etc., as they like.

Oldest Ones—Poster work. Continue paper tearing, white paper; tear a snow man from one piece of paper; cut from outline a tiny Brownie man; pattern from Palmer Cox's Brownies.

Morning Circle—Take children to see a real engine, if possible, where they can readily see the parts, how fast it goes, etc.

Gift.

Little Ones—Fourth Imitative Series. Make station where train starts, engine and cars leaving station.

Oldest Ones—Construction work. Let children again see model. This time watch you as you cut out your model. Again give pasteboard and let them try, by imitation and from memory, to follow what you have done. Let them cut out their own attempts.

Occupation.

Little Ones—Clay. Let children feel and see a beautiful red apple; model it; kindergarten model; a big barrel to hold the apples.

Oldest—Poster work. Each child an oblong of black paper; paste the snow drifts already torn out, the snow man and little Brownie throwing snowballs at the snow man. Never mind the crude attempt, so long as it is their own work. Already a first sense of proportion and arrangement will be evidenced if the tearing has been guided with care.

Morning Circle—Let children dramatize the engineer and engine. Play going to Grandpa's on cars, etc. Repeat Thanksgiving experience.

Gift.

Little Ones—Fourth Imitative Series. Make station, engine and cars; Grandpa's house.

Oldest—Construction work. Give children the cardboard model already drawn. Let them cut out carefully on the lines. If time, show how put together and glue.

Occupation.

Little Ones—Clay. Again show apples. Let children make; put in barrels, as yesterday. Make a boxcar of clay, in which to put barrel of apples to go to the city.

Oldest Ones—Poster work. Finish posters.

Morning Circle—Free time. Children's choice of activities.

Gift Work.

Free choice of gift and free play.

Occupation.

Free choice of material and use thereof. This large freedom is valuable after the large thought expression of these past weeks.

DOMESTIC PERIODS.

Oldest—Cooking, washing and boiling potatoes; making apple-sauce for lunch.

Little Ones—Wash and iron dolls' clothes; sweep and dust.

Songs.

The Train—Knowlton.

Stories.

Review Giant and Brownie Stories.

Games.

Going to Grandpa's. Sequence of games. Getting ready; mother dress children; pack trunk; ride on trolley; in train; the sleigh ride; Grandpa's house; the games we played.

Rhythm.

Catching and tossing ball to music. Hofer II.

Begin Swedish dance; "Bean Porridge Hot."

SUBJECT FOR MOTHERS' MEETING.

THE CHILD AS MONEY-EARNER, SAVER AND SPENDER.

Money was made not to command our will,
But all our youthful pleasures to fulfill.
Shame and woe to us if we our wealth obey,
The horse does with the horseman run away.
—Trans. from Horace.

Get to live;
Then live, and use it, else it is not true
That thou hast gotten. Surely use alone
Makes money not a contemptible stone.
—Herbert, *The Temple*.

If I knew a miser who gave up every kind of comfortable living—all the pleasure of doing good to others, all the esteem of his fellow citizens and the joys of benevolent friendship—for the sake of accumulating wealth; poor man, say I, you do indeed pay too much for your whistle.—*Benjamin Franklin*.

Wealth brings noble opportunities, and competence is a proper object of pursuit, but wealth and even competence may be bought at too high a price. Wealth itself has no moral attribute. It is not money, but the love of money, which is the root of all evil. It is the relation between wealth and the mind and the character of its possessor which is the essential thing.—*Hillard, "The Dangers and Duties of the Mercantile Profession."*

A penny saved is a penny earned.—*Franklin*.

In the December number of *THE KINDERGARTEN MAGAZINE* was an article by Ernest W. Lyman, "An Essential in the Education of the Child." The training of the child in saving and rightly using money was its theme. We would be pleased to have this important subject discussed in the pages of our journal. It is certainly a timely topic for mothers' meetings. To this end we give below the following questions as focus points. Many others will doubtless suggest themselves to our readers:

1. Should a child be given money (a) whenever he asks for it, (b) at irregular intervals or upon the impulse of the moment, or (c) at stated intervals as a regular allowance?

2. Should he be required to earn any or all of the money given him?

3. If so, is it well to pay him for knowing his lessons, for passing a given examination?

4. How early should the child be trained to keep account of money earned, given and expended?

5. Should an oversight be kept upon his methods of expending?

6. In how far should he be encouraged to save? Does the character of the individual child, i. e., his inclination to stinginess or to prodigality, affect this question?

7. Is money, even when earned by one's self, to be regarded justly as one's own entirely or as a trust to be strictly accounted for? How is this question affected by the consideration that the money-making power, whether due to physical or mental capacity, is not entirely of our own choice, but is, in part, the result of inheritance and training, and so, like any gift of God, is to be used in His service and not for self alone?

8. Should the child be trained to save, therefore, not only that he may in time acquire a habit which will make him independent in age, which will enable him to buy the things worth while, rather than spend his pennies for the temptations of the moment? Or is he to be trained with the final end of making him a trustee for those causes which may need his service?

9. How can the penny slot machines be made a means of growth in grace and strength of character?

10. Do you approve of putting apart a certain per cent as a tithe for unselfish spending?

11. Should the child earn the money he gives to Sunday school and church collections? For birthday and Christmas gifts?

12. Which injunction of the Master seems most appropriate to the taking of the collection, "Let your light so shine before men," etc., or, "Let your right hand know not what your left hand doeth"?

13. Do you approve of the introduction of the penny provident system into the public schools? Dangerously near to every

schoolhouse in the city is the cheap candy store, with its unwholesome sweets and its still more unwholesome influence.

Workers with the penny provident fund sometimes find that, in their anxiety to save for the possible rainy day, the poorly-paid wage-earners sometimes deny themselves the actual necessities of the present. What is the remedy?

It has been said that "Poor Richard's" famous saws upon the subject of money-saving and frugality have resulted in making the New England farmer penurious and saving to his own detriment. He saves when he ought to be enriching his life by wise expenditure. The remedy?

It is one thing to save for the sake of saving; it is quite another thing to save for a particular object—a bicycle, a winter coat, a college education.

VALENTINES.

Such valentines as appeal to children's love of the mysterious will be most acceptable. Here are a few, known perhaps to many:

1. Fold the shawl pattern three times over. Then, with the center considered as the apex of a right-angled triangle, begin at the base to cut lines horizontal to that base one-eighth inch apart, beginning alternately first at one side, then at the other. The result is what in our childhood we called a spider-web. In the center of a square of equal size paste a flower or white dove (sheets of scrap pictures can be bought for a few cents each and one or two sheets serve for an entire kindergarten). Then paste the cut paper upon the square and the child will lift the center and peer thru the slits at the half-concealed picture with the greatest delight. Silver or gilt paper is pretty for this. A circle can be used instead of a square.

The younger children can make a similar valentine, but a simpler one, by folding and cutting out openings of various shapes according to the regular school of such work, and then pasting pictures in the spaces between.

Decalcomanies can also be used for decoration.

A valentine never seems to us a really truly valentine (such is the force of memory and custom) unless it is made of the lace paper characteristic of the valentines of my childhood. Are there others

who feel the same way? Lace paper can be secured by stripping cardboard soap-boxes or by buying the paper doilies found in bakeries.

Heart triptych.—Fold a square of paper once; open and fold the right and left edges respectively till each meets the middle crease. With the two last folds still in position, fold in the first crease once more. Hold the paper by the bottom of the lower crease and cut a long slanting line to the right hand edge. A short distance from the top begin to cut the curve which, when opened, will make one-half of the top of a heart. The resulting form will be a heart having a folding door on each side. A picture pasted inside will be revealed when the doors are opened. Show the children the necessary folds and cuts and let them experiment till they can make the right ones themselves.

Cut a series of hearts and string them together with pretty ribbon.

Cut two hearts, one somewhat larger than the other, and attach the smaller to the larger by a narrow paper folded several times so that one will be raised a short space above the other.

If hearts are cut of comparatively good size there will be good opportunity for broad movements in making surface washes with water-colors.

Wall paper, with pretty flower designs.—Cut the flowers out and use as fancy and taste suggest.

VALENTINE GAME.—One kindergartner evolved the following game for the valentine week: A valentine must come from some unknown friend. Therefore the giver must conceal his identity. The children stand in circle, each representing a door of a house. Eyes are closed. The giver of the imaginary valentine steals softly up to one of the circle, tapping lightly on the outstretched hands and skimming quickly away to be chased by the one touched. It is only a modification of a well-known game but the children thoroughly enjoy it with its mystery and surprise.

A post-office sequence involving the home, the street, the lamp-post with mail box, the mail-cart, the large post-office, can be worked out with gifts. A mail-cart can be made of cardboard modelling. The postman's large bag can be made of cardboard.

There is a good postman song in *Holiday Songs*, by Miss Poulsson.

PATRIOTIC CELEBRATIONS IN KINDERGARTEN.

What mental image does this subject call to your mind? Are they of those things that appeal to the children? Why do they interest them? Is it the spirit of patriotism? Is it the color of flags, caps or badges? Is it the noise of drum or horn? Is it the same thing which impels a boy to follow up a brass band with a quicker, firmer tread than when going to school?

Can you easily think abstract patriotism, apart from any special deeds or character? If not, one must certainly not expect to inculcate patriotism in children apart from a patriotic man and his patriotic deeds.

Prof. Earl Barnes says that little children of the age of our associates do not choose heroes outside their own family circle or those closely associated with them in the home life. The father, mother, uncle, aunt, grandparents or a big brother or sister are the objects of their admiration. After that come the conductor, motor-man, little girl with curly hair, lady with fine clothes, engineer, policeman and fireman.

Later come those possessing beauty, riches, strength, talent, and the doers of brave and heroic deeds. So we have been forced to acknowledge that George Washington as a great man and the first president of our country, and Abraham Lincoln as a boy who grew out of a log cabin into the White House are characters too remote from the experience of our children to make much, if any, impression upon their lives. We can make the stories so interesting and real that the children enjoy them at the time. *But a few years later* such hero will mean much more to them.

Professor Barnes says, and truly, that the edge of keen interest is taken off of many things in kindergarten that might better be left to the grades where the children could absorb with much more understanding and learn with a fresher zeal. If our heroes, our characters about which the kindergarten interest centers be those more nearly related to the children's own lives and experiences we will be following more closely along the lines drawn by child-study and psychologists.

The historical story of Thanksgiving comes under the same wise criticism. Let us have the Thanksgiving time one of arousing such feeling of gratitude as we can for present physical comforts in

minds of four and five years of growth, and let the Pilgrims and Indians come on the stage in the first and second grades.

But in the public schools where the 22d of February is so generally observed, the kindergarten children hear much of it in their homes and know a celebration is on in school. So we will not ignore it, but perhaps say, that it is the birthday of one who, as a little boy, was very brave and honest, grew to be a strong, brave soldier and finally all the people of this country asked him to be their leader. We all want to be honest and brave and strong, like George Washington, and love our country too. The beautiful flag of red, white and blue is the sign of our country, so we all love that. We can march with it, we make flags, caps and badges and with inspiring music for marches the children sing with great enthusiasm,

"Three cheers for the red, white and blue."

We will love our flag forever. "Three cheers for the red, white and blue." Is that a bad thing, especially in a neighborhood of foreign children?

But that can be worked out in a day or two instead of three weeks of cherry trees, hatchets, white horses, sail boats, soldiers and White House.—Grace E. Barbour, in Chicago Kindergarten Club.

The remarks concerning Decoration Day will be reserved for a later number of the KINDERGARTEN MAGAZINE.—[Editor.]

ADDRESS BY MEMBERS OF COMMITTEE OF "19."

On January 3d the kindergartners of New York City and vicinity had a rare treat in listening to addresses by the six prominent kindergartners all members of the Committee of Nineteen of the I. K. U.

Dr. Merrill in her own delightful way opened the meeting by congratulating those who had braved the severe storm to take advantage of such an opportunity.

Regrets were presented from Miss Fannibelle Curtis and Dr. William H. Maxwell.

After extending New Year's greetings to all Dr. Merrill introduced Miss Lucy Wheelock, of Boston, chairman of the Committee of Nineteen, appointed two years ago by the I. K. U. for the study of kindergarten problems.

Miss Wheelock spoke of the advantage of living in an age when problems of all kinds are being met and grappled with. Every phase of life has its problems and the kindergarten is doing its best to formulate, meet and solve the problems which present themselves along all lines of kindergarten work. The committee classifies the problems under the heads of materials, methods, plans of work, psychology and symbolism. So far method and materials are the only topics which have been discussed and Miss Wheelock was glad to say that while there were wide differences of opinion among the members of the committee, still it has been found that on the fundamental principles there is absolute unanimity.

Miss Laws, of Cincinnati, was the next speaker. She brought greetings from the I. K. U., of which she is president, also acknowledged with thanks the cordiality of the New York kindergartners in receiving and entertaining the Committee of Nineteen. We were reminded that "true nobility is to be dependent upon as many nobler as one can discern and to be depended upon by as many inferior as one can reach." From this standpoint the I. K. U. will be glad to welcome all to its meetings in Toronto in April whether they are in a position to help or to be helped. Miss Laws spoke in words of sincere approval of the recent action of the New York Board of Education in again taking stand against corporal punishment and in providing a kindergarten for the children in Bellevue Hospital.

Dr. Merrill next introduced Miss Mary McCulloch, of St. Louis, who greeted the kindergartners in true kindergarten fashion. One of our good songs runs, "Good news we bring to you." Miss McCulloch gave as the keynote of her good news, joy, and gave us four reasons for rejoicing. (1) That we can come together and meet each other's ideas. (2) That we have seen the work grow and spread to the primary grades so that in St. Louis the primary teachers ask for kindergarten children. (3) That the simplicity of the kindergarten is being emphasized. (4) That we have essential unity in our work.

Two of the ladies who were expected to speak, Miss Vandewalker, of Milwaukee, and Miss Harris, of Rochester, were forced to leave early with only a word of greeting and regret.

Miss Elizabeth Harrison, who was next presented, took for her

topic. "The Greatest Power Man Has Ever Known, the Power of a Great Ideal." "The idealist," says Miss Harrison, "is called a visionary, an enthusiast; but the word enthusiastic means filled with God, therefore, let us not fear to be called enthusiasts, for it means that we have heard the God-voice saying 'come up higher.'" Miss Harrison gave the creed of kindergartners in the words, "We believe that all children are children of God and bear the Divine image; we believe that we as kindergartners, as the spiritual mothers of the children, have the privilege of helping to develop them physically, mentally and spiritually so that they may become rightly related to God and their fellowmen. We believe that in so doing we are co-workers with God." Miss Harrison cited instances where people with such an ideal seemed to work miracles and left us with the thought that if our ideal is great enough, if our belief in the divine nature of the child is strong enough, and if our realization of our spiritual motherhood is great enough, we, too, may work miracles.

Miss Patty Hill, of Louisville, gave a summary of the results of the work in her city in testing children's sense of humor.

Miss Haven, of New York, spoke very briefly of the necessity of keeping in motion rather than settling down to either a conservative or a radical view of things; a pendulum is of use only when moving from one extreme to the other.

The program was pleasantly completed by two amusing stories told by Miss Myra Kelly in her usual inimitable manner.

Department of superintendence of the National Educational Association meets in Milwaukee, February 28th, March 1st and 2d. President, Edwin G. Cooley, of Chicago.

Topics are "Reviews of the Educational Features of the Louisiana Purchase Exposition," by Howard J. Rogers, and others.

"Means of Increasing the Efficiency of Our Public School Work," Albert G. Lane, district superintendent of schools, Chicago.

"Some of the Conditions Which Cause Variation of the Rate of School Expenditure in Different Localities," Dr. W. T. Harris.

Address by George B. Vincent.

"Charter Provisions as Related to the Organization of School Systems," W. H. Maxwell, New York.

"Child Labor," Jane Addams and Edgar G. Murphy, executive secretary of the Southern Education Board, and others.

"Manual Training Work in the Elementary High School and College Curricula," James P. Haney, Calvin B. Woodward.

The National Society for the Scientific Study of Education will meet Monday, February 27th. Wilbur S. Jackman, president.

BOOK NOTES.

Our Bodies and How We Live, by Albert F. Blaisdell, M. D. A new and up-to-date revision of a standard book. The language is simple, the style interesting. The illustrations clear, strong and well selected. Many experiments requiring any apparatus that is simple and easily obtained are given and the volume will be found useful and interesting in the home as well as in the school. A valuable part with which every child and certainly every teacher should become familiar is the chapter on first aids in accidents and emergencies, including directions in cases of burns, fainting, poison, drowning, broken limbs, etc., with excellent illustrations. A chapter on the care of the sick room has also many hints. Ginn & Co., Boston: 65 cents. Malling, 75 cents.

The Days We Celebrate, by Marie Irish. Suggestions for school exercises for the various holidays. There are some ideas that might be carried out with success, but in many of the original verses there is a lack of poetry and of rhythm. Can we afford to employ as a school exercise a line which runs thus:

Perhaps you may have a journey to trod,
And I will present you a strong goldenrod.

And yet we hear the complaint that our children do not use English correctly. S. Denison, Chicago: 25 cents.

The Chautauquan for January is an exceedingly valuable number for kindergartners and educators generally, whether in home, school or settlement. It contains an article upon the play movement in Germany, which has much to teach us. The department entitled "The Survey of Civic Settlement" is almost wholly devoted to the subject of play and playgrounds, and suggestions for programs for women's, men's and other clubs which are very helpful. In the same number James B. Angell writes upon "Psychology and Social Welfare," and Walter L. Hervey upon "Changes in the Common-School Curriculum."

A firm in Dresden, the Dresdener Werkstätten fuer Handwerkskunst, is making toys upon a new plan. The animals are built on simple but entirely characteristic straight line, such as those of the Noah's Ark creatures of our childhood. In addition it makes a delightful screen, which will bring joy to the heart of any child. The three wings represent the front and sides of a house, with openings for windows and door. Behind this the child can play house with just enough spur to the imagination to make housekeeping under such conditions most alluring. Curtains can be hung at the little windows, thru which the child can look at mamma or sister busy at their sewing. We hope many little ones will be the happy owners of this screen and some of the well-made, strongly-built toys.

The Musician for December contains an article by Daisy Fairchild Sherman on "Froebel in Music." It is one of a series of papers upon "Musical Moments With the Children."

Good Housekeeping for January contains several pictures of the American child which are charming and a description of a "Children's Hour in a Home on Fifth Avenue," which we wish might be multiplied many times.

McClure's Magazine is one to be read every month by Americans who wish to keep in touch with the problems of civic and national life.

A WORD UNTO THE WISE IS SUFFICIENT

It is imperative for the teacher to be conversant with what is going on in the world, however good his previous training may have been. A fertile means of accomplishing this is by reading educational literature, both current and standard. It is easy for the teacher to fall into a rut, to become fossilized. * * * Aside from the inspiration and help gained from reading educational literature, the teacher by supporting educational papers encourages the worthy efforts they are making to uplift the cause of education. The better support these papers receive, the better they can be made. Every subscriber thus assists in adding to the usefulness of these organs, while he receives greater benefits himself. The teacher that ignores the educational journal loses sight of the progress in educational affairs, falls out of line in all forward movements, becomes narrow in his own ideas and methods, and is likely to be self-contained and egotistical. He therefore owes it to himself as well as to his profession to support educational literature.—LEVI SEELEY, in "A NEW SCHOOL MANAGEMENT."



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

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CONTENTS FOR MARCH, 1905.

Page

Does Kindergarten Training Prepare the Child for the Primary School—

The Teacher's Point of View—Frances Cooke Holden..... 389

The Thunder Storm—Lillian Howard Cort..... 396

A Morning Session Conducted by the Children—Hattie M. Mincher..... 397

A Wind Story—B. J..... 402

Connecting Work in the Kindergarten..... 405

The Fairy Books—St. John Lucas..... 406

Andersen Festival 409

Old Testament Sunday School Lessons for Little Children. VI.—Laura

Ella Cragin 410

Art Education in the Schools—*The Craftsman*..... 418

Poster Work in the Kindergarten—M. J. B..... 420

A March Outlook—Elise Morris Underhill..... 424

Program for March—Lillian Lathrop..... 425

Clara Louise Strong..... 428

Miscellaneous Notes and Suggestions—

Social Work in the Schools (Questionnaire)..... 432

The Educational Value of Festivals..... 433

Color in Weaving Mats—Wilhelmina Seegmiller..... 440

Greeting from the President of the I. K. U..... 448

Twelfth Annual Convention of the I. K. U., Toronto—Program..... 449

Book Notes 451

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DEAR SIRs:—We have used the two books by Mr. Calvin B. Cady (in the series called Music Education) in our class work for two years. They have been of great value in systematizing our program for study and have satisfactorily supplied a long-felt want for a text book on music study, based on pedagogic principles.

Very sincerely yours,

HARRIET BROWN SEYMOUR.

Chicago Kindergarten Institute,
 40 Scott Street.

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Mention Kindergarten Mag zine.

KINDERGARTEN MAGAZINE.

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TWENTIETH CENTURY SERIES.

DOES KINDERGARTEN TRAINING PREPARE THE CHILD FOR THE PRIMARY SCHOOL?—THE TEACH- ER'S POINT OF VIEW.

FRANCES COOKE HOLDEN.

When our city superintendent of schools, Mr. J. C. Templeton, told me last May that the Santa Ana Board of Education had requested him to get the opinion of some primary teachers in regard to the ability shown by kindergarten children in the primary school, being both a kindergartner and a primary teacher, my attention was at once arrested. The interest I had acquired in the Education Seminar, at Leland Stanford, in collecting and collating data in various fields of educational investigation, was still active and so when the superintendent asked me to take the matter in charge, I entered upon the work with zest.

The first question to be considered was where and how these opinions could best be gathered, and I decided

First—That the field of inquiry should lie outside the State, because facts obtained from some distance are seen in better perspective, and are generally freer from elements of personal prejudice and feeling.

Second—That a questionnaire, in this instance, would be likely to defeat its own ends, since the questions and not the children might be the source of suggestion to the teacher. Moreover, the aim of this inquiry was not so much to gather a large mass of material under specific topics, as to get a free expression regarding those defects and excellencies of kindergarten children most vivid to the consciousness of primary teachers, supervisors, and principals who were in daily contact with such children in the schoolroom. I therefore prepared the following letter:

SANTA ANA, CAL., May 2, 1904.

My Dear _____:

The Board of Education of this place are in doubt as to the utility of the kindergarten system except in the slum districts of cities. They have, therefore, asked me to obtain the opinion of a number of experienced supervisors and teachers as to its efficiency in preparing children for the work of the primary school—especially children in the smaller cities who have comfortable homes and room to play out of doors.

Your long and varied experience would make the expression of your observation and judgment in the matter of especially value to them. If you will kindly state in what particulars you have found that kindergarten training prepares, or fails to prepare, the child for the work of the primary school, I shall be very greatly obliged.

Yours very truly,

J. C. TEMPLETON,

Supt. of Schools.

per FRANCES C. HOLDEN.

Addresses were obtained by writing to Miss Bertha Johnston, editor of the KINDERGARTEN MAGAZINE, and to principals of the training departments in some of the State normal schools. Miss Greenwood, of Pomona, furnished not a few, and a considerable number were found by a diligent study of the news items in the kindergarten periodicals. I wish especially to express my obligation to Miss Nina Vandewalker, of Milwaukee, who sent a large number of addresses and in each case stated the population of the town named.

I sent out a few copies of the letter and awaited replies to see if it would call forth the kind of information desired. The answers indicated that in the effort to state the question without bias it had been made too indefinite. The replies were expressed in general terms, and there was a tendency to argue the case *a priori*. A second letter was therefore written, as follows:

SANTA ANA, CAL., May 23, 1904.

My Dear _____:

The Board of Education of this place are in doubt as to the utility of the kindergarten system, except in the slum districts of cities, because some primary teachers hold that the training unfits the child for the work of the primary school.

They have, therefore, asked me to obtain the opinion of a number of experienced supervisors and teachers in places where the kindergarten is more fully established than it is here, especially in

the smaller cities where the children have comfortable homes and room to play out of doors.

I should be glad to receive an expression of the result of your observation and judgment in the matter. In what respects do you find that the kindergarten prepares, or fails to prepare the child for the work of the primary grade? A prompt reply will be appreciated.

Yours very truly,

J. C. TEMPLETON,

Supt. of Schools.

per FRANCES C. HOLDEN.

Responses to this letter came prompt, full and to the point. They represented places of all sizes from Baraboo, Wis., with a population of 6,000, to New York, Milwaukee and St. Louis. It would be a pleasure to mention with appreciation every member of the profession who responded to this letter. This is impossible, but I wish to thank Superintendent Maxwell, New York, Superintendent Simonds, Oshkosh, Mrs. Logsdon-Coull, Menominee, Superintendent Congdon, Helena, and Assistant Superintendent Kaegel, Milwaukee, for the interest which they took in furnishing data from teachers under their supervision, in addition to their own full and explicit statements. Others would have been glad to do the same had not the stress of work attending the close of the school year prevented.

Thirty letters are included in the outline or table which follows. In order to set forth, as far as possible, all the facts which the letters contain, in a clearer, more compact form than could otherwise be done, I have reduced the material to a percentage basis, and present it under the following general heads:

I—In what particulars kindergarten training prepares the child for the grade.

II—In what particulars it fails to prepare him for the grade.

I—In what respects Kindergarten training prepares the child for the grade.

1—*Kindergarten training is an excellent preparation for the studies taught in the primary school.*

100 per cent of the replies state that kindergarten training is a good preparation for actual school studies. Some say that "it is an ideal preparation"; others "that it is the best possible preparation"; and all agree that it gives a good foundation for later school work.

33 1/3 per cent express this opinion in more or less general terms.
10 per cent say that kindergarten children work better from dictation than other children.

30 per cent say that kindergarten children are better writers.

20 per cent that they draw better.

16 per cent they are better readers.

23 per cent they are quicker in numbers.

3 1/3 per cent they do better in music.

26 2/3 they show more skill in manual work.

56 2/3 per cent they have larger and better vocabularies; express themselves more readily.

33 1/3 per cent say that kindergarten children advance more rapidly in the grades. Some say, "they gain six months the first year." Others, "they do the work in half the time it takes other children." "Kindergarten children gain a year by having the training." "They do not weary of the work because they are prepared for it."

Principal Francis E. Cook, St. Louis, says: "Our kindergarten graduates *invariably* and *notably* excel in primary work, and in all subsequent grades up to the high school—in all respects that go to make up good scholars."

Professor Claxton, Knoxville, Tenn., speaking of the kindergartens at Asheville, N. C., says: "Nor were the benefits of the kindergarten exhausted with the primary grade. These children trained in the kindergarten had gained something which was of value to them in all the grades."

Dr. Soldan, St. Louis, says: "The primary teachers of St. Louis, without exception, so far as I know, feel that the time which a child has spent in the kindergarten, with us from the sixth to the seventh birthday anniversary, is time well spent in its preparation for the succeeding work in the schools. * * * Any apparent loss of time is more than compensated for."

2—*Kindergarten children attain a fuller physical growth and development than children who do not attend the kindergarten.*

43 1/3 per cent of the letters say that kindergarten training insures a greater physical development to the child.

Kindergarten children "have fewer bodily defects."

They work with more skill.

They work with more accuracy.

They attack their work with more vigor.

They sit more quietly.

They move with more ease and grace.

3—*Kindergarten children have more actual information than do non-kindergarten children.*

20 per cent state that the actual information possessed by kindergarten children exceeds that of other children. They know more about color; about position; about direction; about models and forms; about qualities of objects.

They have a greater knowledge of trades; of occupations; of family relationships; of organic life; of natural phenomena (sun, moon, stars, water, etc.).

"They have a greater fund of general information."

"They get this in a way they could not in the best of homes."

4—*Kindergarten children manifest more mental power than children who have not had this training.*

73 1/3 per cent of the replies state that children who have had kindergarten training possess greater mental vigor than those who have not had such training.

50 per cent say that they have keener powers of observation.

They have quicker perception; are more wide awake.

Their senses are better trained.

They receive new impressions more readily.

They grasp new ideas more quickly.

They visualize more readily.

They are more attentive.

They are able to apply themselves more closely.

They are more persistent.

They are more inventive and original.

They have greater thought power; better judgment.

They are able to judge more correctly of quantities, qualities and relations.

5—*Kindergarten training improves the general attitude of children.*

16 2/3 per cent speak of an improvement in the attitude of kindergarten children over those who have never attended the kindergarten in that;

They are more ready to conform to the ways of school.

They are ready to start right the first morning.

They are more responsive.

6—*Kindergarten children evince a higher moral development than children who come directly from the home.*

60 per cent of the letters state that kindergarten children have attained a higher moral development than non-kindergarten children.

33 1/3 per cent speak of the formation of good habits in the kindergarten, specifying that:

Kindergarten children are more polite.

They are accustomed to the forms of politeness, as greeting each other, taking leave, etc.

They are more modest, more cheerful, more self-helpful.

They are neater, more orderly, more punctual, more obedient.

Kindergarten children show more kindness than do others.

They have received elements of culture which others have not.

They have more regard for property.

They exercise more self-control.

They have more courage.

They feel more individual responsibility.

The inner life is developed and they better understand their relations to others.

They feel more need of working in harmony with others.

They have greater desire to contribute to the happiness of others.

They possess higher ideals of conduct.

They more often desire to know and choose the right.

Superintendent Bell, of Racine, Wis., says: "We can further testify that experience shows that this training of two years has a lasting impression upon the after moral status of the life of the children."

Superintendent Maxwell, New York, says: "The benefit of kindergarten training is not confined to children who have had such training. Such children unconsciously do missionary work among their fellows in the higher grades."

II—In what particulars kindergarten training fails to prepare the child for the work of the primary school.

13 1/3 of the writers speak of weaknesses in kindergarten training

as a preparation for the grade which were apparent when their kindergartens were first organized, but which have since been overcome.

One or two say that laxity in directed attention was a fault, now obviated.

One teacher says that kindergarten children expect too much freedom, and are too dependent on the teacher, however, she frankly adds, "this may be equally true of children coming directly from the home. I can make no comparison as I have never taught children that have not had the training."

Another teacher speaks of the dependence of kindergarten children on the teacher, this being the only unfavorable criticism which is made without the qualifications noted above.

III—Cautions.

33 1/3 per cent of the replies, especially those from superintendents, supervisors, and principals, emphasize the necessity of caution in the equipment and regulation of kindergartens.

If the results which they set forth are to be realized,

There must be strong teachers.

There must be well trained teachers.

There must be a proper equipment.

The kindergarten must be well regulated.

Children under six must remain in the kindergarten not less than a year.

The primary teacher must not be too rigid, allowing no opportunity for freedom.

An impartial survey of the facts unquestionably leads to the conclusion that the verdict of the teacher, so far as it is given in this study, is unanimously in favor of kindergarten training as a preparation for grade work.

43 1/3 per cent find that kindergarten children have a fuller physical development and fewer physical defects.

73 1/3 per cent state that kindergarten children give evidence of greater mental power.

60 per cent that kindergarten children have reached a higher moral development. They have formed better habits; show more appreciation of moral values; and a greater desire to do the right.

100 per cent state that kindergarten training is an excellent preparation for the work of the primary school, because kindergarten children excel in mastering the studies of the grade; they grasp the work more intelligently; attack it with more vigor; and do it in less time than the children who come directly from the home.

It should be borne in mind that the mean population of the places represented by these answers is from 8,000 to 15,000, and that they are as cultured and prosperous as the ordinary American city of similar size.

In conclusion I must acknowledge that although my faith in the kindergarten has been great, I have been amazed at the results of this study. This evidence of the power and efficiency of the kindergarten, as it is now organized and at work, is entitled to earnest consideration, and the statements should carry full weight, since they come from a source which is—as nearly as may be—at once competent, unprejudiced and disinterested.

THE THUNDER STORM.

LILLIAN HOWARD CORT.

“Bang, bang,” laughed old Thunder,
In mischievous glee,
As the sparks from his anvil
Shot down to the sea;
And the children stopped playing
To watch with surprise
All the flashes of light
Darting over the skies.

“Bang, bang,” called old Thunder,
“I’m working today.”
And he made the sparks fly
As he hammered away.
But the gentle old Rain,
With annoyance, no doubt,
At the racket he heard,
Came and put the sparks out.

A MORNING SESSION CONDUCTED BY THE CHILDREN.

HATTIE M. MINCHER.

There is more to be learned from those children than from any book which it has ever been my fortune to happen upon.

I do not believe that the deeper problems of living ever can be answered by the processes of thought; I believe that life itself teaches us either patience with regard to them, or reveals to us possible solutions when our hearts are pressed close against duties and sorrows and experiences of all kinds.

I believe that in the thought and feeling and sufferings of children, for instance, an observer will often catch, as in a flash of revelation, some fruitful suggestion of his own relation to the universe, some far-reaching analogy of the processes of his own growth. This wisdom of experience, which often ripens in untrained minds into a kind of clair-voyant vision, is the deepest wisdom after all, and books are only valuable and enduring as they include and express it.—Hamilton W. Mabie, in "The Study Fire."

The children of this little sketch are pupils in the oral class for deaf children in the Lafayette school, Oakland, California, *Charlotte Louise Morgan*, director. The "playing school" which it was at first supposed would be the diversion of a few minutes, continued through the morning session, without interruption by the teachers.

There are ten children in the group, whose ages range from five to eleven. The one who "played teacher" was eight and had been in school only a few weeks.

Meredith had not been to school for several weeks. He, with Mamma and brother Malcolm had been "way off" in the country. They had slept in the cars and rode *way up* on the hills, where one day Meredith had seen the white snow fall, and where he had seen many, many tall trees.

And now, while he was relating this interesting story to the children who gathered before the opening hour of school, Meredith's artistic eye had caught George's tree pictures on the wall-slate, for it was November, and we had been telling picture stories of life in forest, wigwam and log hut.

Yes, Meredith had seen trees in the hills "just the same" as George's and had "seen the man chop the tall tree—had seen it fall." "No, Henry, the man did not saw the tree down—he chopped it down with his ax with a long handle"—which Meredith pictured on the wall-slate.

Nevertheless he had no idea of opposing Henry, who at this time insisted upon their playing "tree," and Meredith, with the others, took his turn at playing the part of the tree which the small

woodman sawed till—down it fell—to the earth, to be helped up later to resume its life at once as a real boy or girl.

But, Meredith was now noting the changes in our room, especially in our pictures. The children, showing their interest in his pleasure, were hurrying him from one object to another, when Henry demanded that they go no further until Meredith had been introduced to the picture of our President—who “took off his hat and bowed to Henry” and said: “How do you do” as he “rode in a carriage with a horse while he and all the boys and girls waved their flags and said “Hurrah, Hurrah.””

Alas, this burst of enthusiasm was without the slightest effect upon Meredith; for did he not know all about it and had the picture not been placed on the wall long before he went to the country?

My attention had been diverted from this earnest little company but a moment, when Eileen was at my side—and in tears—for, during a scramble of six children for five desks (they had suddenly decided to take possession of the older boys’ corner) it had fallen to her lot to be left standing alone—hence her appeal for help.

Now, Eileen’s tears are sometimes wont to flow with little provocation, but they were surely justified on this occasion; so upon suggestion that she fill the teacher’s chair, around which the desks were placed, the tears gave place to smiles and all enthusiastically consented to have Eileen for their teacher—although I believe they had intended only to show Meredith how, during his absence, they had been allowed to occupy the “big boys’” chairs in the drawing lesson.

It was now fifteen minutes after nine o’clock, and George suggested that they have a “morning story,” which he wrote upon the wall-slate, as each in turn contributed a sentence.

M. “Today is Tuesday, November 17, 1903.” H. “It is autumn. Elin. “The sun is up in the sky.” Ei. “I love the sunbeams.” Elise. “The sunshine is warm and bright.” H. “Papa sent me some new shoes.” A. “September, October and November are the autumn months.” A. “Elise brought a new calendar to school.”

The story was read, after which the Readers were taken from the bookcase and again each pupil stood erect and read carefully but evidently with entire sacrifice of perfect speech for thought and rhythm, for an unusual evenness of tone, and entire lack of pause

or repetition was observed. Even Aurella, the baby girl, gave her undivided attention. Stealing on tiptoe to Eileen, she tucked herself under the little teacher's arm, while she read "mamma," "baby," and softly ran back to her desk with a musical little giggle.

Some one had discovered ink on one of our nicely polished desks. Two children ran for dusters, but the removal of the ink by no means ended the difficulty. Alas, it seemed the evil doer must be selected from their number and exposed, and one after another they decided that the guilt should rest upon Elise. Her protests were unheeded until, unable to bear the disgrace longer, she cried. Nothing more was needed to move the hearts of her accusers to pity and forgiveness, for at once Elise's sobs were hushed as they assured her again and again, "I love you, Elise! I love you, I love you."

Eileen seemed somewhat disconcerted at this point, for she had not been in school many weeks and was unable to recall Meredith's name. This was Henry's opportunity of introducing a little of his own leadership into affairs but he certainly did it in a very courteous way when he stepped up to Eileen and carefully repeated to her Meredith's name.

It was now ten o'clock and although until now no one had seemed to notice the time, George reminded the class that it was the hour for physical exercise and they took their usual positions on the floor. They were all attention, but the teacher did not proceed. Some one's position did not satisfy her, and she demanded repetition and more perfect action on the part of her pupils.

Whom have we recognized, occasionally, in the little teacher this morning? Has some power bestowed the gift enabling us to "see ourselves as others see us?"

Again the children were seated and once more took their books to read—all giving attention, while one at a time they read aloud.

Eileen now noticed Aurella's desire to reach the wall-slate and draw, and without disturbing the reading lesson she went to Aurella's assistance, drawing an apple (what a pity that such a young teacher should show herself to be such an adept at correlation (?)) which the delighted Aurella copied with not a little feeling.

For the first time they now recognized our presence in the room, when George asked if they might write their "morning story" in their books, and incidentally this honest boy inquired whether he should not write "Papa brought me some new shoes," or

"Papa brought Henry new shoes." He intended also to omit the word "some" for this reason: Henry's new shoes numbered two, and "some," according to his interpretation, meant more than two.

The books were given to George and they were still writing when the bell sounded for recess.

Henry noticed the children at play, but said "No—play." Elise thought she would play but immediately changed her mind and all continued to write until sent to the playground.

Upon their return to the room the children formed a circle and under Eileen's direction had, as was usual at that time, a drill in phonics, after which, to our astonishment, they brought their books again, this time to read silently.

There seemed to be a little break in the program at this point. Eileen had forgotten her strenuous part in the discovery of a design in the corner of her embroidered handkerchief, and after allowing all to admire it, she tried to draw this figure of many curves on the wall-slate.

Did they intend to omit the usual number drill? Perhaps they had forgotten the delight with which they had, on the preceding day, selected from the blocks on the table, the one held in hand while eyes were closed, or their disappointment when the discovery was made, that the line drawn on the wall-slate was longer or shorter than the pencil or ruler held up to their view.

Where did Eileen learn to raise her hand to gain permission to speak? This borrowed school mannerism was readily interpreted by all, however.

The next period was devoted to the articulation chart. For twenty minutes all gave the closest attention. Meredith had been allowed to complete his story. His chair is placed and when he joins the group class he is given extra time.

The chart put away, the children seemed to scatter over the room; but the lull was only temporary, for Eileen had discovered that the "sunshine paper" had been omitted from the calendar and "after a while" she said to impatient Aurella (for Eileen evidently expected the attention of all during this exercise, and Henry had wandered to the bookcase). Aurella, the baby, came to the rescue and Henry was unable to resist her earnest little effort as she pulled at his arm until the book was laid down and he again joined the class.

With undoubted imitation Eileen now changed her purpose and instead of taking the yellow disks (sunshine paper) from the desk herself, she asked Henry to bring them (I wonder if this opportunity for using speech spontaneously appealed to her) and November 17, 1903, was duly recorded as a sunshiny day, with no rain, no fog and no frost.

A spelling lesson was the next in order, and each took a word from Eileen's lips to write on the wall-slate and these were the words (more distinct evidence for her regard for correlation): 1. pumpkin; 2. apple; 3. potato.

Meredith interrupted the lesson with the suggestion that they draw and away they scampered to their desks. Eileen had a ball in her hand, while she drew on the wall-slate and all imitated her work. Meredith soon set all the balls rolling, however, for he preferred to draw cars. Why, so soon after the experience of sleeping on the steam cars, should he draw balls? His was a steam car, too, with a brake at each end; but each little thief (or imitator, rather), though appropriating Meredith's idea, adorned his particular car, one with trolley, another with grip, to suit his own fancy.

The teacher (Eileen) worked away with her pupils, and although I have never seen them occupy so little room (the six artists used but ten feet of wall space), there seemed to be no thought of pushing or drawing of partition lines. Instead, they suggested changes in each other's work. Indeed, all the morning there was absolute harmony, and not even a suggestion of a successor to the first teacher, though George is far in advance of the others and Henry was plainly seen to be controlling his ambition in the direction of leadership, yet all freely supplemented the work of their teacher, and she, working with them, seemed verily to be enacting the happy idea of one who said, "Come, let us live with our children" (not for them).

While all are still drawing, Eileen said, "Henry, wipe table" —"wash hands"—for it was twelve o'clock.

Then Elise prepared "hot milk" while the others arranged the table for luncheon. During this work, they occasionally referred to Miss M—or me. Soon all was ready and Eileen stood, while all, with hands folded, repeated, "Father, we thank thee for our food, amen," and then they partook of their well-earned luncheon.

A WIND STORY.

B. J.

Such a windy March day! The children playing out of doors could see a good deal of the wind's work and play, but they could not hear all that was going on around them, so I will tell you what they might have heard if they knew the language of things.

In a certain yard where the hens and chickens found enough delicious food to keep them busy all the time, the feathers of even the neatest and trimmest mother hen would suddenly ruffle up in a most untidy manner. That was the merry wind's little trick. As the feathers blew about, one little downy one sighed, "Oh dear! I am so tired of being all the time fastened to this hen, who can do nothing but walk about looking for juicy worms. If only I could swing back and forth on that line as the clean clothes do. Just hear how they flap and fly!"

"Perhaps I can help you," said the little breeze. "When I puff, you let go and we will see what happens." And the wind puffed, and the little feather let go and away it floated——

Dainty and light
Toward the clothes so white.

Now the clothes were certainly fluttering and flapping at a great rate and the hurrying wind said, "Just a little bit longer and you will be entirely dry."

"I certainly feel delightfully light and dry," said the sheet of the baby's crib. "I am tired of this old round. First on the crib, then in the tub, then on the line, then on the ironing board, then in the crib (though I do love to have the wee baby cuddle down upon me). But today I feel just like flying. Why can not I fly up to the splendid gold weather cock who stands on the church steeple and views all the world? He goes round and round and sees every point of the compass. I want to go up there and see the world."

"Perhaps I can help you," said the wind. "When I puff, you let go, and we will see what happens." And the wind puffed and puffed, and the sheet twisted away from the clothes pin and——

Flew so bold
Toward the clock of gold.

But what is the cock saying?

"To be sure," he said, as he turned around to welcome the fluttering, white visitor, "I can move in all directions and I tell the people what they want to know about the weather, but I think I have lived long enough in one spot. I want to take a higher flight. My feet were not meant to be forever tied to one point. I am ready to fly like the wonderful green kite I see far away in the sky."

"Perhaps I can help you," said the strong wind. "When I puff, you let go, and we will see what happens." And the wind puffed and the cock struggled and in a moment——

It tries to rise
Where the green kite flies.

But it got only far enough to hear the kite call out to the string, "Oh, do let me go. Why do you hold me down? I know I can fly as well as those clouds away up there if you wouldn't hold me down. Let me go, I say." "Perhaps I can help you, if you are only a little more polite," said the wind. "When I puff, you tug, and we will see what will happen." And the wind puffed, and the kite tugged and——

Away it flew
Toward the sky so blue.

where the clouds floated so rapidly.

But try as it might, it could not get very near the clouds, even though they tried to come to its help.

And soon they were heard calling out, "Oh, if the wind would only let us alone, instead of pushing us about the way it does, I am sure we would float right up to the sun. Do stop pushing, wind." But the wind said, "Perhaps I can help you. When I puff, you let yourselves go and we will see what will happen," and the wind puffed and the clouds let themselves go and in a few moments the sun was not to be seen.

But that night! If you could have heard the wailing and shrieking! "What is it?" said the creaking old red windmill, "haven't I worked enough all day but you must set my arms to swinging tonight? What a roaring and howling you are making. Let me see if I can not help you. Out with it, now." And the wind moaned, "Oh, if you could but see what I have done. I wanted to help and instead have only done mischief. The little feather that might make the baby's pillow soft is caught in the clothes post. The baby's sheet is

clinging in wild fear to the church steeple; the golden cock is sprawling on the church tower, unable to rise; the boy's kite is tangled on the telegraph pole, the clouds have all settled down and, unable to reach the sun, are breaking into tears. Woe is me! Woe is me!" And the wind shrieked and wailed and the tall poplar trees wailed with it and tossed their arms and wrung their hands while all the other trees bent and sobbed in sympathy or laughed in wild derision.

But the kindly old windmill said, "Well, well, you listen to me and let us see what will happen.

"Instead of wailing and shrieking around here, just go first to one point and then another and blow and puff with all your might and I am sure you can blow all your helpless friends right down into our yard. I will stretch out my arms and you help me get in just the right position and I will break the fall of all that I can by catching them in my arms. But first scatter the clouds before they do break into tears, because then they will spoil everything they may touch." So the wind straightway called to the clouds that he was after them and they had better scatter as fast as they could, and away they scurried, forgetting their tears in the fun and excitement of the chase. Then he puffed and blew from all the different directions, sometimes hard, sometimes gently, and at last morning came.

When the mill-owner came into his yard he was a very much surprised man. "Well," he said, "I knew the wind had been busy last night, but just look here. What is that white thing fluttering upon the windmill's arm? A sheet from a baby's bed, it looks like, and there is a kite, too. I wonder that neither one is ruined in that frightful wind storm we had last night. And here is the cock from the church steeple, and a pretty white feather."

His children gathered around with wide open eyes. "What will you do with them all, father?"

"The cock must go back on the steeple. And we must see that he is fixed fast to his perch" (he little knew that the cock was saying to himself that he would never try to leave that perch again if he could once get back).

"The sheet belongs to Baby Ruth up at Auntie Nell's. Here is her mark. The kite I think we will have to keep. The feather looks as if it came from the old Dorking. I think we must put it in Bobby's hat."

And the wind sang the prettiest little spring song you ever heard when it saw that most of its mischief could be repaired. And it patted with soft hands the cheeks of the boy who had lost his kite.

CONNECTING WORK IN THE KINDERGARTEN.

In reply to the question in our February number relative to the advisability of using connecting work in the kindergarten, Miss Haven, of the Ethical Culture School, New York, writes:

"The question of knitting work with some reading introduced into the kindergarten from February to June depends so much on conditions that I do not think any rule can be made in regard to it. This year we have a number of children rather advanced in years and ability who seem to need something outside of the regular kindergarten work. We have solved a problem for our needs by forming a new class of about twelve. These children meet with the kindergarten children at 9 o'clock in the morning, remaining thru the morning circle and talk and having also with them some general exercises. About 10 o'clock they go to another room, where they have some reading, some special handwork and also some other work which involves more thought and care on the part of the children. These children remain for a half hour longer than the regular kindergarten children and do not return to the kindergarten for games or any other exercises. This plan is working well now, altho at no other time has it been possible to arrange for such a class.

"I am perfectly willing to make a statement of this particular work we are taking, altho I should not advocate for general use unless the conditions were like those at present."

Another letter says:

In answer to your request, printed in the last issue, we have done six weeks' connecting work in our kindergarten before promoting our children into the first grade. My observations in these seven kindergartens lead me to realize the futility of such work.

Are we not attempting to bridge the chasm from the wrong side and with wrong materials? The difficulty can be solved not by adding a few weeks' or months' connecting work, but by a readjustment of kindergarten and primary methods. Adjustments can only be accomplished by harmony of methods.

I should consider four months' connecting work entirely unnecessary where methods are in harmony.

Very truly,

(Miss) ALICE M. CORBIN,
Supervisor Kindergartens, Public School, Michigan City, Ind.

THE FAIRY BOOKS.*

On winter days at four o'clock
They bring the lamp for me and Jock.

At five o'clock Penelope
Brings tea (and jam) for Jock and me.

And when the cuckoo clamors six
We put away our games and bricks

And hasten to the shelf where hang
The books of Mr. Andrew Lang.

Then some one who has soft brown hair
Comes singing up the nursery stair;

A voice cries, "Who's within?" and Jock
Pretends to turn the broken lock,

And I exclaim in accents fine,
"Advance and give the countersign."

"A foe!" the stranger's voice replies;
Straightway the postern open flies
And shows us mother's laughing eyes.

We both pronounce her, then and there,
A prisoner in the rocking chair;

She yields at length; and we debate
What toil befits the vanquished great;

And Jock, a highly courteous knight,
Votes that the penance shall be light,

To-wit, our prisoner, prized and proud,
Shall for an hour recite aloud,

*There are few more charming pictures of the family group than that given in the above verses. Father, mother and children all for a brief moment held by a common joy. We venture to predict that the father who meets his boys in Fairyland thus will never grow very far away from them. The readers of the rainbow-hued series of fairy books will find the above delightful poem included in the latest of the series, the "Brown Fairy Book," which possessors of the others, the Red, the Blue, and the others, will certainly want to own. Published by Longman, Green & Co., by whose permission we reprint these verses.

With waving hand and lofty look,
From any kind of fairy book.

The captive seems absurdly gay,
And smiles in quite a pretty way;

She takes the book upon her knee,
Her arms encircle Jock and me,

And on each shoulder there is laid
A cruel victor's wicked head.

Then, as each thrilling tale unfolds,
What company the nursery holds!

With pigmy pipe and dainty drum
The marshaled hosts of Elfland come;

Pale Queens whirl by in golden cars,
And fearful Djinns escape from jars;

Haroun-al-Raschid, meanly clad,
Glides thru the streets of rich Bagdad;

And, like a living sapphire, flies
The bluebird thru the turquoise skies.

In moonlit meadows, hand in hand,
The fairies dance their saraband;

The moth, their jealous sentinel,
Peers from a foxglove's highest bell,

Lest lovers, come to catch the dew,
The fairy queen unveiled may view.

Ah! how we listen, how we smile,
When vanquished is the wizard's wile;

And how we tremble when the floor
Creaks, and we see the nursery door

Opening slowly, till our fears
Grow laughs when father's face appears!

Now father's very old and wise;
He's thirty-four, and such a size!

He reads a curious tongue called Greek,
And lectures on it twice a week,

And yet he always comes and looks
At mother reading fairy books;

And, as our chairs are small, his seat
Is at the hearthrug by her feet.

And I believe that he enjoys
The tales as much as little boys,

For when the gong is rung by Bess,
To say it's time to go and dress,

He won't get up from off the floor,
But begs for just one story more.

O tales of ogre, knight and elf!
You make a rainbow on our shelf.

Wide store of mirth and magic arts,
You like the sunshine in our hearts!

They are the key to wizard wiles,
The guidebooks to enchanted isles,

The grammars whence we understand
The tongue that's talked in Fairyland;

The sum of our inheritance
Of all the wondrous world's romance;

And therefore let us give good heed
To thank him very much indeed

Who left his well-loved history
To bring delight to you and me;

And scientific lore forsook
To make another fairy book.

And when we read the Red, the Blue,
 The Green—small matter what's the hue,
 Since joy is there in black and white—
 Remember him who cared to write,
 For little ones, tales old and sweet
 And ask the fairies (when you meet)
 To always keep unharmed and well
 From ogre's maw and witch's spell,
 From genii's clutch and dragon's fang,
 The kind magician, Andrew Lang!—*St. John Lucas.*

ANDERSEN FESTIVAL, APRIL 2, 1905.

Interest in the proposed Hans Christian Andersen celebration grows apace. Miss Shedlock has met with most gratifying appreciation in St. Louis. She has already given several lectures there and will make a second visit later. Superintendent Soldan, of the St. Louis Public Schools, has seized with enthusiasm upon the idea of an Andersen festival, and Miss McCulloch, supervisor of kindergartens, is taking a practical interest. It is likely that the St. Louis schools will celebrate the occasion on Monday, April 3d. Cincinnati also will take note of the occasion, a Mr. Jordan, of that city, giving readings from Andersen. Chicago will be most fortunate, for it will have the fairy godmother herself to preside over the occasion, the details of which are not yet fully formulated. Mr. Winship, editor of the *Journal of Education*, Boston, has given several columns to the subject in his February 9th number.

READINGS FROM ANDERSEN SUGGESTED BY MISS SHEDLOCK.

For Kindergarten and Primary Grades:

"The Ole Luk—Oie Series" (omitting the last story) and
 "What the Old Man Does Is Always Right."

For Children from 8 to 10:

"Thumbeliner," "The Princess and the Pea," parts of "The Snow Queen," "The Little Tin Soldier," "Jack the Dullard."

For Older Grades:

"The Nightingale," "The Ugly Duckling," "The Emperor's New Clothes," "The Little Mermaid," "Little Ida's Flowers."

For Sunday School:

"The Buckwheat," "The Snowdrop," "Live from a Pod."

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR
LITTLE CHILDREN.*

LAURA ELLA CRAGIN.

VI.

SUBJECT: JOSEPH SOLD BY HIS BROTHERS.

Genesis 35:6-19; 37:1-35.

PICTURE: JOSEPH SOLD INTO EGYPT.—DORE.

(The picture called the Despair of Jacob, by Schopin, might also be shown.)

(In introducing this story, give an account of Jacob† building an altar at Bethel, as he had promised to do at the time of his "Dream." Then speak of the death of Rachel, and of his especial love for her two little boys, and continue thus:)

It is of Joseph, one of these boys, that I want to tell you today. His father had made him a beautiful long coat of many bright colors, much prettier than his other sons had. His brothers were jealous because his father loved him best and the Bible says they hated him and spoke very unkindly to him. One time Joseph dreamed that he was like a great king and that his brothers bowed down before him. He told this dream to them and it made them very angry. They said, "Will you indeed be greater than we are!"

Not long after this his brothers, who were shepherds, took their flocks to Shechem, a place at quite a distance from their home, where they could get better grass. When they had been gone some time their father wanted to hear from them, so he called Joseph, who was now a tall, beautiful boy of seventeen, and said, "I want to send you to your brothers."

Joseph knew how they hated him and perhaps he didn't like to go, but he was always ready to do just what his father wished, so he said, "Here am I" (that means "I am ready to go").

Jacob said: "Go and see if your brothers are well and if their flocks are well and then come and tell me of them."

Joseph started at once and went to Shechem but he couldn't

* Copyright, 1905, by Laura Ella Cragin.

† The note at the foot of page 367 in the February number should have been signed "Editor," as it expressed the editor's views about Jacob's character rather than those of the writer of the article.—Editor.

find his brothers. As he was looking for them, he met a man who told him they had gone on still farther with their flocks. He had already walked a great many miles and was very weary, but he knew how much his father wanted to hear about them, so he followed to this other place.

When his brothers saw him coming, they said: "Here comes Joseph, the dreamer; let us kill him and then we will see if he will be greater than we are."

Wasn't it very wicked of them to plan to do such a dreadful thing? But Reuben, the oldest brother, was not so cruel as the others and he wanted to save Joseph, so he said: "Don't let us kill him but let us instead throw him into a pit" (a deep well where there was no water). He thought he could come later and get him out. The brothers said: "Very well, we will do this."

When Joseph came to them, they took off the pretty coat his father had made for him and then, though he cried and begged them to let him go home, they put him down into the pit. After this they all sat down to eat their lunch, and while they were eating, a party of merchants came along. They were men who went from place to place, selling fragrant spices and other things. They were now traveling to Egypt and when the brothers saw them, they said: "Let us sell Joseph to these merchants; that will be better than letting him die in the pit."

So they drew him up out of the deep pit and sold him to them for twenty pieces of silver, and he was taken to Egypt to be a slave, or servant. Reuben was away while all this was happening and when he came back to take Joseph out of the pit and carry him safely home, he found that he was gone. He felt very sorry and went to his brothers and said: "What shall we say to our father who loves Joseph so much?"

The brothers answered: "Let us put some blood on Joseph's coat and make our father believe a wild animal has killed him."

They did this and carried the coat to Jacob. You remember how he loved Joseph both because he was the son of Rachel, who was so dear to him, and also because he was such a good and beautiful boy. He felt dreadfully when he heard that his dear son had been killed and he mourned for him many, many days. His sons and

daughters tried to comfort him but they could not. Next Sunday we will hear what happened to Joseph in Egypt.

SUBJECT: JOSEPH IN EGYPT.

Genesis, Chapters 39, 40, 41.

PICTURE: JOSEPH INTERPRETING PHARAOH'S DREAM.—DORE.

(Describe Joseph's journey to Egypt and tell a little of this country and of Pharaoh. Tell, also, of Joseph's being sold to Potiphar, one of the king's officers, and of his faithful discharge of his duties which led to his advancement.)

God blessed Pharaoh because Joseph was with him. But after a time, some one who did not like Joseph told Potiphar that he had done something wrong. Potiphar was very angry when he heard this and put Joseph in prison. He must have found this very hard to bear when he knew that he had done nothing wrong, but he tried even in prison to please God. Soon the jailor found that he could trust Joseph, so he gave him work to do and at last he placed all the other prisoners in his charge.

Some of the king's servants were in prison and one night one of them had a dream. He was troubled and asked Joseph if he could tell him what it meant. Joseph said that perhaps God would help him tell the meaning. When the servant told his dream, Joseph said that it meant that within three days he would be taken out of prison and would again serve the king. "Then won't you please remember me," he said, "and tell the king I did no wrong and ask him to take me out of prison."

Sure enough, in just three days the king gave a large party on his birthday and sent for this servant who was in prison and let him serve him again. But, children, he forgot all about Joseph and did not ask the king to help him. (Speak of Joseph's remaining in prison two more years and then of the king's having a dream which no one could explain. Tell of the butler's words about Joseph and of his being summoned to the king.) Pharaoh asked Joseph if he could tell what his dream meant and he replied, "I can not help you but God will tell you its meaning."

Then the king told his dream and Joseph said that it meant that there would be seven years of plenty in Egypt when there would be a great deal of corn and other grain, more than people needed. But afterward there would come seven years of famine when nothing

would grow and it would be hard to get food. The king asked, "What is it best to do?"

Joseph answered: "Choose some wise man who shall go about the country and see that corn is put into great storehouses during the seven years when there is plenty, so the people may have food when the famine comes."

The king and all his people thought this a very good plan and, children, whom do you suppose was chosen to do this great work? Just listen and I will tell you.

Pharaoh said to his wise men: "Can we find any one better than this man who has just told me what my dream meant? I am sure God is with him."

So he turned to Joseph and said: "Because God has helped you to tell me what is to happen in my country and what is the best thing to do to keep my people from suffering, I will give you this great work to do. You shall be ruler over all this land and no one will be greater than you, except myself."

(Tell of the gifts the king made to Joseph and of the honor shown him, and comment upon the change in his condition.)

I think God blessed him and made him great because whether he was at home with his father or a slave or in prison, he had always tried to do what was right.

JOSEPH, AS PRIME MINISTER, MEETS HIS BROTHERS.

Genesis, 41:45, through chapter 45.

PICTURE: JOSEPH MAKING HIMSELF KNOWN TO HIS BROTHERS.—
DORE.

As soon as he had been made ruler, Joseph began to work for Pharaoh and the Egyptians. He went about through the country and bought all the corn which the people did not need to use and put it in great buildings, called storehouses. At first he knew how much he had but at last there was more than could be counted because there were such rich harvests.

(Speak of Joseph's marriage and the meaning of the names he gave his two sons. Tell of the famine which followed the seven years of plenty and which extended even to Canaan. Describe the coming of Joseph's brothers to him and his reception of them. Especially emphasize the fact that this rough treatment was due to a desire to test them and did not show unkindness on his part toward them.

The Bible narrative is so simply and beautifully told that it can be quite closely followed. Speak of his brothers' remembrance of their cruelty to Joseph and their feeling that their misfortunes came as a result of it. Tell of the return home and the conversation between Jacob and his sons and of his finally consenting to Benjamin's going to Egypt, after Judah had promised to be surety for him.) Jacob sent a present to the ruler of the best things that he had—some sweet spices, some honey and different kinds of nuts and told the brothers to take money to pay for both the corn they had had and that which they wished to buy.

When they reached Egypt and Joseph saw that they had brought Benjamin, he told his servant to take them to his own home, as he wished them to dine with him. The brothers were frightened because they were taken to the ruler's house and thought it was because the money had been found in their sacks. They told his butler how they had found the money and that they had brought it back again. And he said: "Do not be afraid; I knew you paid the money before."

Then Simeon was brought out of prison and I am sure he was very glad to see his brothers again. They all wondered at the beauty of the ruler's home. High walls were about it which were covered with beautiful paintings. Tall trees and lovely flowers were in the large gardens and there was a little pond in the center which kept everything fresh and green. The brothers were given water to wash their hands and feet when they entered the house. Here they found thick, soft carpets and rugs, sofas and couches of different woods beautifully carved, and tables of ivory and gold, while vases of lovely flowers were to be seen everywhere. The brothers, who had lived in simple tents, must have thought all this very grand, and they were still more astonished when they were invited to eat with the ruler. When Joseph came in, the brothers bowed low before him. (Do you remember how he had dreamed, when he was a little boy, that they should do this, and now the dream had come true?) Then they gave him the present their father had sent him and he asked, "Is your father well?"

How glad he must have been to hear them answer, "He is in good health."

When he saw Benjamin he asked, "Is this your youngest brother, of whom you told me?" And then he said, "God be gracious to thee, my son."

But, children, he was so glad to see this dear young brother again that he could not keep back his tears, so he went into his bedroom to weep. Sometimes we weep for joy as well as for sorrow. He did not wish his brothers to know he had been crying, so he washed his face and then came out and asked them out to dinner. The dining room had beautiful pictures on the wall and was all decorated in gold. Many, many servants waited upon them, placing wreaths of lovely blossoms upon their heads and garlands of roses about their shoulders, and bringing them delicious food to eat. Musicians played sweet music as they ate. Joseph did not eat with them, for as he was a ruler he had to sit at a table by himself; but what surprised his brothers most of all was that they were seated just as they were at home, the oldest at the end of the table, then the next oldest, and so on down to Benjamin. They could not imagine how the ruler knew just which was the oldest. Joseph was very kind to them and they all had such a happy time at dinner.

(Tell of the cup being put into Benjamin's sack and of the accusation brought against the brothers. Describe their nobility in not deserting their youngest brother and tell of Judah's beautiful words to Joseph. Describe the affecting scene when Joseph reveals his identity. It may be well to divide this lesson, giving an account of the second trip to Egypt on the second Sunday.)

SUBJECT: JOSEPH'S KINDNESS TO HIS FATHER.

Genesis 45:50.

PICTURE: JACOB GOING DOWN TO EGYPT. DORE.

Pharaoh soon heard that Joseph's brothers had come, and he was glad, for he was a very kind king and he loved Joseph, who had worked so faithfully for him. He sent for him and said: "Tell your brothers to take wagons and go to their home and bring back their father and their wives and children. They need not trouble to bring their tents and their furniture, for I will give them all they need when they reach here."

Wasn't that kind of Pharaoh? So Joseph gave his brothers wagons to bring all their families and food to last until they returned to Egypt. He gave them many presents, also beautiful clothing and money, and Benjamin received more than the others because Joseph loved him best.

When the brothers reached their home and told their father the wonderful news that Joseph was alive and was a great ruler in Egypt, Jacob could not believe it. You know that for many, many years he had thought this dear son was dead, so now it seemed impossible that he could really be alive. But when he saw the wagons and all the presents Joseph had sent, at last he was sure it was true, and he said, "Joseph is really alive and I will go and see him before I die."

(Tell of the journey and God's promise to Jacob made during it. Describe the affecting meeting between Joseph and his father, also the interview between Pharaoh and Jacob and the king's gift of the land of Goshen to Joseph's family. Speak of Joseph's policy during the famine, by which he secured a continual revenue for the king. Tell of the blessing given by Jacob to his sons and of Joseph's continued kindness to his brothers after his father's death.)

EXPLANATION OF SUNDAY SCHOOL PROGRAM.

Some explanation of the program for a Sunday School Kindergarten, printed in the November number of this Magazine, may be found useful. These notes are taken from my book, "Kindergarten Stories for the Sunday School and Home," by permission of the publishers, the Winona Publishing Company, Chicago.

The roll-cards hang on the wall made thus :

	OCTOBER				NOVEMBER					DECEMBER			
	5	12	19	26	2	9	16	23	30	7	14	21	28
MARIAN EDGELL.	★	★	★			★		★	★	★		★	★
ROGER DILLON.				★	★		★		★	★	★		
HARRIET ODELL.	★	★	★	★	★	★	★	★	★	★	★	★	★
CHESTER HOLMES.		★	★		★				★	★		★	

Large manilla cards are divided into spaces one inch square for each Sunday during four months. The names are printed and each child, as he enters, puts a gold star in the space for the day, opposite his name. (The secretary superintends this.) At the end of the term, these cards are cut into strips and each child is given the strip bearing his name. This plan of keeping the roll may be followed in the Primary Department, as well, for even the older children enjoy placing the stars and taking the strips home later to show their record.

The attendance of the children is carefully kept by the Kindergartner, also.

During the birthday exercises, the child comes forward and stands by the Kindergartner. He drops into the birthday bank a penny for every year, the children counting each, as it falls. This is done the Sunday after the birthday has occurred. The "Birthday Song," by Reinecke, is found in "Songs for Little Children," by Eleanor Smith, volume 2, page 113, and also in "Songs and Hymns for the Primary Sunday School," by Frederica Beard, page 32. Christ Blessing Little Children by Plockhorst or Hofmann, The Guardian Angel, by Plockhorst, or some other picture may be given on the birthday. If it is mounted on a gray card, wrapped in white tissue paper and tied with a bright ribbon, it makes a more attractive gift. A note inclosed, explaining the picture and expressing good wishes, would show the Kindergartner's interest.

The Cradle exercises are a very sweet feature of the Kindergarten. The Cradle-Roll can be procured at any religious bookstore. It bears the picture—The Cradle Song, by Lauerstein. With it come cards on which the names of the children, too young to enter the Kindergarten, can be written. The name of the baby is announced to the children and then slipped into the Roll, after which the "Cradle-Roll Song," found in "Primary and Junior Songs for the Sunday School," by Mari R. Hofer, page 44, is sung. If possible, the birthdays of the Cradle-Roll children should be kept in the same way as are those belonging to the Kindergarten. Pretty birthday cards for each year can be obtained to be sent to the Cradle-Roll children.

Before the march, one child is chosen to lead, and another to hold the basket. The latter stands in the center of the circle. The march is simple; the children passing around the outside of the circle, then in a straight line through the center, dropping in their pennies as they pass the basket, and then around the inside to their seats. Of course, this can be elaborated, if desired. It seems unwise to introduce any motions, as these are apt to detract from the spirit of reverence. The march itself is a sufficient rest.

When the story is told, the children bring their chairs quietly, as near as possible to the teacher who is to give it, for it is thus easier to hold their attention. If the circle is small, this change of seats would not be necessary—my own numbers from forty to fifty, some-

times even more. It is desirable, however, to keep the attendance under forty-five. Sometimes, as a change, the children may sit on the floor about the teacher to hear the story. It is well to have it occasionally told by the assistants, thus relieving the Kindergartner and creating a deeper impression than were it always given by the same person.

ART EDUCATION IN THE SCHOOLS.

The Craftsman for December contains an encouraging article, "The Garden City," by Georges Benoit-Levy. It tells of successful attempts in Europe and America to create manufacturing cities which will add to their necessary economic features those of health and beauty. There are already many such cities of a new type founded under the auspices of Garden City associations.

Another article of interest to our readers is by Irene Sargent on "Art on the Home and in the School." It quotes from M. Paul Vitry, who wrote in a French journal apropos of an exposition held by the educational press of France designed to advance the movement of art in the school. M. Vitry says: "The projectors of this enterprise justly excluded from the exposition all questions of the teaching of drawing, admitting only decoration and pictures adaptable to school purposes. Indeed, it is less essential for the child to create than to learn to feel; the important thing is to make him understand the beauty of things, to fill his mind with ideas of taste and harmony. The remainder will come later, if there be occasion for it." Concerning mural paintings he says: "To serve the purpose of permanent decoration, something must be chosen which shall rest the eyes and make the room cheerful. Beside, the arrangement on the wall should be well coördinated, harmonizing with the dimensions of the free spaces and with the lines of the architecture, however modest it may be, without crowding or disorder. These mural pictures, which are usually impressions in colored lithography, can and should remain simple, even conventional, in their methods of treatment, since the child, far from being repelled by conventionality, willingly accepts its principles." He suggests that for subjects, "Nature should first be offered to the eyes of the child. * * * When figures are introduced into the landscape, or when they form the chief fea-

tures of the picture represented, they must show exactitude of line and simplicity of gesture, two qualities which impress the mind of the child and cause him to seize in the act the operation of the artist who, himself, so to speak, catches in flight a detail of life and fixes it in his work. * * *

"The lesson above all others to be impressed upon the minds of children is that art is nothing mysterious, exceptional and rare which is to be confined in museums, which is taught in schools hard of access, and sold at high prices in special shops; that to love art is not to have a few bibelots, more or less rare or strange, upon the chimney piece and a few pictures in gold frames upon the walls. On the contrary, children must be taught that art is something which may be realized in individual life by first making it penetrate into school life. They must be convinced that order, cleanliness and logic are artistic qualities, that the simplest object can contain more of the art-spirit than many museum specimens."

A French writer is also mentioned as giving an idea of art in the schools of Sweden. The movement was inaugurated in that country fifteen years ago when a rich merchant of Goteburg commissioned an eminent painter, Larsson, to decorate the three stories of the principal staircase of a girls' school with the history of the Swedish woman from primitive times down to our own day. From this beginning the movement for decorating public places of public instruction in a manner to arouse a deeply patriotic spirit has grown very actively.

It is urged that America follow along in something the same lines; that tho our beautiful photographs which are found in many school rooms have a refining and educative influence, they are seldom integral parts of the room, designed with special reference to the wall spaces and necessities of construction and hence, in time, grow tiresome.

Hans Christian Andersen is known and loved in Milwaukee. We read that a handsome stained-glass window, "Hans Christian Andersen With the Children," purchased with money raised by popular subscription, was given as a Christmas gift to the children's room of the Milwaukee Public Library.

POSTER WORK IN THE KINDERGARTEN.

M. J. B.

For some years kindergartners have been adapting the poster idea to kindergarten uses and I have been asked to give a brief indication of the characteristics of poster work for those who may not know just what is meant by the terms.

"Coming events cast their shadows before." Such was the title of a charming picture by a New York artist. It showed a group of children gazing spellbound at the billboard, with its fascinating array of wild animals, announcing the coming circus.

In England, in former times, as occasionally today, notices of various kinds were affixed to posts set up for that purpose, and theater companies have advertised their prospective appearance by placing their alluring bills upon such posts and other suitable places. Here we see one possible derivation of the word "poster." For poster art is such as answers the demands of the advertiser who announces his wares in words or pictures, or both, that must catch the eye and hold the mind of the passer-by. Theaters and other advertisers in America, as is only too well known, place their notices not only upon such posts as they may find, but upon any fence, billboard or mountainside whose owner is willing to sell them the privilege. But in any case, and whether upon a large or a small scale, the demands are essentially the same.

What are these demands, and how can they be applied in kindergartens? Though advertising is as old, and older, than civilization, poster work, as an art, is but a few decades old. It seems to have had a sudden birth with Jules Chéret, a French artist, who threw into his advertising designs a knowledge and skill which no artist heretofore had thought of applying. He demonstrated that advertising could be both beautiful and profitable at the same time, and other French artists followed quickly in his steps. England, America and Belgium followed more slowly, though once the movement was initiated in America it advanced rapidly. And now there are schools of poster art in the countries named and also in Spain, Holland and Austria, while Russia and other countries have skillful artists in poster work. Modern poster work was made possible by the invention of lithography, which permits the reproduction of the original copy on a larger scale and in many colors.

Since many posters are designed for sheets thirty feet long, it will be seen that to serve their purpose of attracting the eye and holding the attention of the passer-by, certain essential principles must be observed. In the first place the drawing must be sure, careful and vigorous; the outline must be strong, indeed, striking, and since it is to call attention to the merits of the seller's goods, no more detail should be used than is absolutely essential to the purpose. For this reason, we find the principal characteristic of poster work to be the large, even masses of color, broken little, if at all, by shading or drawing of unnecessary detail. The poster is not necessarily expressive of realism, hence the colors need not be true to nature, but they must be brilliant and harmonious. The desirable brilliancy and directness of appeal is destroyed if too many tones are essayed. Hence the striking "flatness" of the style which we all recognize, though we may not have analyzed it.

But the departure from reality must not be too violent lest we merit the lash of the satirist who complains:

I never saw a purple cow,
I never hope to see one;
But this I tell you, anyhow,
I'd rather see than be one.

Not all fine artists can excel in the poster work. It is a special branch, demanding peculiar knowledge and ability. There must be sure drawing as said before, a true sense of color, a knowledge of the principles of decoration. There must also be an acquaintance with the art of lithography that the aspirant to honors in this work may know the limitations and the possibilities of his chosen branch.

The characteristics of the poster are found now in advertisements upon a much smaller scale, and indeed a glance into any illustrated journal, or a walk through a picture exhibition will prove how much modern art has been affected by the poster designs.

The poster idea is used in kindergartens in several ways, but especially through the medium of the colored papers. It can be readily seen that the cutting out and combining of units from the already tinted paper answers at once the special demands of poster work. Here we have strong outline, color in uniform, flat tints, and opportunity for practice in placing. A little experience will show how educative this may be for little children. It is perhaps especially useful in composition. Suppose the child has been to the seashore.

Upon his return he cuts straight surfaces of two tints or shades of blue paper—to give sea and sky; then a white sail is cut out. At once he has practice in correct placing. He can think over the problem of the relative space to be given to sea and sky and can try placing the boat in different parts of the picture till he finds what he considers the best position before finally pasting it. Or perhaps he has been to the park and has seen green fields with a sloping hill, and dark green woods, or a few single gray tree trunks. Here again is a fine opportunity for practice in placing. If a little red house is cut out it can be put here and there and one position compared with another till the best is decided upon; or a flock of white geese against a green background, or a striking night scene with dark blue sky, black house and orange paper behind the windows to indicate the cheery light within.

But paper cutting is not the only medium of poster work in the kindergarten. Boats can be folded and pasted upon the blue or green sea; trees and other objects can be torn and pasted; and if the children can draw a few vigorous figures in pencil or water color they can fill in masses with a flat wash for a background. A blue sky washed in with water color with a mass of green grass beneath is a fine opportunity for practice in getting smooth, even washes. A lighthouse or a sail can be cut out and pasted in pleasing position or a flight of birds will give variety.

In using the papers the teacher must be sure that the tones are all in harmony, otherwise one chief value of the work is missing.

Forceful, true outline, harmony of color, pleasing composition—these are the important art elements which the intelligent teacher may teach the children, in part, through thoughtful poster work.

Two interesting books upon poster work are "The Book of the Poster," by W. S. Rogers, an English writer, and "Reklamekunst," by Walter von Zur Westen, a German artist. Both are fully illustrated. They are written with special reference to those interested in the subject, either as collectors of posters or as prospective artists, or as advertisers, but the general reader will find pleasure and instruction in looking them over.

The famous Three Bears, and other nursery friends can be cut or torn for poster decoration.

A pleasing calendar for March can be made in poster style by

using a background of delicate spring green and placing across it in a pleasing row a line of clothes (cutting of white paper) swinging in the breeze.

Or against a green background place a brown or gray windmill with a water in the distance and flying sailboat, or a comical March hare scampering across the green. Or have night scene with moon and stars in dark blue sky, with lights in houses.

An indirect value attaches to poster work since by means of it the teacher in higher grades may so guide the children's tastes that when they become men of business and voters they will see to it that advertising in public places shall be of such character as to offend neither tastes nor morals. Many advertisements are really a pleasure in their appeal to one's sense of humor, of the grotesque and of the charming. We will state incidentally that in Paris it is not permitted to disfigure public places by flaming advertisements, but large circular posts are provided to which these may be affixed, indeed the French word for posters is *Affiche*. Work of a similar style, but smaller in size, and without lettering, receives the name *estampe*, for which there is no exact English equivalent.



GOOD EXAMPLE OF POSTER WORK, COURTESY OMEGA OIL CO.

A MARCH OUTLOOK.

ELISE MORRIS UNDERHILL.

We have begun this month with talks about the sunshine, and I hope that this subject may be typical of the atmosphere of our work all through the spring season—in a word, that we may keep “sunshiny.” We have found what we know of the sun’s work, in giving us light, and warmth, and in making the clothes dry and white, and we have also talked about the moon and stars, and the sky, which has been so very blue these past days. Many of the children remember to look at the moon at night, and then they love to picture it on the blackboard the following morning, and, doing this each day, they are beginning to notice its growth.

We have some pussy willows, and some poplar and horse-chestnut twigs that are opening, and every day we will watch their leaves grow up, and their roots grow down, until it is time to plant them. Next week we will use them to illustrate the thought that this is “waking-up” time, and will encourage the children to go to the park every day, and tell us what whispers of spring voices they hear. (If possible, we will *take* them, and try to find out what the warm sun and rain have been doing.)

Very soon we are going to tap our tree for sap, and then find out about the surprise that the maples keep in store for us each year. Some of the surprise will come to kindergarten, both syrup and sugar, and we will have a miniature grove in the sand, with a boiling-shed, and buckets and pans in readiness.

March winds give us a great deal to think of—how they work, how they play, in city and country. “driving sweet buds like flocks to feed in air,” or sweeping the dust away in Madame Nature’s big house. We will do some spring cleaning, ourselves, and make our “house with order shine,” indeed, we try to do this every day.

The new white cow (a plaster cast) which has just come to kindergarten, and which is such a welcome visitor, will be a good introduction to our farm work, and this latter subject will grow more and more as the year advances, into the central feature of the program.

As far as possible, we will bring the spring into the kindergarten, so that the beauty and meaning of earth’s awakening may sink into the souls of the children, and bring to them and to us, happy days and thankful hearts.

As the birds come north, some (from the cabinet) will make their nests in our tree, and the presence of wee birds in the room will surely inspire the wee humans to lighter footsteps and sweeter song.

The stories and songs will be those that best help the children to express and understand the dominant thoughts, and in the sand and on the blackboards, through the gifts and in the occupations, and games, they will grow into sympathetic relations with the busy world surrounding them, in which the work of nature and the work of man are so closely intertwined at this season of the year.

Last but not greatest, there is no time in all the circle of the months when a child's soul turns more naturally to God than when it is saturated with the gladness of spring. It is easy for his happy, loving spirit to feel thankful, and that vague, inexpressible sense of well-being and peace which is reflected in a normal, healthy, contented child face, is his realization of the God to whom he sings. It is our good task to cherish that "inward light" which, as long as he can keep it, is his spirit's best possession, for, in the whole world, there is nothing finer than just this—the faith of a little child.

PROGRAM FOR MARCH.

The preceding program of this series has led up to the Knight after the subjects of St. Valentine's Day, and Big and Little Folks and Paul Revere and his famous ride. Flags and caps have been made, and with the gifts, the historic church and tower and bridge, the stories of Barbara Frietchie and David and Goliath have been told. The February number not having come in time for publication, we will proceed with the March topics after having given the above introduction. For explanation of poster work see article upon another page. To economize space we have designated "Little ones" by letter (a) and "Big ones" by letter (b).—Editor.

SPECIAL SUBJECT: The Knights.

Morning Circle: The Knights. Pictures of most beautiful horses you can find. Children play galloping wild horses, fast and away; circus horse riding. How men manage circus horses.

Gift Work.

(a) Hennessy blocks. Second gift. Spheres. Build barn. Shut horses in. Open barn, Horses gallop out. (b) Sixth gift. Suggested and free. Barn for horses; big fence around pasture where horses graze.

Occupation.

(a) Clay. Pictures of the beautiful horses. Tell children to make

horses. (Never mind the grotesqueness; little children need freedom in expressing their own ideas of something as loved and familiar as the horse.) (b) Paper cutting from outline of large horse in black paper; mount on white.

Morning Circle—The knight and his armor. Picture of. Tell children, as vividly as possible, about the shining armor he wears. Show again pictures of the horses.

Gifts.

(a) Hennessy blocks. Second gift. Spheres. Wide road with fence on each side, where horses run. Children race their horses down this road. Wide trough where horses get a drink after their fast running. (b) Sixth. Free. Anything which tells a story of the horses of the knights. Let me guess what it is.

Occupation.

(a) Clay; again, let them model horse. Call attention in pictures to different parts of horses and what they are doing. Help child to see a little of the proportion and details of the animal as he models it. (b) Free paper tearing or cutting of horse.

Domestic Periods.

(a) Washing and ironing dusters, doll clothes, etc.; care of flowers. (b) Dusting, sweeping, cutting out pictures for a paper doll house.

Songs—Oh, Loveliest Little Lady Mine. St. Nicholas Song Book.

Rhythm—Flying birds; Bowing Game, Holiday Book; Wild Horseman; Hofer II; Prancing horses.

Pictures—Knight in Armor; Mother Play; Picture of the Knights; Sir Galahad, Watts.

Special Subject: The Knights.

Morning Circle—A ride with the knights, who again ride, carrying their shields. Rosie at the window watching the knights. They take Rosie for a ride with them. Picture of castle where the knights lived.

Gifts.

(a) Imitative. Tower and window with little child watching while knights ride by. (b) Construction work. Cover pasteboard sword with silver paper.

Occupation.

(a) Clay. Show model of knight's sword. Children model in clay. (b) Poster work. Cut from outline, first in white paper for practice, picture of knight on horseback.

Morning Circle—Knights ride to castle for good child and find only bad child. Ride slowly and sadly away. Adapt from Knights in Mrs. Gaynor's. Tell first part of Cedric story, adapted from Miss Harrison's "Storyland." Show picture of Castle.

Gifts.

(a) Third and fourth. Imitative. Make castle where Cedric lived. Plan a very simple one for them. (b) Fifth gift. Suggested and free; castle. Show picture of castle.

Occupation.

(a) Cut from outline, knight's sword; also in silver paper; paste the silver one on the stiffer one first cut. (b) Poster work. Cut picture of knight on horseback in silver paper.

Morning Circle—Continue play of knights from Mrs. Gaynor. Knights ride to meet Rosie. Mother can not spare her today, so knights ride away. Continue story of Cedric.

Gifts.

- (a) Third and fourth gift. Imitative. Again make Cedric's castle.
- (b) Fifth and sixth. Suggested and free; castle where knights lived.

Occupation.

- (a) Clay. Show model of knight's shield. Model in clay. (b) Poster work. Choose dark gray or dull black paper for background. Draw in faint outline towers of castle in distance. Cut narrow strips of paper silver. Outline castle with silver strips. Let children watch you in this work.

Morning Circle—Tell story of Cedric. Play threefold story of knights as told by Mrs. Gaynor.

Gifts.

- (a) Third and fourth gifts. Free work. Building castle. (b) Fifth and sixth. Suggestive and imitative. Build castle again, following more closely lead of kindergartner for more exact results in construction.

Occupation.

- (a) Cut from outline in stiff paper knight's shield; also from silver paper; cover stiff paper with silver.

Morning Circle—Repetition of experience with knights.

Gift Work.

- (a) Hennesy blocks; free building of castles. (b) Fifth and sixth. Imitative, kindergartner build castles. Children follow her, step by step, in construction.

Occupation.

- (a) Cut free hand, knight's shield and sword. (b) Poster. Choose the best three knights cut by the children; mount on the poster, knights coming to the castle. The other children mount their knights on oblong of black paper.

Domestic Periods.

- (a) Playing at home life in the castle. Washing windows to make them shine when knights ride by. (b) Home life in the castle; care of the dollies; playing family with the little ones; dressing up as Queen and Princess; playing party in the castle.

Songs—The Knights, Gaynor; and Mother Play Book.

Rhythm—Minuet, Hofer II; Lullaby, Brahms, Hofer I; Sir Roger de Coverly, Hofer II.

Stories—Cedric Story. Harrison, "Storyland."

Games—Games in Castle, blindman's buff; knightly sports, jousting, playing at ball toss and catch, casting quoits, grace hoop.

Pictures—Mother Play Sir Galahad.

GENERAL SUBJECT: The Blacksmith.

Morning Circle—Visit the blacksmith first to see the implements, experiment with them, lift the big hammer, make bellows go, etc.

Gift Work.

- (a) Hennesy blocks. Imitative series; make shop and forge. (b) Probably spent at Blacksmith's; if not, fifth gift, free; reproduce without any suggestion, other than general one, things which you saw this morning.

Occupation.

- (a) Clay. Blacksmith's big hammer. (b) Clay. Big anvil.

Morning Circle—Have blacksmith's hammer and anvil in kindergarten. Children take turns showing how B. strikes with hammer. Let

children examine horseshoe and nails. Children drew picture of bellows on B. B.

Gift.

(a) Fourth. Imitative series. B. shop, forge and anvil. (b) Sixth. Suggest sequence. Shop, anvil, forge and bellows.

Occupation.

Both (a) and (b) Clay; suggested. Hammer, anvil, horseshoe and nails.

Morning Circle—Visit the B., this time to see horse shod.

Gift Work.

(a) Third and fourth. Imitative sequence. Shop, forge, anvil. (b) Fifth and sixth gifts. Suggested sequence. Shop, forge, anvil and bellows, a group of forms, if possible.

Occupation.

(a) Clay. Hammer, anvil, nails, horseshoe. (b) B. B. drawing: hammer, anvil, forge, fire, bellows, horse, etc.

Morning Circle—Again have heavy anvil and hammer. Take turns lifting and striking with heavy hammer. Tell first part of story of Siegfried. Wagner motifs played on piano.

Gift.

(a) Sand pile. Cave where Siegfried lived. (b) Fifth and sixth. Suggested, co-operative. Alternate children, fifth, others sixth gift. One group make barn where horse lived, other house where his master lived, another the big farm wagon the farmer was driving when the horse lost his shoe, another the B. shop where horse was shod.

Occupation.

(a) Make horses that were shod; anvil, etc. (b) B. B. drawing, picture of horse being shod in blacksmith's shop.

Morning Circle—Story of Siegfried with motifs played on piano.

Gift.

(a) Again play making caves where Siegfried lived and dark cave where he found the dragon. (b) Fifth and sixth. Suggestive, co-operative series, as yesterday, only change gifts and objects made by different groups so that each group makes something different from the last time.

Occupation.

(a) Clay. Make the great sword which Siegfried carried. (b) Draw the great sword; also model in clay.

Domestic Periods.

(a) Playing with fire as older ones; dusting, care of flowers and fish. (b) Playing with fire. Melting lead and watching it form in queer shapes; making fire in stove or grate. Show how they lighted fire in Siegfried's time with flint and steel. Sewing on doll's clothes.

Songs—The Blacksmith, Gaynor; Siegfried motifs.

Rhythm—Harmonious Blacksmith, Handel, Hofer I, In the Smithy (same).

Stories—Siegfried, adapted from the Story of Siegfried by Grace E. Barber.

Games—The blacksmith; develop, step by step, after children have seen the process. The Brownies in the cave. Cover tables or chairs with large blanket. Children play hiding away in the dark cave, others finding, to give feeling of mystery in connection with Siegfried story. Do not attempt any direct dramatization of the story.

PROGRAM FOR MARCH.

This program was made with reference to the needs of children of the following description:

Type—Slow, phlegmatic, needing to be roused and made alert, physically and mentally.

Number—Large group; requiring simple, definite, purposeful work, and imaginative play; need to be put upon their own resources, and not to have prepared work; need to be led to make their own suggestions as to what should be done and then to carry them out and see result.

Ages—Varying from four to six, larger proportion between five and six.

Parents—Working people; plodding, industrious type.

MARCH PLAN,

Point of departure—Brave people, leading from work with soldiers and story of George Washington to others who show strength and courage.

FIRST WEEK.

Children's own idea of courage and what people they think are brave. Who are the men serving as protectors of our homes. Lead to work of firemen and prompt service of the fire horses.

Song—"Fire, Fire, Fire," from Wee, Wee Songs for Little Tots (Charles H. Currie).

Games—Dramatize firemen's horses and work of the men in putting out fire.

Gift Work—Constructive gifts, houses and chimneys; fire-hose with second gift bead cylinders; second gift, boxes as wagons, make hose cart and hook and ladder.

Occupation Work—Fold house; poster*, paper-tearing for snowy street; folded house of water color paper, painted to represent fire blazing from roof; black fire horses running to rescue; fold fireman's cap; free cutting and drawing of house, hose cart, hook and ladder, horses, etc.

Wood Work—Ladder, using light wood and tacks.

Clay—for youngest group—the hose; the pole down which the firemen slide.

* See article, "Poster Work in the Kindergarten," on another page.

SECOND WEEK—THE NEED AND CARE OF FIRE IN OUR HOMES.

a. To warm the house. b. To cook our food.

a.—Different kinds of fuel and trace to source; different kinds of stoves, furnaces, etc.

b.—Different kinds of food needing to be cooked by fire; methods of cookery; utensils necessary.

Songs—The Miner, Gaynor; Loving Mother, 2d verse, Hill; The Charcoal Burner, "Mother-Play Book."

Games—Dramatize work of men who deliver coal, sell coal, trains bringing coal to city; work of miner with his pickax; play hardware store; sell stoves, put up furnaces, etc.

b.—Build fire in coal stove; put water on to heat; prepare vegetables to cook; make bread and get ready to bake; buy needed pots and kettles; cook dinner and prepare table for family.

Gift Work—Constructive gifts; the house and chimney, the fireplace, the coal bin, coal wagon, the office of dealer in coal and wood, the furnace, using 2d gift or gift beads; stoves for kitchen or for sitting room; tablets and beads for cooking utensils, etc.; colored beads for fruits and vegetables to be cooked.

Occupation Work—Fold fireplace, mount, represent coal¹ by charcoal drawing, flames by paint; cardboard modeling of a coal wagon. Free cutting and cutting from catalogues, pictures of stoves, furnaces, etc.

Clay—Stoves, cooking utensils, fruits and vegetables.

Drawing—With charcoal and colored crayons.

Wood Work—Stove of wooden block, glue on twist spools for legs.

Paste parquetry circles for lids, making black with ink. Bore holes with gimlet for stove pipe of rolled paper or skewer blacked with ink.

Sand—Make mine and use beads for coal. Use toy pickaxes made with skewer and bent slats for handles.

THIRD WEEK—THE NEED AND CARE OF ARTIFICIAL LIGHT IN OUR HOMES AND ON OUR STREETS.

a.—Gas, electric light, oil, lamps, candles, and their care.

b.—Lights on the street. The lamplighter.

Songs—The Lamplighter, Stevenson, and the Lamplighter, Hill.

Games—Play gasman, turning on gas at our house. Light gas, find place for burnt matches. Buy oil at store; fill and clean lamps, care of candles and candle sticks.

Game—Rhyme:

Jack be nimble, Jack be quick,
 Jack jump over the candlestick;
 Jump it lightly, jump it quick,
 Don't knock over our candlestick.

Make finger play of the above by jumping finger of one hand over that of the other held up as candle, also let child jump over real candlestick.

Play putting out the light carefully when it is time to go to bed.

Use nursery rhyme:

Little Nancy Netticoat,
 In a white petticoat
 And a red nose;
 The longer she stands
 The shorter she grows. (Candle.)

And also:

A house full, a hole full,
 You can not catch a bowl full. (Smoke.)

Play lamplighter going along street at twilight. (Have children for lamp posts and with eyes closed when lights are out. Lamplighter turns the light on with snap of fingers and the eyes open at once.)

Gift Work—Table with constructive gift; lamp with beads; large gas lamp with second gift cylinder and sphere and gas hose with second bead cylinders; candles with bead cylinders.

Occupation Work—Fold receptacle for burnt matches; free cutting of lamps, candles, etc.

Outside material—match scratchers.

Make candles by dipping cotton string in melted tallow or wax, then cooling and again dipping.

Clay—Model lamps, candle and candlesticks; match safe.

FOURTH WEEK—NATURAL LIGHT IN OUR HOMES AND LIGHTING ALL THE WORLD.

a.—Light at night, Moon and Stars; **b.** Light of Day, the Sun.

Songs—Lovely Moon, Hill; Sleep, Baby, Sleep, Smith, Number 1; The Stars are Playing Hide and Seek, Neidlinger; How are the Children Awakened? Hill; When I'm Softly Sleeping, Smith; The Sandman, Holiday Songs; Sleep, Dolly, Sleep, Reinecke.

Games—Dramatize going to bed; baby's crib and sleepy songs; dramatize the Sandman; light plays in Mother Play Book.

Gift Work—With constructive gifts, build windows from which moon and stars can be seen; make beds for the sleepy children. (First gift balls for babies and sleepy children.)

Clay—Candles and sleeping babies.

Free cutting and drawing—night scenery; paper tearing posters, the gray sky and white or brown for ground; drawing stars and moon in sky (free); fold paper house, with windows and light in window.

Outside Material—Dress paper dollies in night gowns of white crepe paper, put in tiny cradles made of jewelry boxes or match boxes or boxes of cardboard modeling.

The climax of the developing subject will lead us on to Easter time, the awakening children and their happy activity leading to the thought of the glad awakening of all nature and the springtime response to the call of nature. CLARA LOUISE STRONG.

MISCELLANEOUS NOTES AND SUGGESTIONS.

SOCIAL WORK IN THE SCHOOLS.

Will you kindly give a narrative picture of your experience with as many of these topics as appeal to you? Please state sex and approximate age of pupils (and teacher) in each case and the locality in which the observation was made:

First—If you have ever done any personal work in connection with your teaching which put you in more sympathetic relations with your pupils, such as taking walks, going on nature-study or other excursions, playing games, visiting, organizing societies or clubs, etc., will you kindly give an account of what you did and what the results were (a) upon individuals, (b) upon the spirit of the class and (c) upon the school discipline?

Second—Will you give an account of one or two cases of discipline either suffered, inflicted or observed by you that led to a more personal relation between teacher and pupil with permanent improvement on the part of the pupil?

Third—Have you ever seen any marked improvement on the part of a class follow instruction about personal habits, such as combing hair, blacking shoes, taking baths, etc.? What was the method of the teacher?

Fourth—If you have ever used, or seen employed, any practical method of becoming acquainted with parents and the home life of the child, will you please describe it and its results?

Fifth—Relate any experience of yours which led you to take an interest in a child who had not interested you before.

Sixth—If you have ever used or seen used any means of creating loyalty to the teacher and the other members of the class, either by competition with the others, by coöperation in some common enterprise or by any other means that emphasized common interests, will you please describe it?

Seventh—What sort of a relation do you consider most healthful between pupil and teacher? Does the reserved, stern yet kind teacher, or the lenient, companionable one have the more lasting influence for good?

Eighth—Will you give an account of any case you know where a boy or girl was inspired to higher action by reading or hearing of the life of a great man or woman? Can you give any reason for this influence?

Ninth—Have you ever taught ethics to children, either through a textbook, by talks or through literature or history? What did you do? What is your feeling as to the result?

Please send answers to Henry S. Curtis, 507 West One Hundred and Twenty-fourth street, New York City.

Note—Please give your own name and address if you wish to hear of results. *The investigator will be content if only two or three topics are discussed.*

THE EDUCATIONAL VALUE OF FESTIVALS.

The Educational Value of the Observance of Festivals and Their Place as a Part of the Kindergarten Program, was the topic treated at the December meeting of the Kindergarten Club, Chicago.

The day's program, in charge of Miss Mary L. Sheldon, was most helpful. Miss Sheldon read a valuable paper by Percival Chubb, which appeared some months ago in the *Elementary Teacher*. Unfortunately, the supply of that number of the journal is exhausted so that the article, so fertile in suggestion, can not be obtained.

Labor Day was then named as the first great festival of the school year, and one which, with its significant emblems of the bakers,

the shoemakers and other workers, can be given an important and educative place in the school. Standing, as Mr. Gompers says, conspicuous for the social advantage of the common people, and belonging exclusively to no one class, it offers fine opportunities to the discerning. It is recognized in thirty-three of the United States, the District of Columbia, and the territories of the United States.

Halloween was the next great festival named, and an excellent paper by Miss Katherine Beebe was read. She found it good to celebrate in kindergartens the day which they hear talked about so much. They rehearsed the origin of the rites, the old beliefs in elves, the ceremonies and bonfires and bright lanterns to frighten them away. It could be the occasion for pure fun and frolic without being conducive to mischievousness. Brownies were drawn, and were also made of acorns and pins. The story of the Elves and the Shoemaker was told and Will-o'-the-Wisp (Hofer book) was played, also Reinecke's Snow White. The children played being brownies and crept softly thru the dressing rooms, hanging up caps and coats that had fallen and sweeping up such crumbs or litter as was on the floor. Miss Mulock's "Adventures of a Brownie" was read and extracts from the first part of MacDonald's Sir Gibbie. Tiny houses and workshops were built for the brownies of the blocks and brownies themselves were made of sticks and rings. Pumpkins of clay and lanterns of wall paper were made. Also masks of brown paper, and a Jack o' Lantern placed on the revolving piano stool gave great pleasure. This is assuredly an opportunity for expression of pure fun and joy in the comical.

Thanksgiving was the festival assigned to Mrs. Blackford, who began by referring to the story of the frog and the bat, one of whom insisted that a certain figure was six, the other that it was nine, the difference, of course, depending upon the point of view. So she said that while some might differ from her, in the kindergarten she preferred to take up Thanksgiving from the hospitality side rather than the historic, which she would reserve for later school life, as she considered the social side most important. She described a dinner given at a public school to the fifty children of the Hull House kindergarten. The latter were called for by a stage with four horses and sat down at a table in the assembly hall set for one hundred,

including guests and hosts. The table was set and its decorations made by the children. Napkin rings, place cards, tinted paper plates, candle holders of spools and of apples. The clean table cloths were brought by the mothers and bittersweet formed the decoration. There seemed, the speaker said, to be a three-fold value to such a Thanksgiving celebration, a value to the guests, to the hosts (for this was not a case of charity but of social life, the guests and hosts dining together), and third, a value to school and community.

One outcome of such an effort has been the interest awakened in the parents in a community shown by the presentation to the school of a picture and a vase.

Miss Faulkner had secured the loan of a number of beautiful pictures and told how she used them in kindergarten and with the stereopticon. In showing the stereopticon or other pictures the children are supposed to have had the story first and are then shown the pictures with hardly a word of explanation. This would accord with Miss Sherlock's feeling, who, in her story-telling, finds it best to engage eye and ear at different times so that each one may give undivided attention. Later these pictures are placed in a scrap book made by the children. The long list we will give another time.

Miss Alice O'Grady, supervisor of kindergartens, discussed birthday celebrations from both the child's standpoint and from that of the education of the child. The birthday is essentially a family festival, an expression of joy for the entrance into the family of a particular member. This character is lost if the family does not celebrate as a family but invites outsiders. One side of school influence is to help the parent to keep the birthday at home. When she once asked the children how many had birthday celebrations at home she found there were very few. She recalled the pleasure with which, in her own childhood, she ordered the particular pudding or cake that she liked for that day. But tho she would not have it celebrated in kindergartens, she would have it recognized. Even when it comes only once a month, that makes too many celebrations. One principal said that it seemed to him that the kindergarten was nearly always having a party. The modest principal thought, sometimes, that it was not good for the children.

The birthday can be recognized by giving the child the right of

pasting the calendar color and of choosing a game first, and letting the other children wish him a happy birthday. At mothers' meetings talk of the happiness of keeping the birthday at home.

The child's birthday makes a good starting point for the other festivals that come from birthdays—Washington's and Lincoln's—and leading up to the great birthday, Christmas, which should be celebrated essentially as a birthday. Impressions, to be lasting, must be few and strong, hence, in Miss O'Grady's opinion, two great birthdays are enough for kindergartens, Washington's and Christmas, relating respectively to country and to spiritual life. Such celebrations should be simple. We seldom err on that side. Music should be simple, both in melody and words. Every thing made should be simple and artistic in color, and work that has not been agonized over by teacher or children. They should represent something such that the child can appreciate the thing he makes. For instance, a postal card case for a home in which postals are never used is not entirely suitable. The work should not entail much extra work for the teacher.

Miss Allen, of the School of Education, told the story of St. Christopher, to the great pleasure of the kindergartners, and Miss Payne sang two quaint Christmas songs, one written by Richard Strauss when nine years old.

This very valuable program consumed so much time that St. Valentine's Day and other celebrations were of necessity postponed for later consideration.

THE LOUISIANA PURCHASE EXPOSITION AS IT RELATES TO THE KINDERGARTEN.

One year ago the St. Louis Froebel Society spent an exceedingly pleasant and profitable hour listening to Mr. Francis E. Cook, principal of the Wayman Crow school, on the subject of "The Theme of the Louisiana Purchase Exposition as It Relates to the Kindergarten."

The following remarks are only a few of the many interesting things Mr. Cook said, as reported then by the secretary, Miss Campbell: "The Louisiana Purchase Exposition celebrates the greatest real estate transaction ever on record. Kindergartners especially should be interested in it. Its theme makes it different from all others. Previous to the year 1851 only still life was repre-

sented. The Crystal Palace, held in 1851, gave us the lesson of industrial education. The Philadelphia Exposition had for its principal theme, manual training. In the Chicago Exposition we found the first perception or consciousness of fine art. The Paris Exposition was an aggregation of nationalities. The St. Louis World's Fair has for its central idea—man himself. There may man view himself and find an epitome of his best actions.

"The true theme or motive of this exposition, the soul—the spirit or propelling power which makes it the greatest exposition of all times—one in which all the world comes to us and gives us their best in everything—this theme is Process, and the exposition is in its entirety the most magnificent expression of the Kindergarten spirit, which the world has ever known.

"It embodies the principles of unity, continuity, self-activity and freedom. Kindergartners understand as unity a symmetrical arrangement or crystallization around a central thought or idea. This is expressed even in the arrangement of the buildings.

"In these buildings every rational activity of man, from the beginning up to the present day, is represented.

"The idea of continuity or process is illustrated there—beginning with the raw material and taking it thru all its processes until it reaches perfection, a finished product.

"The Louisiana Purchase Exposition is the first exposition to give a separate building to education.

"Education is the basis of all spiritual activity, and is here recognized and given its proper place for the first time.

"Freedom is a conscious conformity to reason. In this exposition nothing is haphazard. The theme or idea is conformed to in every possible way.

"The art ideals are placed at the top, then come the instrumentalities by which those ideals are realized. The colonnade which represents the fourteen states of the Louisiana purchase looks down on those splendid palaces and pours out from its bosom the results of the struggles of one hundred years. At the base of the beautiful stream, or lagoon, the educational building is placed.

"The electricity and machinery buildings show the forces by which the raw material is taken from the earth (mining and metallurgy), and the natural products from the soil (agriculture and horticultural).

ture), and, made into the finished products, shown in the last line of buildings—the Liberal Arts, Varied Industries and Manufacturers—and ending with the Transportation building, which forms the connecting link between the exposition and the outside world. The first line of buildings gives forces; the second shows results.

“The stadium gives a fine representation of the kindergarten from the side of the games.

“To sum up the Louisiana Purchase Exposition is a magnificent kindergarten built upon kindergarten principles from start to finish.”

At the December meeting of the Kraus Alumni Kindergarten Association, the lecture was delivered by James J. Walsh, M. D., Ph. D., LL. D., of New York, the subject being “Kindergartening in the Thirteenth Century.”

It was a privilege to listen to so enlightening a presentment of this period and interesting to follow the masterly manner in which the recurrence of the “play motif” was made to disclose the analogy between the title and the educational work of the Kindergarten of today, and to bring them into harmony.

Dr. Walsh said that in all the ages it is the spirit of play and the direction of spontaneous energies that are the source of the enduring expression of men’s feelings.

Homer was but amusing the leisure of a warrior people who never imagined that the greatest achievement of their generation was just this play, to which, under the witchery of the bard, they lent themselves in a spirit of relaxation. When the Greek dramatists, Sophocles, Aeschylus, Euripides, made their deathless works they were directing the play of the later Greeks. They showed that human character might be taken, moulded in various forms to suit special environments and thus made the material out of which children of a larger growth might fashion their “gifts.”

Our own Shakespeare was only teaching the strenuous generation of “the spacious days of great Eliza” how to play. No one of his own time, even those acknowledging his greatness as a poet, ever for a moment dreamt that this genius for diverting the imagination—that faculty which never quite grows up but always remains a child—was one of the greatest of mortals that ever lived.

Dr. Walsb said that if the spirit of kindergartening be realized in this way then it has a much more ancient history than has been imagined. If the influence of its spirit be considered in a century like the thirteenth, its achievements can be well appreciated.

During that century some twenty towns in England and an equal number in France erected the great Gothic cathedrals which have remained wonders of the world ever since. The towns had, as a rule, less than 10,000 inhabitants. They did not send to Tiffany nor to Munich for their stained glass, nor to Paris for their sculpture, nor to Baltimore for their bells. They did not order their needlework from Brussels or Venice, nor their silver and gold vessels from Meriden, Conn.

They made everything in their own little towns. The village carpenter was paid for wood carving, the village blacksmith for iron work. We have the receipted bills in some cases. These artisans succeeded, in the true spirit of the kindergarten in that age of the childhood of modern Europe, in making supreme models of artistic achievement. Their stained glass has never been equaled. Succeeding generations have unavailingly tried to imitate their architecture and decorative success.

The statue of the Christ over the principal portal at Amiens is thought by modern sculptors to be the most sublimely dignified expression of the God-man ever made.

The cope made for the Church of Ascoli, in needlework, in 1285 sold for \$60,000 not long since, but has to be returned by Mr. Pierpont Morgan to the church from which it had been stolen.

These wonderful results were accomplished in the thirteenth century by the training and encouragement of spontaneous activities, and the workman had the supreme satisfaction of liking his work, coming back to it with a zest—the *true spirit of play*.

From the generations thus trained come to us that great bulwark of human liberty, Magna Charta and the English common law, still the basis of all our law making. This remains in the form given it by Bracton under the English Justinian, Edward I, about 1280.

So that out of the play spirit came, in Froebel's phrase, not only invention and creation but an ideal organization of the social fabric, such as he above all others would have appreciated.

G. B. BRENNAN.

COLOR IN WEAVING MATS.

Miss Seegmiller, who devised the new weaving mats and other new material recently described in the *KINDERGARTEN MAGAZINE*, writes as follows in answer to a questioning kindergartner:

I have been asked why I did not select the primary and secondary colors for the paper weaving mats.

Kindergartners and primary teachers have for a great many years used in paper weaving the primary and secondary colors of full intensity. These colors have been used to stimulate color perception.

Since the general use of a water color box in public schools children have an opportunity of using the three primaries pure and making secondaries. They have shown us that they can appreciate the grays. The beautiful tones of color which they secure in landscape and flower painting and the colors they choose for work in simple decoration have taught us some great lessons. In my judgment we ought not to keep the grays away from the very little folks.

The training in color perception of prismatic colors and the colors of the ideal color unit is now being generally cared for through the use of a number of media, the prism, color chart, color balls, tablets and water colors. There seems to be no real reason for the use of colored papers in weaving to acquaint children with primary and secondary colors.

We should then look to weaving as an art to guide us in our choice of color. In rugs, mattings, tapestries, silks, delaines, in fact through the whole realm of weaving, the primary and secondary colors at full intensity are used only in very small quantities in juxtaposition with grayed color usually.

In choosing the colors for our mats in Indianapolis we considered the choice very thoughtfully. We choose first a gray made up of the primaries but leaning a little toward the yellow. Yellow seems to be more used in Nature than either of the other primaries. In the purchase of water color cakes we have children buy a cake of yellow twice as large as the red or blue cake. Most cities have color boxes for the children holding a larger proportion of yellow than red and blue. Yellow seems to be needed largely also in all

kinds of decorative work. As we wished to handle only one gray we allowed it to be very slightly yellow.

Having our gray leaning a very little toward the yellow, we selected tints of yellow, red and blue but no one pure. We wished two elements of color so that we would have two notes in common with the gray. Our pink (light red) has a little yellow in it, also our blue. Then into the yellow a little red is thrown. We have felt that our scheme is quite a good one. Our children in many ways see primary and secondary color of full intensity; they use them in the paper weaving modified in tone and hue. The paper weaving gives a color transition from the strong color to the work on the hand looms where beautiful yarns of soft tone accented by stronger color are used.

"In Indianapolis we have not felt the need of an extended line of color in the weaving mats. We use water color to quite an extent."

We give below Helmholtz's analogy between the musical scale and the color scale taken from "The Recollections and Impressions of James McNeill Whistler":

F sharp—End of the red.
 G—Red.
 G sharp—Red.
 A—Red.
 A sharp—Orange-red.
 B—Orange.
 C—Yellow.
 C sharp—Green.
 D—Greenish-blue.
 D sharp—Cyanogen-blue.
 E—Indigo-blue.
 F—Violet.
 F sharp—Violet.
 G—Ultra-violet.
 G sharp—Ultra-violet.
 A—Ultra-violet.
 A sharp—Ultra-violet.
 B—End of the solar spectrum.

THE THINGS TO BE SOUGHT BY THE STORY-TELLER.

An appeal to conditions to which the child is accustomed, such as village sports and games, the opening story of Andersen's *Snow Queen*, the *Little Fir Tree*, or little stories about themselves.

2. Stories containing something unusual taking the child into a world where things happen differently from in real life, such as the *Arabian Nights*, some passages from "*Pilgrim's Progress*," Kipling's "*Cat that Walked*."

3. Such as appeal to the love of beauty, stories of sentiment or description such as "*Pandora*" (Hawthorne's version), Andersen's "*Wild Swans*."

These often take the children out of an atmosphere that is pernicious into another world. Lady Henry Somerset cites a case of slum children used to playing obscene games who thru the hearing of romantic stories of knights, ladies, etc., made corresponding changes in their plays. This would succeed when it would be of no use at all to talk goody goody.

4. Such stories as teach lessons of common sense and shrewdness, as that of the "*Ungrateful Stone Cutter*," Andersen's "*What the Old Man Does is Always Right*," Ingelow's "*The Fairy who Judged her Neighbors*."

7. Those affording dramatic excitement, which the children want as we grown-ups do. We can cater to this by choosing such stories as make heroism turn on the saving rather than the destruction of life. The *Arthurian Legends*, as those of *Charlemagne* or of *Roland*, afford examples, as do stories of explorers. The *East Indian* story of the "*Talking Thrush*" illustrates this point.

"A child hates explanations, for they dim the lustre of the image by calling attention to the mirror of language which reflects it."

It is a good plan to let the child tell his own stories and inventions because they reveal much of the child.

Extracts from a Note-Book.

The Chicago American has an able editorial on the interview an English gamekeeper supplied the *London Standard*.

"The dogs I have managed to train easily have been high-tempered and strong, afraid of nothing in the world, and working for me more because they wanted to please me than because they were afraid of a whipping if they didn't obey.

"Find me a young setter or spaniel that's bold and intelligent, with a good nose and plenty of staying power, and I'll guarantee I'll make something out of him in a couple of months—aye, even in a fortnight, if he's the proper age. But if a pup's been kept close in the wretched kennels that breeders often put up, and if, before he comes into a trainer's hands, he's been, into the bargain, bullied for every little failing, it's next to impossible to make much of him."

If a setter pup is spoiled by being "bullied for every little failing," do you not think that a child with a brain ten thousand times more highly developed than that of any dog is discouraged and kept down by being bullied or scolded for his little failings?

Very little, as we have said, is demanded of a setter pup in after years. He has not got to fight fierce competing animals. He has only to run at his master's will and pick up faithfully the birds that can not hurt him. But even for this mild, gentle career bullying and scolding spoil him. If he is discouraged he has not even the heart to grab a wounded bird and carry it to his master.

Then what can be expected of unfortunate children of whom so many millions are bullied and scolded and trained and criticised in a way that would hopelessly ruin a young dog or a young colt?

How many children have their chances in life taken away because the vanity of their parents demands an implicit obedience, a dog-like submission, a quietness of conduct that is absolutely foreign to the nature of a child that amounts to anything?

How many children are spoiled by the mere worry and anxiety of taking care of preposterously elaborate clothing that ought never to be put upon them?

How many children are driven into insincerity, lying and hypocrisy because parents demand impossible qualities with severe punishment as an alternative?

The trouble is that to make your children mind because they

admire you and love you means that you have got to set them a good example always, that you have got to be even and just.

And it is so much easier to punish a child arbitrarily for breaking some foolish rule than to set him a good example thruout the year.

If, however, a parent takes as much interest in his children as this gamekeeper takes in his setter pups, he will do well to apply the gamekeeper's theories in the training of childhood.

Musical Performance of "Ceres and Persephone."—The Thanksgiving Festival of the Ethical Culture School this year took the form of a presentation by the senior normal students of Miss Menefee's "Ceres and Persephone," the final performance being given for the benefit of the Haven Kindergarten. A little journey to classic lands was accomplished for appreciative listeners when the curtains parted upon an altar fire burning in the shadow of an ancient grove, through whose aisles sounded the stately music of a Homeric hymn, and when, with measured and rhythmic steps, the chorus of Grecian maidens entered and chanted, like oracles of old, the things about to be. The spell being thus woven, the audience was in fit mood to listen to nymphs and muses and the ever-changing myth of the mysterious winter slumber of Nature and of her equally wonderful awakening. The presentation of the play was not without real dramatic power. The graceful version of the story chosen and the artistic simplicity of its interpretation by the students combined with the choric beauty of the musical setting and the classic lines of the Greek costumes to form a most harmonious whole. In preparing the play there was unusually successful co-operation between the various departments of the school, the girls of the art department having painted the scenery and stage settings and originated the designs for the Greek himations or square garments worn by the chorus and others, while the school orchestra and chorus gave most effectively the music, which was written for the occasion by Mr. W. P. Kent and Mr. Dykema. If, as has been said, the object of education is to give one "a realization of the spiritual possessions of the race," then this little play, as it was studied and given, must have added a distinct culture value to the lessons of the schoolroom. To the listening auditors, saturated with the modern noon-day literalism and absorbed with modern conditions, this lovely and impressive presentation of an "elder morn of life," when gods and goddesses were visible comrades and ideas dwelt near at hand, was most refreshing and delightful.

This exquisite little play was reviewed in our columns when it first appeared. It is beautifully appropriate for a spring as well as for a harvest festival, and we are happy to be informed by Miss Haven, in response to a recent inquiry, that the music for the play is the property of the musical director of the Ethical Culture Schools, Mr. P. W. Dykema, and that arrangements may be made with him if other schools and societies wish to use it.

The following urgent plea, tho addressed specially to the citizens of Illinois, is one that may well be taken to heart by the people of every State which maintains a university. We are, therefore, pleased to give it space:

**ADDRESS TO THE PEOPLE OF ILLINOIS BY THE PRESIDENT
OF THE STATE UNIVERSITY.**

Fellow Citizens—I have accepted the call of your chosen representatives to the presidency of the State University of Illinois. It is a great responsibility, and one which I should not have dared to undertake if I had not been sure of the co-operation and support of the citizens of this great State. It is evident that the people of Illinois desire that this institution shall become one of the great universities of the world, and are determined to do whatever may be necessary to make it so. They have already given repeated proofs of such intention in the laws passed by the legislature relating to its organization, and the appropriations granted for its support. I hereby pledge my best efforts to assist in the realization of this purpose.

The people of Illinois are rightly proud of their educational system, and are particularly fortunate in its remarkable development. I know of no other equal population in the world whose system of higher education is more promising than is our own. Its elements are varied and vigorous. Its foundations—for after all they are but foundations as yet—are solid and comprehensive, and both as to quality and extent they may well rejoice our hearts.

We have three great institutions within our limits which, considering their location, their present financial backing, and their future prospects, may fairly expect to be enrolled among the great universities of the world.

Northwestern University, the oldest institution of university aspiration in the State, has had a remarkable growth. Its sober and scholarly spirit, its excellent facilities, its liberality and catholicity, its peculiar and close relation to one of the great religious denominations, have already made it the resort of students, not only from own State, but from other states, and other countries. Its growth and prosperity must remain a matter of pride and pleasure to every citizen of this State, and when he canvasses in his mind the claims of Illinois to the respect and admiration of other communities, not the least of the counts will be that it has brought forth and nurtured into greatness such an institution.

The University of Chicago, although not yet fifteen years old, has also had a remarkable record for service and growth. Not yet fifty years old, it has already reached a registration which puts it high in the list of American universities. Its growth during the last ten years has been truly astonishing. More than fourteen hundred new students have registered for work in its various departments this autumn, and to judge from present indications it will certainly not be many years before its attendance will reach five thousand.

The University of Chicago, although not yet fifteen years old, has won for itself, for the city, and for the State of Illinois, a deserved reputation for scholarship and training throughout the world. Certainly every citizen of the State should take a personal pride in the achievements of this institution in the field of higher learning, and feel a keen gratification that such a career of scholarship and culture could be built up within so short a time in our midst. It testifies to a maturity of our society which few of even the most sanguine students of our institutions and life would have believed possible.

Aside from these great institutions well on their way to rank among the leading universities of the world one should not forget the great technical school, the Armour Institute, which will ere long rival in equipment and scholarship the foremost technical schools of the east and of Europe.

When to these schools of university grade we add such institutions as the Lewis Institute of Chicago, the Bradley Institute at Peoria, Decatur College at Decatur—to mention simply the later of these newer foundations—one may get some idea of the breadth and depth of our educational system.

We ought to remember also with gratitude in such a summary the work of more than a score of denominational colleges in beginning the work of higher education in this State, in developing the scholarly spirit, and pointing the way toward higher things. The oldest colleges in the State, like Illinois at Jacksonville, Shurtleff at Alton, McKendree at Lebanon, and those founded later like Knox College at Galesburg, the Woman's College at Jacksonville, Illinois Wesleyan at Bloomington, Eureka at Eureka, St. Ignatius at Chicago, etc., etc., have done and are doing a work for Illinois of which we may well be proud, and which we could ill afford to spare. Every thoughtful citizen must wish for these institutions' increased opportunities and increased endowments, so as to make and keep their work of that high quality which our modern society demands.

Nor should we forget in such a list the five great normal schools established and supported by the State, the hundreds of high schools upon which the whole system of higher education of the State rests, the many private academies and seminaries which have played such an important part in our educational history, like the Grand Prairie Seminary at Onarga, the Academy at Elgin, the Monticello Seminary, the Seminary at Warren, etc., etc.

Surely the proposition is true that every citizen of Illinois should be interested in and proud of this group of institutions.

Our own educational history, as well as that of the Mississippi valley in general, proves that it is vital to the success of this system that the State shall do its full share in providing the most ample facilities for its children. No success, however great, of private institutions, whether church or secular, can do away with the necessity of the State's taking an active and leading part in this development, and to this active part your interest and support are necessary.

You may be personally interested in one or another of these private institutions mentioned above; if so, you are doing the education of the State a service for which your fellow citizens should be grateful; for after all, Northwestern, and Chicago, and Knox, and St. Ignatius, are not merely Methodist, Baptist, Congregational, or Catholic institutions—they are Illinois institutions as well, in whose success and glorious record we all rejoice. But you are also, by the fact that you are citizens of Illinois, constituents, and you ought to be friends and helpers of the University of Illinois, which in a peculiar sense is the institution of all its citizens—men and women, old and young, native and foreign.

The desire of the people of Illinois, as we understand it, is a very simple one, viz.: That the University of Illinois shall occupy among the universities of the country a position in equipment and in scholarship similar in rank to that which the State of Illinois holds in wealth and population among her sister States in the Union.

To do this it is necessary, of course, to accept the same high standards of scholarship as prevail in the great universities of this and other countries. We must develop here in our midst at the State University

one of the great centers of scholarship to which our youth will naturally resort for the highest kind of training.

You—each citizen of the state—may be of great help in this work. You can acquaint yourselves with the importance and significance of this great undertaking. You can take pains that your friends and neighbors also shall know about the university and its work. You can hold up the hands of the senator and representatives from your district in the legislature in their support of the institution. You can say to them that you as a citizen, and one of their constituents, desire that they should support and sustain by every legitimate means and especially by liberal appropriations, the purpose and work of the trustees of the university.

The aspiration of our people after higher things finds expression in many ways—in our churches, our hospitals, our elementary and secondary schools, our almshouses and asylums, our libraries and art galleries; but in no way more directly and efficiently than in a great university which incorporates in its external form (buildings and equipment), and in its internal spirit (culture and scholarship), the longing of the whole community for the higher things—those of the mind and spirit.

Our desire is not for mere greatness, though numbers are to some extent an indication of the degree to which the university is supplying the popular need; nor for many departments, though we should certainly provide facilities for the leading careers for which university education is necessary or desirable; but far more for those qualities of mind and heart which have been in all great teachers of mankind and in all great centers of learning to a greater or lesser extent, and most of all in the greatest. We wish to train here men and women who will serve their day and generation in the most efficient way, and whose work when men look upon it shall prompt them to say: "This comes from Illinois! Then blessed be Illinois!"

We crave your lively personal interest and active assistance in this great and responsible task.

EDMUND J. JAMES.

President of the University of Illinois, Urbana, Ill.

The Scientific American for December 17th contains an interesting illustrated article upon the bioscope, an instrument recently devised by M. De Gasparis, of Naples, Italy, for studying insects at long enough range to permit the observation of their movements under normal conditions, unaffected by fear of the observer. It can be as easily used by the amateur as by the trained scientist, and is an important contribution to the study of insect life.

In the same number there is a short biographical notice of Mme. Curie, discoverer of radium. Her father was a professor of physics in the "gymnasium" of Warsaw, and a man devoted to his subject, for which, however, the parsimonious college had little appreciated, so that he was limited both in the matter of instruments for experimentation and for assistants. Accordingly his little daughter became from childhood his first assistant in the laboratory as little housekeeper. She inherited her father's love for science, and from being the quiet cleaner and arranger of instruments and listener at her father's lectures grew to be assistant in fact, and later went to Paris to continue her beloved studies. The case seems to be an argument for the influence of both heredity and environment.

**TWELFTH ANNUAL CONVENTION OF THE INTERNATIONAL
KINDERGARTEN UNION,**

TORONTO, CANADA, APRIL 18, 19, 20, 21, 1905.

Headquarters, King Edward Hotel.

All meetings held will be in the Normal School building, with the exception of the Wednesday evening meeting.

Hotel rates can be secured at one dollar a day and upward. Address all communications on local matters to Mr. James L. Hughes, chief inspector of schools, City building, Toronto, Canada.

Convention rates of one and a third fare have been secured on the Central Passenger and Canadian Lines, and it is hoped that similar arrangements may be made with the Eastern and the Trunk Lines.

Railroad certificates will be viséed on Friday.

OFFICERS OF THE INTERNATIONAL KINDERGARTEN UNION.

President—Miss Annie Laws, 818 Dayton street, Cincinnati, Ohio.

Vice-Presidents—Miss Alice E. Fitts, Pratt Institute, Brooklyn, N. Y.; Dr. Jenny B. Merrill, 112 East Eighty-first street, New York City.

Recording Secretary—Miss Emilie Poulsson, Leicester, Mass.

Corresponding Secretary and Treasurer—Miss Stella J. Wood, 307 South Ninth street, Minneapolis, Minn.

Auditor—Mrs. Mary Boomer Page, 40 Scott street, Chicago, Ill.

PROGRAM UP TO DATE.

Monday, April 17, 2:30 p. m.; Tuesday, April 18, 10 a. m.—The King Edward Hotel.

Meeting of the Committee of nineteen, Miss Lucy Wheelock, chairman.

Tuesday, April 18, 2:30 p. m. and 8 p. m.—The Normal School.

Meeting of training teachers and supervisors, Miss Nina C. Vandewalker, chairman.

At the afternoon session "Materials and Methods," with practical illustrations, will be discussed with Miss Laura Fisher, of Boston, "The Conservative View," and Miss Patty Hill, of Louisville, "The Progressive View." In the evening Miss Allison, of Pittsburg, will lead a discussion of "General Problems of Supervision," Miss Alice O'Grady, of Chicago, will present the subject of "Kindergarten Examinations" and Miss Ada Van Stone Harris, of Rochester, that of "Salaries," a subject that bears closely upon the kindergartner's preparation and her professional advance.

Wednesday, April 19, 10 a. m.—Normal School.

Invocation.

Addresses of welcome.

Response.

Report of committee on arrangements. Mr. James L. Hughes.

Reports of recording secretary, Miss Emilie Poulsson, and corresponding secretary and treasurer, Miss Stella L. Wood, and auditor, Mrs. Mary Boomer Page.

Reports of committees on foreign correspondence, Dr. Jenny B. Merrill; propagation, Miss Lucy Harris Symonds; nominations, Mrs. J. H. Stannard; credentials and election, Mrs. S. S. Harriman.

Appointment of committees on time and place, and resolutions.

Reports of delegates.

Wednesday Afternoon.—Excursions, arranged by local committee.

Wednesday, 3 p. m.—The King Edward Hotel. Executive board meeting.

Wednesday, 8 p. m.—Bond Street Congregational church.

Address of welcome, Hon. R. A. Pyne, minister of education for the Province of Ontario.

Address, "Humor in the Kindergarten," Miss Patty Hill, Louisville, Ky.

Address, "The Art of Story-Telling," Miss Marie L. Shedlock, London, England.

Thursday, April 20, 9:30 a. m.—Normal School.

Report of committee of nineteen.

Discussion.

Conference on programs and plans of work, under the leadership of Miss Lucy Wheelock.

Ten-minute talks, followed by free discussion. Speakers, Miss Susan E. Blow,

Miss Elizabeth Harrison, Dr. Jenny B. Merrill, Miss Laura Fisher, Miss Alice Temple, Miss Rosemary Baum, Miss Patty Hill and others.

Thursday, 2:30 p. m.—Normal School.

Conference, in charge of parents' committee, Mrs. M. B. B. Langzettel, chairman.

"Homemaking Classes," Mrs. Margaret Stannard, Boston.

"What Are the Vital Things in the Education of Young Women?" Dr. James Russell, dean of Teachers' College, Columbia University, New York.

Discussion.

Thursday, 8 p. m.—Normal School.

Lecture, "Kingsley's Water Babies," Rev. William Clark, M. A., professor of mental and moral philosophy, Trinity College, Toronto.

Reception to officers, delegates, members and speakers by the teachers and kindergartners of Toronto.

Friday, April 21, 9:30 a. m.—Normal School.

Business meeting.

Reports from committees on training, parents, literature, finance, publication, Friedrich Froebel House, election of officers, plans for the coming year, unfinished and miscellaneous business.

Friday, 2:30 p. m.—

Greetings from National Educational Association department, Miss Mary Jean Miller, president.

Three-minute addresses: Introductory, Mr. James L. Hughes; Mrs. James L. Hughes, Miss Laura Fisher, Miss Nora A. Smith, Mrs. Alice H. Putnam, Miss Geraldine O'Grady, Mrs. J. H. Stannard, Miss Ella C. Elder, Miss Alice O'Grady, Miss Harriet Niel, Miss Caroline T. Aborn, Miss Ada Van Stone Harris, Miss Mary C. McCulloch, Miss Louise N. Currie, Miss Clara Brett Martin and others.

Reports of committees on necrology, resolutions.

Presentation of new officers.

REPORT OF THE NOMINATING COMMITTEE OF THE INTERNATIONAL KINDERGARTEN UNION.

President—Mrs. James L. Hughes, Toronto.

First Vice-President—Mrs. Mary Boomer Page, Chicago.

Second Vice-President—Miss Alice E. Fitts, Brooklyn.

Recording Secretary—Miss Mabel A. McKinney, Cleveland.

Corresponding Secretary and Treasurer—Mrs. S. S. Harriman, Boston.

Auditor—Miss Ella C. Elder, Buffalo.

Respectfully submitted,

MRS. J. H. STANNARD, Chairman;
MRS. ALICE H. PUTNAM,
MARY C. McCULLOCH,
ANNA W. WILLIAMS,
PATTY HILL.

At the annual meeting of the Union, held at Pittsburg, April, 1902, article V, section 3 of the constitution was amended to read as follows:

Section 3. At each annual meeting a nominating committee shall be appointed by the executive committee, the duty of which shall be to prepare a list of officers to be balloted for at the next annual meeting. The nominations of this committee shall be transmitted to the corresponding secretary three months before the annual meeting, and by the secretary to all branches of the Union. Branches of the Union may recommend any other person or persons for any of the offices, and such recommendations must be sent to the secretary one month before the annual meeting. The secretary shall then prepare the ballot for use of the convention, with names of all nominees printed thereon, and such ballot shall be the official ballot.

In accordance with this, your branch is requested to transmit to the secretary any name or names which you desire to have printed upon the final ballot.

STELLA L. WOOD,

Corresponding Secretary, 307 Ninth Street South, Minneapolis, Minn.

GREETING FROM THE PRESIDENT OF THE INTERNATIONAL KINDERGARTEN UNION.

The twelfth annual convention of the International Kindergarten Union which will be held in Toronto in April will be an important one in the annals of the Union. Practical topics will be considered by experienced leaders, and it is very important that the attendance should be as full as possible.

The report of the committee of nineteen, as far as it is ready, will be presented at the meeting Thursday morning in order that more time may be given for discussion than at the more crowded business meeting of Friday.

A round-table conference on program and plans of work, presented by different leaders with varying points of view, with Miss Wheelock, as chairman of the committee, having the program in charge, will make Thursday morning of great interest and value.

The topics chosen for Thursday afternoon by the parents' committee, of which Mrs. Langzettel is chairman, are also matters of importance to all training centers, viz.: "Homemaking Classes" and "What Matters Are of Vital Importance in the Education of Young Women."

Every training teacher, supervisor and member of a training school faculty should endeavor to be present at the conference on Tuesday afternoon and evening. Miss Vandewalker has arranged practical, vital topics with experienced, capable leaders, and all should come prepared to join in the discussion and present problems for future consideration.

The business meetings for Wednesday and Friday mornings give an insight into the practical workings of the Union, which is now the largest representative body of kindergartners in the world. Every kindergartner should make an effort to attend those meetings in order to be able to speak intelligently of the Union, its value, objects and methods, and also in order to fit her for intelligent participation in its work.

Wednesday evening and Friday afternoon programs are of interest and beauty, and the reception tendered by the teachers and kindergartners of Toronto at the close of the lecture by Professor Clark on Thursday evening will give opportunity for the charming social reunion that always forms so large a part of the pleasure of these annual meetings. The president hopes to greet as many as possible of the kindergartners of the country at Toronto in April. ANNIE LAWS,

President International Kindergarten Union.

IN MEMORIAM.

On Saturday afternoon, the 14th of January, 1905, the Kindergarten Alumnae of the Los Angeles State Normal School met in the kindergarten rooms to join with the senior class in the following resolutions:

Whereas, By reason of distance the alumnae and members of the senior class of the Normal School, kindergarten department, were unable to express their sorrow at the untimely death of Miss Florence Lawson, they have assembled now to formulate the following resolutions:

Resolved, That the organization, growth and continuance of the kindergarten department connected with the State Normal School in Los Angeles was due chiefly to the untiring industry and ability of Miss Florence Lawson.

Resolved, That not only those who felt her stimulating influence as a kindergartner, but all who knew her and experienced something of her social charm suffer a distinct loss in her death.

Resolved, That in her attitude toward individual students Miss Lawson was a source of inspiration and an exponent of the significance of the highest relationships of life.

Signed by members of alumnae and senior class.

A letter was read telling of the last days of her whom we knew and loved, and also letters from those with whom she had been last associated in her work.

Many touching and helpful incidents were told by her girls, showing the help and inspiration she had been, of the clearer outlook into life she had given, and the high standards she had ever upheld.

She was our leader, and the charm of her beauty, grace and soul still inspires our enthusiasm and commands our allegiance, and, therefore, with the sadness of personal bereavement we hold it sacred that ours has been the privilege of work and close intercourse with this noble, unselfish character.

A GRADUATE.

The Froebel Club of Hartford, Conn., has been having some very profitable meetings. In November Prof. Marcus White, of New Britain Normal School, lectured on the subject, "The Spirit and the Letter." At the December meeting Principal Arthur Call, of the Second School, gave an interesting paper on "The Ethics of Example." The January meeting was held at Hosmer Hall. William H. Burnham, of Clark University, spoke on "The Influence of Teaching Upon the Character of the Teacher." The officers of the club are: President, Miss Kate Putnam Sagford; vice-president, Miss Letty Larned; recording secretary, Miss Lillian L. Naugle; corresponding secretary, Mrs. Cora Pease Chandler; treasurer, Miss Harnett E. Sprague.

BOOK NOTES.

Selections for Arbor and Bird Day. Charming and appropriate selections in prose and poetry, compiled by Maud Barnett, State library clerk; issued by C. P. Cary, State superintendent of public instruction, Wisconsin.

Children's Gardens. By Louise Klein Miller. This little manual is timely now, when good gardeners are thinking of preparing for the reception of Persephone. The author's experience as director of a school of horticulture and landscape gardening and as supervisor of children's gardens enables her to speak with authority. Gardening is treated from almost every possible standpoint. Successive chapters tell of school gardens as a factor in education, school gardens in Europe and in America, improvement of school grounds, boy gardens, plan of a garden, garden of wildflowers, vegetable gardens, the formal garden, window and roof gardens, geography as illuminated by school gardens, native shrubs and trees, propagation, grafting, soil, fertilizers, insects, tree and garden pests, birds in relation to horticulture, tools. Valuable appendices name shrubs for the arboretum, trees for the arboretum, flowers for the wild garden, native ferns and bulbs for fall planting. Fully illustrated. D. Appleton & Co., New York.

Frank Leslie's Monthly for March. "The Freedom of Life," Annie Payson Call, author of "Power Thru Repose"; "Mormon or Patriot?" W. M. Paine and A. W. Dunnea.

Good Housekeeping. "Children and the Theater," Mary Wood Allen; "Elizabeth McKracken"; "Musical Education in the Home," Gustav Kobbe. "Discoveries" is a valuable department of this journal to wide-awake housekeepers.

Harper's Bazar. "On Co-education," by William Rainey Harper, president of Chicago University; also "Boston's Housework Experiment," Priscilla Leonard.

The Delineator for February, with a beautiful art cover and a varied table of contents, is a most attractive number. As a special feature, Lionel S. Mapleson gives an account of grand opera on its travels, a paper that is full of humor as well as of genuine interest and is strikingly illustrated. The romance of Chopin and the beautiful Countess Delphine Potocka is charmingly related by Gustav Kobbe in the "Composers' Series," and in an interesting paper Allan Sutherland tells something of the origin and romance of the hymn by Henry Francis Lyte, "Abide With Me." Some of the early spring styles are shown, and of further interest to women is the chapter on "The Making of a Housewife." Mrs. Theodore W. Birney's contribution on "The Mistakes of Mothers" is another item especially helpful.

In the report in our February number of the dinner to the Committee of Nineteen and prominent New York educators by Mme. Kraus-Boelte it was stated that Mme. Boelte was unable to be present on account of ill health. We are delighted to learn from Mme. Boelte that our informant was mistaken and that madam the hostess was able to be present at this delightful and notable occasion.

A WORD UNTO THE WISE IS SUFFICIENT

It is imperative for the teacher to be conversant with what is going on in the world, however good his previous training may have been. A fertile means of accomplishing this is by reading educational literature, both current and standard. It is easy for the teacher to fall into a rut, to become fossilized. * * * Aside from the inspiration and help gained from reading educational literature, the teacher by supporting educational papers encourages the worthy efforts they are making to uplift the cause of education. The better support these papers receive, the better they can be made. Every subscriber thus assists in adding to the usefulness of these organs, while he receives greater benefits himself. The teacher that ignores the educational journal loses sight of the progress in educational affairs, falls out of line in all forward movements, becomes narrow in his own ideas and methods, and is likely to be self-contained and egotistical. He therefore owes it to himself as well as to his profession to support educational literature.—LEVI SEELEY, in "A NEW SCHOOL MANAGEMENT."



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April, 1905

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CONTENTS FOR APRIL, 1905.

Page

Home Activities in the Kindergarten—Bertha Hofer Hegner.....	453
The Most Wonderful Thing—B. J.....	474
Calendar Suggestions.....	480
Humor in the Kindergarten—D. G. Dane.....	481
Subject for Mothers' Meeting—"The Child's Sense of Humor".....	483
The Sorcerer's Apprentice.....	489
Old Testament Sunday School Lessons for Little Children. VII.—Laura Ella Cragin.....	489
The Kindergarten in Canada.....	495
The City of Toronto.....	495
Establishment and Growth of the Kindergarten in Ottawa.....	497
The Kindergarten in London, Ontario.....	498
From the Editor's Desk.....	500
An I. K. U. Meeting in Canada.....	500
The Religious Education Association.....	502
International Kindergarten Union Program.....	504
A Teacher's Morning Prayer—Helen Field.....	507
Program for April.....	508

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KINDERGARTEN MAGAZINE.

Vol. XVII.—APRIL, 1905.—No. 8.

TWENTIETH CENTURY SERIES.

HOME ACTIVITIES IN THE KINDERGARTEN.

BERTHA HOFER HEGNER.

The main object of this article is to give the sources of inspiration that have influenced us in the introduction of the so-called home activities into the kindergarten, not as substitutes for Froebel's gifts and occupations, as some infer, but used in connection with them as an added occupation on the kindergarten program. We shall first discuss the relation of the home to the school and then endeavor to show that this work is by no means a new departure in the educational field, but is based upon the ideals of Froebel and Pestalozzi. We shall then answer some of the objections to its introduction into the kindergarten and speak more in detail of the practical side as it is carried on in the Chicago Commons Settlement kindergarten. It is well for us to bear in mind during the discussion that this home work is a natural bridge between the home and the school, and thus helps solve the much discussed question of the relation of these two institutions to each other.

Some one has said that "the best school is the one most like the home, and the best home is one in which the parents are educators." If this is true it implies a vital relation between the two, and is a searching test to both teacher and parent. Teachers should ask themselves whether their school embodies the home spirit. Parents, too, might pause a moment in their endeavor to provide for the child's material wants and ask whether they are also educators. We are all familiar with the fact that in the early days of education the home was the school. Among the Hebrews and Romans, for example, the parents instructed their own children. The girls were taught to weave, to spin, to prepare food for the table, and superintend the work of the household, while only the boys learned to read and write. With the progress of civilization a division of labor became necessary,

the parent teachers needed assistants in their work, and education developed from domestic into public instruction. "Helpers" is what they called their teachers, a word that signifies a right relation between parent and instructor as it suggests a working together and a knowledge of each other's aims, thus indicating a close connection between the home and the school. But as our educational systems have become more and more complex, there has been a tendency for this home spirit to grow weaker until there is grave danger that it will entirely disappear from the school. The "helper" has gradually developed into the professional teacher and on account of the overcrowded curriculum has been unable to find time to mother the children under her care. Among the influences that are counteracting this institutional tendency in education is the kindergarten. It has been a real blessing in helping to perpetuate the home spirit in the lower grades, and many school superintendents feel that it has also affected the higher grades. Indeed, the influence of Froebel is today felt in every department of education, and the value of his principles and methods is being more fully recognized by the most advanced educators. But how, we might ask, can we account for Froebel's great influence in preserving the home spirit in public instruction? The secret is in the fact that he made the home the center of his educational system and religion its basis. We have but to gather up from his most familiar writings what he said on this subject to see the emphasis he placed upon it.

He said of his own school in Keilhau, "Our institution shall not crowd out the home spirit."

The following passages from the "Education of Man" are very definite in their teachings on this subject:

"The model of all education shall be the perfected family."

"Transfer home atmosphere to public education."

"All educational institutions should have the character of the family."

"Education should not be sundered from the home, and education as an art should draw us ever nearer to the family as a point from which to radiate."

"A noble, normal family is to be the type of the Kindergarten which will in turn react upon the families, sending their children there thus becoming a living model for the true family."

We have a suggestion of the real meaning of these passages

from the late Frau Schrader who studied the Mother Play Book with Froebel himself. She told her classes that Froebel said "Hang my first picture in this book on the walls of your schoolroom. Let it remind you that this is my ideal kindergarten." This picture, the illustrated title page, shows us a mother with her own children and some of the neighbor's little ones. They are all busily engaged doing what they are able according to ability and age. The mother is merely guiding and directing them. It will be noticed that there is nothing schoolish about it. Froebel's ideal of the kindergarten as seen in this picture makes the home and not the school its type. While his followers, in carrying out this ideal, have greatly influenced the school by contributing to its atmosphere more of the home spirit, it is also true that the kindergarten has been helped by being admitted into the public school system, for it is now no longer struggling alone but is an organic part of the whole educational movement. This relation, however, makes it all the more necessary to hold to Froebel's ideal of the kindergarten so that the system will not crowd out and kill the spirit. Is there not a danger of the kindergarten typing the school rather than the home, and is there not a tendency to take the public school for our model rather than the family? The children of kindergarten age need the warm breath of family atmosphere rather than the stern school room discipline. By the kindergarten age we do not mean the children of five and six years, which many public schools designate as the kindergarten period, but the age from three to six years.

The introduction of many of the home activities into the kindergarten helps give the family atmosphere. These activities also make the transition from home to school a more natural one and thus the continuity in education and life is not broken.

We can not read the following passages from the "Education of Man" without feeling that Froebel had some things in mind and heart that have not been fully realized in the kindergarten of today, and that he placed great value upon the participation of the child in the work of the father and mother in the home:

"Who can indicate," he says (Education of Man, p. 85), "the present and future development which the child reaps from this part of the parent's work, and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children."

This paragraph shows the value Froebel placed upon indirect education, or what the child learns while playing, and through doing, making and helping in the home. These activities are the foundation of the more direct education and need to be given a wider interpretation by the skilful direction of teachers in the kindergarten and grades, or, as Prof. John Dewey says: "The aim is not for the child to go to school as a place apart, but rather in the school so to recapitulate typical phases of his experience outside of school as to enlarge, enrich, and gradually formulate it."

In the following paragraph, page 38, "Education of Man," is the account of what Froebel proposed to do in a school at Helba. We see how he would have these activities in the home carried over into the school. He would have part of the time devoted to the preparation of food for the kitchen, weaving and binding of mats for the table, the making of straw mats for hot beds, and the care of garden, orchard and field, and the rest of the day given to study and the regular school work.

On pages 84, 85, 86, "Education of Man," Froebel suggests many activities that have in them the element of helpfulness and service. He speaks of the boy scarcely three years of age tending goslings. The child's own comment, "Does not mother think it hard to tend goslings?" in his vain endeavor to keep them from running away, shows that it was not easy to tend goslings, and that as early as three years there was an element of service in the task. He also speaks of the son of the gardener helping his father weed the garden, and gives many other examples of this kind. Froebel would have the idea of service and helpfulness, like all the other virtues, cultivated in the child's life at a very early period, and continued in his further development in "uninterrupted continuity."

The argument that these activities are for the home only does not agree with Froebel's prophesy that the time will surely come when schools will establish actual working hours similar to the existing study hours.

"Every child, boy and youth," he says, "whatever his condition or position in life, should devote daily at least one or two hours to some serious activity in the production of some definite external piece of work. Lessons through and by work through and from life are by far the most impressive, children and parents consider the activity of actual work so much to their disadvantage and so unim-

portant for their future condition in life that educational institutions should make it one of their most constant endeavors to dispel this delusion. The domestic and scholastic education of our time leads children to indolence and laziness. A vast amount of human power thereby is lost. It would be a most wholesome arrangement in schools to establish actual working hours. It will surely come to this." (*Edu. of Man*, p. 34.)

This ideal of Froebel's has already been partly realized in the educational institutions that have introduced cooking, sewing and manual training into their curriculum. To the objection, however, that such work is very well for older children but the little ones must not have it, we must answer that Froebel distinctly says, "every child, boy and youth, whatever his condition or position in life," should engage in it. In this statement he does not mean household activities alone, but he does not exclude them. It is to one of Froebel's faithful followers and interpreters that we are indebted for the partial fulfillment of this prophesy with the younger children of kindergarten age. The late Frau Schrader, who was a student under her great uncle, Froebel, had exceptional opportunities to become familiar with the aims and ideals of her instructor, not only through his teachings and writings, but also in heart to heart talks, and a long correspondence. He looked to her to carry out some of the ideals that he could not fully realize before his death. The following translated letter which was written in answer to many questions, but unfortunately was never finished, has been such an inspiration to us in our work that we are glad to share its message with our fellow kindergartners:

My Dear Mrs. Hofer-Hegner: By the time this letter reaches you, you will already have received my card of the 2nd December explaining to you the reason of my long silence, and so I will proceed immediately to answer your questions.

In order to make myself quite clear I must go back a little distance. You know from the history of Froebel's life, that it was only toward its close that he attained the fulfillment of his true educational mission. It is necessary to know Froebel's peculiar individuality, the process of his education, and the prevailing circumstances of the time which especially affected him; it is necessary also to have studied and compared all his writings, in order to come upon the reason of what he was really striving for, and how many of his aims and views have already found their right practical form, in order to maintain one's ground in the field of pedagogy, and in order to

awaken new life in that field. Before all things one must oneself know life and be earnestly striving to understand it in its legitimate claims upon the individual human being and upon human society generally. One must never cease to observe healthy child-life, to study in it the germs from which the actions, thoughts and feelings of mankind generally are developed, in order that one may be qualified to put before the children at each stage of development the fitting food for body and mind; and in order that one may be able to judge in how far Froebel can be a guide to us in the field of education. Now I am full of amazement and admiration at the depth of Froebel's insight into the germinating nature (*keimende Wesen*) of the child, how clearly he follows up the finest threads of which afterward often so complicated a character is woven; but at the same time it has become just as clear to me that Froebel did not have time to find the right practical form for all his fundamental ideas, but that many of the views which he held within himself have remained in embryo, and must be further developed by the men and women (especially the latter) who follow in his footsteps.

And now that I may approach more nearly the answering of your questions, I will here state my idea of the formation of the kindergarten as it existed in the depth of Froebel's heart. He wished in his kindergarten to provide a place in which the child from its infancy should be put into condition which should be as far as possible organized (*möglichst geordnete Verhältnisse*) and where the child should find opportunity to take in the right nourishment for its bodily and mental life, and to find activities corresponding to this end.

The healthy, simple family on the foundation of a household whose arrangements are in accordance with the times; the mother as the center-point of the whole domestic life, was to Froebel the ideal of the true education of children. His writings reveal this to us in many directions.

If the kindergarten is to be formed after the type of this, as Froebel saw it in his mind, such a kindergarten must naturally borrow its fundamental features from the healthy family life and not from the school. It is necessary to create simple, natural conditions which foster the atmosphere of family life, in which the child has scope for giving as well as receiving (proportionately to his powers). In the latter point lies the center of gravity of the religious and moral life in the kindergarten. We used, therefore, for the natural formation of the kindergarten, a fully organized family household answering to different purposes, worked out in different directions. Either this may be done through children who come from disorganized homes, having their midday meal at the kindergarten, and there receiving baths and other care for their physical needs; or a home for the girls training as kindergartners, may be combined with the kindergarten;

or, as is the case in Pestalozzi-Froebel Haus, both of these may be combined, and this certainly allows of the most perfect development of an educational institution. In such an institution there must be the smallest possible amount of help in the way of servants so that the young women and the children feel the pressure of necessity to do real work for the good of the whole community.

The organization of such a household, and especially of the work, is not easy, and therefore many are afraid of undertaking the above mentioned arrangements, the amount of household work which falls to the share of each individual in the community must only form the smaller part of the day's work. The girls who are training must also be intellectually prepared for their future vocation which is to be so important, and from the beginning learn to blend harmoniously thinking, feeling, and practical action—as Froebel demands of woman.

In representing on the title page of "Mutter u. Koselieder," the youth standing on the cube, the maiden on the sphere, Froebel has indicated that, in general, the man has more natural facility for pursuing and developing the manifestations of life in a single direction, while the woman is certainly better qualified in combining the most different provinces, and must it not be so? The mother has carried the child, the whole man in embryo, under her heart, nourished him with her blood, and in like manner she must also take in view the whole man in order to nurture and care for him in all the expressions of his life.

If I have now, as I may say, studied Froebel's spirit thoroughly, compared and combined his various utterances, then it appears clear to me what Froebel aimed at in founding and forming the kindergarten in that last point. It did not fall to his lot to direct and organize according to his ideal the family life, which he holds to be the only true place for the true culture of childhood, and so he sought for a place—(continuation to follow) (Henrietta Schrader)

The great value of this letter, written by one whose philosophical mind and sympathetic nature made it possible for her to understand her great uncle's point of view, is that it brings us near to the inner life of Froebel and shows us the kindergarten "as it existed in the depths of his heart." Before her death Frau Schrader, with wonderful insight and ability, carried out these ideals, and the Pestalozzi-Froebel Haus of Berlin is the result. As the central desire of the disciple must always be to understand the real nature of the ideal in the master's mind, the exceptional opportunities of this rare woman to know "the meaning of what he (Froebel) was really striving for," has given her a special right to interpret him to the world.

But it would not be just to say that Froebel was her only source

of inspiration. Frau Schrader was also a disciple of Pestalozzi and in her ambition to carry out Froebel's ideal of the kindergarten as she understood it, was much helped by his great Swiss contemporary. In her search for the qualities essential to a parent-teacher, she found a never failing source of inspiration in Gertrude, Pestalozzi's ideal woman, and it was in the pages of "Lienhard and Gertrude" that she found much valuable material which she embodied in the work of Pestalozzi-Froebel Haus. Unfortunately the volumes from which she drew most of her material have not been translated into English. This is to be regretted, as it is in the fourth and fifth volumes of "Lienhard and Gertrude" that Pestalozzi has given the world some of his most valuable pedagogical and sociological teachings. The first part of the fourth volume shows us Gertrude, the ideal teacher, who has turned her living room into a school room and is there carrying out Pestalozzi's pedagogical principles. In the second part of this volume we see Gertrude at the village school successfully adapting the same principles and methods to the larger problem of public instruction. The following description of a morning spent in Gertrude's living room by some visitors as given in the fourth volume of "Lienhard and Gertrude" will bring clearly before our minds the pedagogical value of these writings of Pestalozzi:

We arrived early in the morning before the house was put in order. Gertrude asked us to be seated, and to excuse her and the children until they had arranged the room. The children helped without being told, each knew what to do and how it was done. When all had finished, they sat down to spin. When Gertrude joined them, they sang their morning songs. The sun was shining into the neat and orderly room, they sang about it, and thanked God for His goodness. They talked over some of the things the family had to be thankful for. The father had work, and they prayed for him. Gertrude then read a chapter from the Bible. The children repeated one or two simple verses after her. Gertrude did not explain these verses to the children, or drill them on the lines she had selected, but hoped and prayed that they would get the spirit of what she read. After the exercises, the morning work began, and they went to their spinning. Gertrude only helped them when they needed her. When the threads caught on the wheels she assisted the children in removing them and supplied the busy workers with cotton when they wanted more. These children were very self-reliant in their activities, for Gertrude only aided them. The youngest children picked over the cotton, removed the dirt and prepared it for carding. Gertrude

was remarkably inventive with the little she had to do with. The children all enjoyed and loved their work. They would burst forth into song at all times in the morning. They worked in the garden, helped care for the animals, arranged wreaths of flowers, took them to neighbors, and to the church for confirmation. The visitors remarked, "These children truly serve nature, man and God, and all things." Gertrude did not have them begin to read or write too early, but encouraged them to talk about everything around them. She did not teach words isolated from deeds. The children had learned to measure with the eye, and were very skillful with their hands, their imagination was very active, and they had great love of beauty. Their number work was also closely connected with life. They measured the room they worked in, counted the window panes, numbered the threads while spinning, also the strands, and counted how many threads in a strand. They knew short, long, narrow, wide, sharp, blunt, round and square.

Their nature study was connected with the work they did, learning it in the kitchen, garden, woods and fields, they grew to be very grateful to nature for serving them in so many ways. When they lighted the fire to prepare their meals, they observed the action of the fire, water, wind and smoke. In winter, they learned about the frost, ice, snow, and hail. They learned of ashes, lye and charcoal, watching the wood fire. All this was taught through observation and doing. Gertrude did not talk much, she was "outwardly passive but inwardly active." The visitors remarked, "These children seem to be working, but their souls are as free as the larks that trill and sing in the pure air above."

Surely this woman's teaching was transformed by her love and faith. Later Gertrude is asked to join the school master, who was one of these visitors, and she stepped out of the home school into the village school. Pestalozzi did not intend that the school should be limited to the home; he says life is not as simple as it was and the mother can not do it all today.

Gertrude's mother heart is said to have changed the atmosphere of the school she entered. Pestalozzi speaks of some of the results brought about after Gertrude becomes one of the teachers. The children grow more helpful at home, kinder to their brothers, sisters and schoolmates, and more truthful. The school interested them in the occupations of the people of the village. They visited the clock-maker to learn what he was doing; he showed them the inside of the clocks and explained how they worked; he greatly appreciated their visit and told them it was twenty years since any one took an

interest in his work. When the children returned they drew clocks and watches and experimented making wheels.

They were taken to visit an old lady's garden that was known to be the finest vegetable and flower garden in the village. The old lady told them all about the plants, gave them seeds and showed them how to plant them; told them to ask their parents for a piece of land and plant their own gardens. The old lady told them "the people of the village laugh at me and tell me I am wasting my time digging around in the dirt; that I had better be doing something useful." She expressed her delight and gratitude to the visitors for appreciating her work, and said, "It is the first time any one has cared for my garden." The teachers stayed after hours and helped the children whittle objects out of wood, and model heads of animals out of wax. Summer evenings they sat under the trees with their pupils and told them stories.

One day when Guelphli, the professor, was completely discouraged, he asked Gertrude what to do, she answered "Guelphli, the main thing is that these children grow to be something, not merely know something. Trust in God and ask Him for a pure heart; He will help you as he did me. I knew nothing when I began. If our hearts are not right, our efforts are in vain. We inoculate the minds of our children with our own shortcomings." Pestalozzi puts into the mouth of Gertrude pages and pages of these wise sayings, in which he gives to the world his educational ideals, and our educational reformer, after careful study of his own words, grows to mean more to us than merely the "sense perception man" as he is so often called by his critics.

The disciples of Froebel will recognize in this account many points in this home school that foreshadow the kindergarten.

It was from these teachings of Pestalozzi that Frau Schrader received many of the suggestions that she needed to help her put into practice what she had already received inspirationally from Froebel. Indeed, her claim that Froebel can not be understood without Pestalozzi, coming as it does from a student so well qualified to speak with authority, may well make kindergarten students pause and ask whether they have paid sufficient attention to those teachings of Pestalozzi that bear upon the ideals and methods of the kindergarten. The following letter from Frau Schrader to a friend has

in this connection many suggestions in it for the kindergartner and clearly shows the close relation between Pestalozzi and Froebel:

Vereins-Zeitung des Pestalozzi-Froebel Haus, January, 1900.

My Dear Friend: I am studying Seyffarth's edition of Pestalozzi, also Morff and Blochmann, and, my dear Minna, my heart has grown purer and warmer since I have had a glimpse into the heart of the man who is today the corner-stone of our modern pedagogics.

Froebel can not be understood without Pestalozzi, and I do not see how I lived so many years without knowing Pestalozzi as I know him today. I knew many things about him, but I had not sat at his feet. Pestalozzi is the greatest sociological pedagog that we have. He shows women the path toward true emancipation, and he solves the great problem of heart culture, and indicates how it can be developed and forwarded. Please read the account of his stay at Stanz and the last letters in his book, "How Gertrude Teaches Her Children," in letters to Gessner. Not until we have thoroughly imbibed the spirit of Pestalozzi does Froebel's greatness appear to us.

Pestalozzi's life is divided into a number of epochs, but into two great divisions. Of these two divisions he is best known in the second, Pestalozzi as schoolmaster, and when he was greatly dominated by the thought of others. But the first division of his life, when he still had an unmistakable sympathy with the genius of humanity and when great revelations stirred his inner being, is the part buried and lost by the greater importance placed upon him as pedagog. He was a great teacher, but far greater a lover of humanity. Read in the continuation of "Lienhard and Gertrud" (I think the fourth volume) his plan of a school, strip from it all that is purely local, reach for the underlying principles found in the plan and we have the foundation that is needed for our present day education.

Since reading in "How Gertrude Teaches Her Children" his letter on the development of love, trust and obedience in the child, and his deep insight into the nature of the mother, my heart is stirred as I have never known it to be, and I discern clearly the threads that weave together human history, and find these threads weaving Pestalozzi's and Froebel's lives together in a wonderful way. Where Pestalozzi fails to give the right practical means to demonstrate his great thoughts and principles, Froebel steps in and supplies them. But we can not make the best use of Froebel's means without holding to the deep principles of Pestalozzi. Thus Froebel corrects Pestalozzi and Pestalozzi corrects Froebel. And now through this study I am finding unity. My thoughts have found soil in which they can take root and live and work.

When Pestalozzi's reputation was being heralded in Germany, much of his real inner greatness was already lost sight of. This was emphasized by the reaction in the country that followed their politi-

cal struggle for freedom. Diesterweg saw the greatness of Pestalozzi as schoolmaster, but Pestalozzi, the father, with his great love which had its source in God, the great Father and fount of all love, and the revelation he had of motherhood and its deep meaning, this was not understood.

If we wish to cease being invalids in our profession, we must combine heart culture with head culture. We need to come in touch with the father-heart of Pestalozzi which was able to discern and understand the mother heart. When we understand Pestalozzi in his whole being as father we see that Froebel in his greatness must follow him as a natural consequence.

If we wipe the accumulated dust from our eyes which makes us blind to life and true education, and search in the human heart for inspiration, we will look up and gratefully behold this double star, Pestalozzi and Froebel and receive the treasures they have to offer us for waiting, hungry humanity.

We are greatly indebted to Frau Schrader for calling attention to Pestalozzi as a social pedagog, and for embodying his social teachings in the practical work of Pestalozzi-Froebel Haus. In the volumes she refers to in the above letters are practical solutions of many of the social problems that are today enlisting the best thought of sociological writers. Frau Schrader did not fear, in her institute, to add Pestalozzi's teachings to those of Froebel, for she understood and grasped the social and ethical significance of his principles to education.

It is in the spirit of these social and ethical teachings that the home work was introduced and finds a legitimate place in education. In the description of the school room given above from the story of "Lienhard and Gertrud," it will be noted that the activities of the kindergarten had underlying them the idea of helpfulness and service. That this side was not forced upon them is evident in the remark made by one of the visitors, "These children seem to be working but their souls are as free as the larks that trill and sing in the pure air above." The occupations Froebel suggested in the Helba plan, and others suggested in the quotation given from "Education of Man" had this same social significance; they were to serve and help with the added thought of developing self-activity. While many of the kindergarten occupations lend themselves to give pleasure and to serve the group, most of them are for the individual child's pleasure and to develop his creative self-activity, such as folding the

house or making it of cardboard, or building with the gifts or the work in clay. The household activities are by their very nature social, as dusting the piano, washing the lunch napkins, and the dishes, are for the comfort and happiness of all.

If it is our aim to develop the child as an individual and as a member of the social whole, we must supply him with activities that will develop these two sides and enable him to "use his power for social ends." Frau Schrader clearly states this ethical significance of the subject in the following lines: "Self-development ought always to be co-ordinated with an activity, the result of which is consecrated to others. Only in this way can we preserve in ourselves room for the interest of others. Even a little child may begin early to harmonize such warring factors as self-assertion and self-yielding, but this art must be first practiced in a pure home circle, or else in an educational institution in which the family spirit prevails."

Many kindergartners hold that it is not wise to force upon the young child of kindergarten age the idea of helpfulness and service and that this ethical development should come later in his life. In answer to this criticism we would say that in the doing of these occupations little is said about service for it is in the very nature of the activity itself. The child through the doing is unconsciously forming habits of helpfulness, whose ethical meaning will be more fully realized at a later age.

Another criticism of the introduction of real work into the kindergarten is that this is the period of play and that the child is robbed of this important side in these occupations. This criticism has entirely misunderstood the character of these activities. It is not serious work to the child, but is performed in the spirit of play. It is not play in the sense of make-believe, for we aim to have the work carefully done, but the child's mind is in the attitude of play. Prof. John Dewey says: "Work and play are attitudes of the mind." We have found in our experience that the make-believe plays are intensified when preceded by the real doing and in reproducing the activities later with the gifts and occupations, and on the game circle, there is more spontaneity and creativity and there is no lack of the play spirit. These activities bring the child as much joy as the make-believe plays do, and he has no sense of drudgery connected

with them. For example: When one group is engaged in making cookies for the party, or preparing a dish for the nursery children the other groups longingly ask, "When are we going to do that?" or ask, "When is it our turn?" and sometimes it is hard to get their attention for other things when they know that real work is being done in the kitchen. The reason these activities are so attractive to the child is that they are natural interests. Professor Dewey tells us they recapitulate the experiences of the race and so are instinctive. He points out their pedagogical value in the following words:

"The primary basis of education is in the child's power at work along the same general constructive lines as those which have brought civilization into being." He adds, "I believe that the only way to make the child conscious of his social heritage, is to enable him to perform the fundamental types of activity which make civilization what it is."

He continues: "I believe that this gives the standard for the place of cooking, sewing, manual training, etc., in the schools ('Dewey's Creed,' p. 11)."

Another objection made by critics is that there is no food for the imagination in these activities. The opinion of modern psychologists leads us to the opposite conclusion. Professor Dewey is especially emphatic on this point in claiming that the imagination is best cultivated by attaching itself to concrete objects.

But why, we are asked, do you take the valuable time of the kindergarten to do such inartistic and materialistic things, when the child's sense of beauty should be cultivated and developed? Here again we need to revise our ideas to fit the modern conception of beauty. Ruskin and Morris give us a new and more ethical view of what is truly artistic. "Art," says Morris, "no longer means to us a certain kind of work, but includes all work that blesses mankind;" and "nothing made by man's hands can be indifferent." Pestalozzi also tells us that "love of beauty grows out of loving deeds." The ethical aspect of beauty as it is expressing itself in the arts and crafts movement, is based upon the same idea of service. This harmonious blending of the practical and the ideal has in every age conditioned the development of art, and the kindergarten in giving these home activities an ideal setting through the songs, games and stories is putting the child in line with this development.

We are also met with the objection that these occupations are very well for poor children in the social settlement, but the children of the well-to-do do not need them. The value of this work to the children of the poor is that it gives them the ideal side of what must soon become very real to them, in their homes and elsewhere, and thus help lessen the sense of drudgery connected with work. The habits of neatness, cleanliness and order that they are unconsciously forming help influence the shiftless parents; for example: Jennie's mother reported at a mother's meeting: "When I spill water on the floor Jennie runs after me with a cloth to wipe it up." The children of the rich, on the other hand, are in their homes kept as far from the domestic side of the work as rooms can divide them, and are thus deprived of the opportunity to give expression to a natural interest that is instinctive in every child. So the children of the well-to-do need these activities in their lives even more than the poor. The ethical side of service and helpfulness is of special value to these little ones, reared in the lap of luxury, which has a tendency to make them selfish and self-centered; they also get an idea of the dignity of labor and learn to respect the workman by participating in the work. When we realize how much the class distinctions are based upon the occupations of the people, we see that the school in honoring work can be a strong influence in helping to bring about the longed-for brotherhood of man. The following lines from John Dewey's "School and Society" emphasizes this thought: "When the school introduces and trains each child of society into membership within a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious."

PRACTICAL APPLICATION IN THE KINDERGARTEN.

In presenting the practical side of the home activities it is not without a sense of hesitation, for as yet we feel how imperfectly we have realized our ideals. We have not followed the exact plan of any other institution in introducing these activities, but have adapted them to our own needs and conditions, which every worker must do to make them vital. It is not our intention to give "workshop receipts" but merely to state what we have done in the Training School, and in Chicago Commons Settlement kindergartens. We hope

it will prove suggestive to workers who "are conservative enough to hold fast to the old which has proved itself, and liberal enough to welcome the new to trial and proof from whatever source it comes."

There are a few general points to keep in mind when this work is attempted. It should be related to the surroundings, the kindergarten, home, the yard, garden, or to the subject matter of the program. This work should by no means be "dragged in" arbitrarily or unrelatedly, or merely introduced for the sake of an experiment. We have every opportunity in the settlement home to blend these activities with the regular kindergarten work, for the home of the residents, and the children's floor with day nursery and kindergarten are under the same roof. The director and some of the assistants are also residents of the settlement.

These occupations are not for the purpose of teaching the children how to wash, iron, or make bread, or for the sake of the product, or economic value. They are indirect results but the aim is through the performing of such activities to develop social power and insight. We aim to utilize the child's natural instinct to help, by giving him simple tasks, the results of which are for the welfare of the miniature community in which he finds himself; this stimulates a normal development along this line.

We aim to have the children take care of what they come in contact with in their every day life at home and in the kindergarten. The habits of cleanliness are formed, not by telling them to keep clean but by giving them opportunity to clean things. We plan work for the older children that they can do alone and be responsible for while the younger ones often merely help the older ones. Occasionally we make up a group consisting of a variety of ages and of different grades of ability and temperament and allow the stronger to help and encourage the weaker. These occupations give great opportunity for co-operative effort.

The utensils should be small so that the children can handle them easily and thus do better work. It is best to have a room set aside for these activities though this is not absolutely necessary. The greatest of care is taken to have this work done thoroughly and neatly so that the children will not form careless habits. They wear work aprons to protect their clothes and are expected to take good care of the utensils and of the kitchen.

We have our kindergarten kitchen supplied with cookstove, cupboards, and other simple equipment, such as small wooden tubs, washboards, flat irons, small knives with round ends, small tin pans, brooms and dust pans. There are a number of small sinks where the children can empty water and wash and take care of the utensils after use. The cupboard is low so that they can put away things themselves.

When doing this work in our kitchen the greatest amount of freedom is allowed and an informal spirit is at once established. We sing and talk while we work, the children move about freely, helping each other when necessary, for there is no danger of disturbing the other groups. Often the real nature of a child is revealed to us for the first time during these periods when the family spirit prevails. A child has been known to exclaim, "Oh, it feels just like home."

In answer to the question as to how much time is spent in these activities we would say that this differs according to circumstances. Sometimes each group spends one period a week, sometimes two periods, and then again, more time is given. There are weeks when only the occupations connected with the kindergarten housekeeping are done, and often these tasks are performed before and after kindergarten.

We aim to use beautiful stories, songs, pictures and verses in connection with the work, thus blending the ideal and real.* We have not attempted to give lists of the stories and songs used, though such lists are carefully made by the students in training in connection with their course in "Home Work." The wealth of material on these subjects found in story and song books indicates the interest that is shown and the attention given to the subject of the work of the world.

We shall discuss the practical side of the work under the heads, first, Kindergarten Housekeeping, and second, Home Activities Connected with Subject Matter of the Kindergarten Program.

1. Under the first head will be found many things that are done by the children in some kindergartens, but in many schools all this work is done by the director and assistants. We find the kindergartners

*Virginia E. Graeff, "Household Activities in Their Relation to Child Nurture." *Kindergarten Magazine*, September, 1904, pp. 24-30.

making the same excuse that parents make when they say, "it is so much easier to do it myself than to bother with the children."

Some of the work under the first head is: Getting out the material and putting it away, for which the low cupboards are a necessity; washing and wiping the paste dishes and paste sticks; picking up paper and other scraps from the table and floor after occupation work; emptying the waste paper basket, caring for the doll house and the cloak room, dusting the piano, tables and chairs, washing the tables, chairs, napkins and dustcloths; mending picture books and box covers, keeping the stick box in order; assorting tablets, rings and chalk; helping clean the cupboard; washing the basin and polishing the faucets; cleaning the window sills; washing the oilcloth after using clay or the clay boards; folding the napkins; brushing up the crumbs; washing the lunch dishes; caring for the fish, birds and plants; keeping fresh water on the flowers; washing the doll's hands and face, and dressing them, and many other things that the child can do.

2. Under the second head, "Home Activities Connected with Subject Matter of the Kindergarten Program," we give the following:

OCTOBER. Subject—Home, Family, Activities of Members of Family. Washing and ironing of dolls' clothes, dust cloths and kindergarten napkins. Small groups are taken to a room of one of the residents; they help make a bed, dust books and shelves, water plants, or do anything else that needs to be done in the room. Other groups polish the silver, carry it to the dining room and place it on the table. They prepare potatoes for lunch, younger children scrub them with a brush, the oldest children pare them, and are very careful to remove all the black specks.

They go to the cellar with an assistant, fill the basket from the barrel and when pared carry them to the cook who thanks the children for helping her.

NOVEMBER. In connection with the climax of the month's program, the Thanksgiving festival. The children make jelly for the party and to give away as presents; prepare dried apples in a very primitive way, the older children paring and cutting them while the younger ones string them. Some months afterward these same apples, thoroughly dried, are stewed by the same group and pre-

sented to the nursery children for lunch. The marketing for these occupations is done by the children. They also prepare pumpkins for pies; they first pare large, square pieces, and after they are boiled, squeeze them through the colander. They remove the wheat from the ear, grind it between stones, mix it with water, which results in a primitive kind of bread. They also make bread with flour. Each child has the pleasure of kneading a loaf the size of a biscuit. Cookies are baked for a party. The children help decorate the room, make Jack-o'-Lanterns out of pumpkins, string cranberries, and red and green peppers, alternating, and making candlesticks of carrots by hollowing them out so as to hold a candle.

DECEMBER. Most of the month is given over to the making of gifts, and decorations for the Christmas tree and less time is devoted to the household activities. The children during these home work periods are kept busy preparing decorations for the room. They shell, pop and string corn, and make wreaths of Christmas green; they also trim trees for other groups of children. The pictures on the walls and the globes of the gas jets are taken down and washed, for all must be clean and sweet for this greatest festival of the year.

JANUARY AND FEBRUARY. In these months the father's work is emphasized in the subject of the trades and not so much home work is done in connection with the subject. In January when the weather is cold and the numbers are small, there is a good opportunity to do many things that can not be attempted with larger groups. The children mend the picture books, sew buttons on aprons used for the household activities, scrub the Hennessy blocks, scour the bread pans, assort yarn and repair the dolls. They also make decorations for the Valentine and Flag party; when friends are invited prepare the refreshments for the lunch.

MARCH AND APRIL. The children are busy with the indoor gardening; making and painting boxes, bringing in the soil, and mixing it with sand, and sowing the seeds. In connection with the Easter festival they shell corn, take it out to the chickens, grind corn, and cook corn meal for them; wash, boil and color eggs for the egg hunt, bake cookies for the party, in the shape of the rabbit.

MAY. The children all have a chance to work in the garden out of doors. They do the measuring, raking, hoeing, assorting, planting, and sowing seeds. They make a fence with lath to separate the veg-

etable from the flower garden. Before the kindergarten closes in June they pull radishes, pick lettuce from our garden, and prepare them for the table, and surprise the settlement residents with their offering at lunch time. They shell peas, string beans, and prepare the pink and green stems of rhubarb.

JUNE. Just before the kindergarten closes we invite the mothers to a bread and butter party. The children have grown quite familiar with a cow in a barn in the neighboring alley, for many times they have visited her and left a sweet morsel for her, such as apple and potato parings, pods, after shelling peas, and even the basket full of grass that has been cut from the lawn. Bossy is now ready to reward them by giving the milk needed for cream to make the butter for this party. The children watch the man milk her, then carry the pail full of milk back to the kindergarten. There they skim, strain and finally churn it into butter in their small, primitive churns. While one group is busy churning, another is baking bread for the party. We all agreed at the party that bread and butter never tasted so good before. The thank you song was sung from the heart, and the lesson of the "Grass-Mowing" mother play was felt by the children through the experience and not forced upon them from without.

We found that these occupations serve a double purpose when used with the subject matter; they give the experience which makes any subject vital to the child, and this same experience results in adding something to the use and pleasure of the whole kindergarten.

The reason we gave this work a place in our training school is that we felt kindergartners could not carry it on successfully with the children unless they had some training in the theory and practice of the subject. We also found that the average high school and college graduate knows very little about some of the simplest lines of domestic work. So a short course in home work has been added to our regular training at the Pestalozzi-Froebel Kindergarten Training School. It consists of:

1. A course of lectures on the History of the Family.
2. A course on Food, Clothing, and Shelter, with relative subjects grouped under each of these three general heads.
3. A course of practice work, doing in class the things that can be done with the children in the kindergarten. This also includes

making lists of the utensils used; of the material needed for the different occupations; and lists of songs, verses, stories and games.

We have found that these courses not only enabled the young women to do better work in their profession, but also gave them a larger view of life and a more sympathetic interest in the work of the world, for, in the words of Pestalozzi, "It is life that educates."

Note.—In developing the application of this work to American needs, we are greatly indebted to the co-operation of the following instructors in the training school: Mrs. John P. Gavit and Mrs. Robert Todd.

CONNECTING WORK IN THE KINDERGARTEN AGAIN.

1374 Franklin St., Oakland, March 2, 1905.

My Dear Miss Johnston: There can hardly be a more unfortunate experiment than that of introducing connecting class work into the kindergarten.

If the kindergartner is a young woman of insight—and in these days we assume that only such will be elected—she will be able to tell when her children are ready for primary work and regardless of age recommend their promotion. Some years ago while conducting a private kindergarten I made a special point of this and was surprised to discover how evident it was when the time was ripe for taking the advance step.

I am convinced that in many a kindergarten there is not sufficient difference made in the work and requirements of the different divisions and under such circumstances the children may not be prepared for the change. But when children enter at four years it is easy to make a marked difference in the second year and so have the first division children ready for any rational primary class.

May I announce that my Sacramento branch class have finished their two years' work and six were elected to the public school department last week? Cordially yours,

GRACE EVERETT BARNARD.

THE MOST WONDERFUL THING.

B. J.

It was a wonderful country! There was never a time when buds, flowers and fruits were not conspicuous upon tree and shrub and these were always fresh and beautiful, for in the late night when all was quiet, the busy gardeners removed every faded flower and disposed of the fruit as soon as it showed signs of decay, and if ever a tree began to die it was at once removed. The air was delicious with perfume and bright with the hues of whirring insect and singing bird.

Strange to say, the people here were divided into just two classes like the bees; the workers and the drones. They were ruled by a king, good, wise and gracious. The drones wandered thru the wonderful gardens and ate of the delicious fruits, the rosy apples and purple grapes, or played fox and goose under the trees or danced upon the green, while the busy workers supplied their needs even before they asked. If they were really very hungry there were always bountiful tables provided, laden with all kinds of good things to eat. And did a lady need a new gown, the loveliest fabrics were shown and in the shortest time she was all ready, radiant as a butterfly to attend the next ball.

The children had few lessons, because, since all their wants were supplied in this same fairylike way there seemed no need for them ever to study or learn anything, therefore year by year they had less and less to do till, strangest of all, they even forgot to ever ask "why" or "how?" And finally if a person ever did happen to use that word it surprised every one very much and was considered very queer and rude. One must never be curious about anything, they said.

One fine day the people gathered from far and near to see some games between some of the young men. There were races to prove who could run swiftest, and jumping to see who could jump highest, and lifting to see who could lift the heaviest weight. Some showed their skill at throwing quoits while others played football, or baseball, side against side. As the games went on, one small boy stood

there, watching intently and silently, till suddenly his small voice piped out: "But, mamma, why do they do it? Why do they want to run fast; why do they lift those heavy weights; why does one want to be strongest?" "Hush, hush!" said the mother. "Such nonsense," said a neighbor. "Wait till you also are old enough to race with the others, then you will understand that one wants to outrun the others just to know that he is first," said another. But the little boy was not satisfied and he still wondered and wondered what was the use of being strong and able to run swiftly if one never used his strength in any way. He had never seen the blacksmith or the carpenter or the engineer at work, for no one of the drones was ever permitted or even ever desired to go to that part of the country where things were made. It was not the custom, and so no one ever went there.

But still the little boy shook his head. "If I had strength enough to lift the heaviest weight or fleetness enough to win the race I would want to use it some how." "Use!" "That is the first time in ages we have heard that word. Why, if you look up that word in the dictionary you would find it marked 'obsolete.'" And the little boy wondered what "obsolete" meant.

Time passed and our small boy grew to be a young man, still often asking himself the questions which he did not like to ask anyone else. Fortunately he had two boy friends, with whom he often talked about matters he could not understand.

One evening a beautiful ball was given in a splendid great palace where lovely lights shone thru glass dainty as soap bubbles. Flowers blossomed in every corner, and soft rugs and draperies made charming rest places between the dances. There were lantern slides to amuse some and trained animals to entertain others, but if you had been there you would have noticed that every one looked bored. And the king noticed this, too, as he went from group to group. He hears one guest say to another: "I am getting so tired of these dances. It seems to me there is nothing new under the sun." "If only something new could be discovered," said her friend. "Did you ever see an uglier gown than Mrs. C's?" said another. "And Mr. B's voice is entirely out of tune." "Tom Brown has won the race for the last six years and he says he is getting tired of it." And so the talk went on, and the king listened, his hand upon the shoulder of our questioning boy, the boy who had once asked "Why?"

Soon a proclamation announced that on a certain day the people were to assemble to hear a few words from the king. Upon the day appointed, in the midst of a crowd of brilliant courtiers and dainty ladies and eager children, the king stepped forth in his royal robes and said that he had observed a growing dissatisfaction among his children. He saw that amid all the beauty and ease of their life they were not happy and so now he called for three volunteers to travel far beyond the outskirts of the kingdom and return at the end of the year with what each regarded as the most wonderful thing seen. "Perhaps we in this way may add a new zest to life," he said. "Who will volunteer?" You can perhaps guess which three were first to spring forward. The three good friends who wished to know.

It was a long, long way to the borders of the kingdom, and it seemed a long, long year to the people awaiting the return of the wanderers, but to the travelers themselves it was all too short.

The year passed, however, and there came a day when the sound of the trumpet and drum and the flutter of flags and handkerchiefs announced the return of the wanderers and the gathering of the people to welcome them and view their trophies. Interested, excited, curious, they knew not what to expect.

Serious, yet serene was the face of the first youthful traveler; great was the expectation of the multitude. And greater still their astonishment when he brought to view what to their eyes looked only like a straight, tapering pole from which extended other smaller sticks, these separating into smaller and still smaller ones. To be sure against the sky it looked rather graceful and pretty, with its many delicate subdivisions, but what was there about it of wonder and mystery? They waited for the story. It was a long and interesting one, but we can give only a small part of it, as follows:

The youth had traveled far in an automobile and had then taken passage in a ship, voyaging all night. He awakened in the morning in a strange land indeed. A land different indeed from their land of flowers and trees. There the ground was covered with a strange, cold, soft, white covering, like banks of fleecy clouds made solid and perceptible to the touch. Wonderfully beautiful it was; but there were no green grass, no flowers, no trees. Here and there, there were a few pines or hemlocks, dark against the sky. He saw, too, what resembled river banks between which no stream flowed, but all looked like

frozen, glittering glass. And here and there, singly or in groups, were strong, branching poles like seaweed against the sky, such as he showed here. "But no leaf or blossom gladdened my eyes," he said, "and I thought, 'poor people, who in place of our lovely trees and shrubs and flowers must use these dead things for landscape decoration.' But soon I forgot about the lack of trees and grass in meeting the people and learning their ways and their accomplishments. And marvelous they were. Here I saw house and bridge and carriage in the making. In yard and building, dead stone and wood and metal were lying and these puny men, no larger than ourselves, with aid of stream and steam created things that seemed endowed with life. The automobiles with the speed of the wind, the cars flying thru space like comets, bridges spanning the mightiest streams, and man did these all with the splendid use of the same strength of mind and body that we use in merely playing. But tho I loved to observe the ways of these men and see how they out of nothing made so much, and tho the houses were warm and cosy inside, however the wind might blow outside, I grew tired of the long, white stretches, and longed for our green of growing things. One day while leaning upon a fence and studying with hungry eyes their poor substitutes, delicately outlined against the snow, I noticed how rosy some of the twigs appeared and how yellow others. Day by day I loved to go where I could watch this strange change of color. They were beautiful, to be sure, and varied in many beautiful and striking ways. Some were angular and knotted, some delicate and fine. I saw many strange and queer things, some most ugly, some beautiful, some commonplace, but always my heart hungered for the flowers and trees which we see daily but only half see or feel, and how I wished I might show some of our trees to my new neighbors. I never mentioned their beauty of leaf and flower lest I pain them in arousing desires for the unattainable. One other day I saw certain small growths on the side of a branch were apparently swelling and another never to be forgotten day out from the brown casing peeped a delicate green. My heart stood still in awe and wonder—and then as I watched from day to day suddenly one morning my branching poles stood clothed in tiny fairy leaves that grew larger each day and more luxuriant and every hill and valley came out in green grass till the country was as lovely as our own. And

my heart sang for joy. This, I said, is the most wonderful of all. And yet this power of man, by which he can see in dead wood and stone and rock and gas the bridge and ship and machine that is to be, is that not equally wonderful. Life in that which seems dead! Is it perhaps all one and the same great power, the life that thrills in sleeping tree, and the seeing eye that sees life in dead, crude materials! I know not. But I could not bring the seeing eye, the seeing mind, so I do bring the sleeping tree. Watch it with love, give it due care and shortly, before your wondering eyes, it will take on new life, wonderful, incomprehensible, making earth beautiful, and man, beast and bird glad with unspeakable gladness."

And a deep silence reigned as all looked with reverent awe upon the dormant tree.

And now the second traveler stepped forward, and he presented to view what looked like a small, insignificant silken purse. Let us hear a part of his story:

"Many adventures have I had, but that which meant most to me was the lasting courage and faith found among the poor and oppressed of a far distant country. For many, many years had the people led hard, barren lives, submissive to the will of their rulers. However hard they worked they could not earn enough to keep themselves or their children warmed and fed. All they earned was taken from them for the joy and comfort of others. Hope and joy and courage seemed dead within them. But a movement made itself known amongst a few. How, or when, or why it is hard to say, but a new hope began to stir, a hope for better things, a groping for lost manhood. "If we but prove that we can rule ourselves, the right will be given us," they said. For many long years they worked and studied and studied and worked for each other's higher self. Some were sent to prison, some were killed, but years of prison life and death of relatives and friends could not kill the dawning hope. Many of the rich and noble said, you can never help these people. They have neither mind nor heart like us; look at them, their hard, stern, expressionless faces, the wretched clothing, their mean lives, the dull way in which they toil. But others of the rich and noble and educated looked below the surface and saw a new life stirring there; they knew that the expressionless face was but a mask concealing wondrous possibilities. "There is a heart and a mind there, grow-

ing, growing, growing," they said, "tho it seems asleep." And the many that went to prison or slavery lost not faith nor heart thru the long, long years. And that was to me the most wonderful thing. I could not bring to you the faith and love that survives all suffering, but one day I observed this little silken case attached to a dead tree like that of my brother. Day after day I saw it there, and, lo, one long to be remembered day, there was a movement of the little pocket, and soon a strange, damp crumpled thing emerged and I watched in amazement to see what would follow. A few moments and the crumpled thing had spread a pair of glorious wings and flew fluttering among the flowers. And I thought of my patient friends and their long and weary and passive waiting and I knew that in time a glorious life would emerge to gladden the household of the nations and so I bring you this, my treasure of treasures.

Soon will emerge the hidden life and you, too, will receive a new faith and hope and joy."

And again was silence, deep, profound.

The third youth now approached and showed to the expectant crowd a bright-eyed bird sitting upon a nest of lovely, blue eggs.

I, too, he said, traveled in a country far different from our own.

There the little children did not have everything for the mere asking. The fathers had to go out early in the morning and work all day, climbing ladders, lifting heavy stones, cutting trees, standing at desks, or behind counters to earn food and clothing for the children they loved and the mothers had to cook and sew and wash and make the home sweet and good. Often the father and mother would stay awake during many hours of the night, talking of how best to help the little boy and girl to grow, the one into a sweet, true woman and the other into a brave, true boy. How can we manage to let Mary have music lessons and to send Tom to college; how train baby to be brave, to tell the truth when he has done something naughty, and how to help Nellie control her temper? For many patient years would they watch and think and pray, happy in doing for their children, and despite bitter disappointment, if a child went wrong, never losing faith that in time the prodigal would return. I could not bring you their love and hope and care, but I did bring back this mother-bird which sits so patiently on her eggs and when

these are hatched, will fly unceasingly back and forth and guard and feed her nestlings as long as they need her care.

And as in these eggs kept warm beneath the mother heart will come forth living, helpless creatures to be nurtured into happy, loving life so in every human heart is a divine spirit that can be nurtured into happy, useful life if only we are patient and loving and faithful. And so I bring you the bird upon its eggs as symbol of the heart's fidelity and love that can not be held in the hand.

And the assembled people dispersed in silence. But later, in hedge and tree, they observed, as never before, the tender care of the bird for her nestlings; they discovered the cocoons heretofore unseen by their careless eyes, and with deep drawn breath saw the butterfly emerge and they awaited with impatience the appearance of a green leaflet upon the awakening sapling.

And stirred by the wonder and mystery of God as seen in man and nature many left their lovely, carefree country, of which they had grown so weary and sought in other lands to use their skill and strength of mind and body in service for others founded upon faith in the Divine.

Suggestions for Calendar.

An Easter lily can be cut by the teacher and pasted against a good background with the beautiful leaves and stem rising from below the margin of the paper; or such a lily can be painted against suitable background. A row of crocuses or tulips can be painted, cut and pasted. Someone has suggested an Easter hare either against a background of snow or of delicate green. This can be cut or painted. Spring could be suggested by a paper poster arrangement of a gray sky, green foreground and sunbonnet babies under an umbrella, with row of tulips in the immediate foreground.

The really remarkably beautiful effects that can be secured thru the medium of colored papers was exemplified several years ago by an Indiana artist, Gardner Teal. Specimens of his work were exhibited in an art store in Chicago and figure pieces, landscapes and marine views were shown, all in harmonious and striking arrangements of colored papers.

If the subject of water has been taken up in any kindergarten pretty poster effects for the children can be secured by folding the sail or even by cutting a simple triangular sail and pasting it against a blue background of paper or water-color, for the sea, with another tint for the sky.

Jack and Jill going up the hill for water would make a delightful poster. Illustrated books will give suggestions for the outline.

Note.—"The Extracts from a Note Book," in our March number, were notes taken from a lecture by Miss Shedlock. Her name should have been included in the credit. We will state here that the story of Thumbelina is known in some editions as Little Tiny.—Editor.

HUMOR IN THE KINDERGARTEN.

D. G. DANE.

Let me enter a plea for a touch of humor in the kindergarten. The man who sees life with a kindly and humorous twinkle in his eye is the one we rejoice to meet in our daily travels, and if there be such an one in a household, turning aside petty annoyances and trials with a jest, he is indeed a wellspring of joy.

Humor has a place in the kindergarten too. Children appreciate it thoroughly.

One of the finest, most carefully taught kindergartens I ever visited—one in which the children's work was remarkably good and their general attitude to each other and to the kindergartner was most desirable—a kindergarten whose perfections filled me with dismay when I considered the possibility of attaining to them myself, left also at the same time a curious feeling of something lacking, like a beautiful room shut away from the sunshine. It was humor.

Then again, on the other hand, in visiting another kindergarten where the conditions were less favorable and the results less ideal, there was a brightness—a pervasive humor—that filled the room with sunshine, so that the visitor went away warmed and cheered and with new inspiration for her own work. In both these cases the kindergartners were fine women with high ideals and extremely conscientious in their work. The former seemed in deadly earnest all the time—strenuous, to use a popular and over-worked word; the latter possessed the delightful gift of humor, which softened and irradiated everything about her.

"If one has not humor how may he achieve humor?" I hear some one paraphrase. Fortunately we have a fine heritage in song and verse, story and picture. Now comes in another question, and a crucial one—"What will seem humorous to a child of kindergarten age?" Only by trying can one determine. I must confess that I am now and again woefully disappointed when something I had chosen as particularly amusing and delectable falls flat—and children never make pretense for mere politeness' sake.

The up-to-date public libraries of many of our cities and large towns possess a "Children's Room," well filled with books of songs, games and stories, even puzzles and simple busy work. The low kindergarten chairs and tables may often be seen well filled by children of from five to ten years of age, quiet and orderly, evidently enjoying thoroughly whatever they may have chosen to look at during their stay in the room. The librarian in charge is sometimes a kindergartner who has also the advantage of a library training. This is a particularly desirable combination for such a position. She will be eager to tell you which books are favorites and show you the treasures in her storehouse, and a rich harvest may often be reaped here.

Among books* that interested me particularly was one of drawings of weird and imaginary creatures and a description of them—all done by an Englishwoman from her four-year-old's vivid description. I thought my kindergarten children would like them and discussed the matter with some primary teachers of experience. They were afraid that the children would be frightened by the grotesque appearance of some of the monsters. However, I held to my point, and to my great satisfaction they roared with laughter, and for days after referred to the pictures with delight, even remembering some of the curious names.

Another point to be considered is that some books are written humorously *for* children, and others are written in a humorous vein about children for older people. One must distinguish carefully between the two, for books of the latter class might often give a child an overestimate of his own importance and make him self-conscious.

Bearing these points in mind let me urge you—to paraphrase once more—"If you have not humor, achieve humor." Try a touch of it in the kindergarten and see if it is not hailed with delight.

*In Animal Land.



SUBJECT FOR MOTHERS' MEETING.

THE CHILD'S SENSE OF HUMOR.

1. Is a sense of humor an essential in the all-round human being?
2. Some one has said, let me know how the people amuse themselves and I will tell you what they are. Do you agree?
3. Is what a person laughs at any indication of his character?
4. Is one nation's ideal of humor identical with that of another? (a) What is an Irish bull? (b) Compare the English comic paper, *Punch*, with the American *Life* or *Puck*. We accuse the English of being slow of apprehension of a joke; they think our comic papers crude and coarse. Are they at all justified in their contention?
5. Who is likely to make the best teacher, the one with or the one without a sense of humor?
6. Was Lincoln's sense of humor a help or a hindrance in his responsible position? Explain.
7. Are fun and humor essentials in the child's life?
8. Is the child's idea of humor identical with the adult's?
9. Is it desirable or possible to educate the child's sense of humor?

In her talk on story-telling, Miss Shedlock states that the American child is unable, as a rule, to appreciate the delicate humor of one of Andersen's best stories (The Swineherd) and of Alice in Wonderland, both of which English children heartily enjoy.

10. Does this indicate a lack in American children? If so, state what it is and the remedy.

Miss Shedlock recommends, among other stories: Those which contain the element of the grotesque, though these should be sparingly used. These hold the balance between the dry facts and sentimentality as do the gargoyles of Notre Dame. The "Wolf and the Kids" is an example.

Those illustrating and developing a fine sense of humor, that the dangers of sarcasm and facetiousness (so ugly in children) may be avoided.

11. Compare and analyze the respective merits and demerits of the "Yellow Kid," the Brownies, Foxy Grandpa, Buster Brown, etc. Are they equally objectional? As a rule is the child better or worse for the appearance of the Sunday supplements. Are they likely to help or hinder his later appreciation of the more delicate and subtle humor of Charles Lamb or Charles Dudley Warner? Is it true or untrue that the person who can appreciate the humor of Lamb can usually enjoy fun of a broader character, but the one accustomed only to coarse wit is often unable to enjoy the delicate fun? Whose world of fun is therefore the larger?

12. What is the value of the cartoon as an expression of opinion through the funny picture?

13. A child accidentally falls, and perhaps is laughed at. Thinking he has been the creator of fun he tries to fall again, to win another laugh. Does this throw any light upon one way by which to help a child from lower to higher phases of humor.

14. Make a list, classified, of the kinds of jokes over which a child will laugh, the sort of thing he thinks funny. Analyze and discover if possible the underlying principles as a guide to future training.

A few years ago Frank E. Baum wrote for the children an exceptionally successful fairy story, the "Wizard of Oz," and Denslow illustrated it admirably. The characters that figure in the charming story are the little girl from Kansas, who wants to get back to her native State, the Cowardly Lion, who journeys in pursuit of courage, the Scarecrow, whose hope is to achieve a brain, and the Tin Woodman, whose goal is a human heart within his breast of tin. After many strange adventures each succeeds in his quest and the story closes, the writer having contributed to literature three unique personalities that have won a warm place, and a lasting one, in the affections of childhood.

But alas for the baneful effects of fame and the footlights, if what Mr. Denslow tells us this year is not a base calumny. We feel sure that Mr. Baum's kindly disposed trio could never have engaged in the adventures described. They are entirely out of harmony with the wholesome good will made known to us in the original book.

We read that, slipping away from the theater, the Scarecrow

and Tin Man take a tour through the town. They board a street car and when asked for fare are insolent to the conductor and are put off for inability to pay. In hurrying from the car they overturn an Italian's fruit stand and while he angrily expresses his feelings in broken English, and asks for pay, they speed away, saying carelessly and apparently under the impression that it is a good joke, "Everybody seems to want money."

They now jump into an empty automobile and hasten off, waving a "tra-la" to the bicycle police who tries to stop them for speeding. After some more excitement they are finally arrested and for punishment are sentenced to "another year in the theater to make fun for the children."

Is there true and fine humor in any of the situations above mentioned? What will be the natural effect upon the sensitive mind and morals of a child if led to think it a joke: (a) to board a car without money for a ride, followed by insolence to the appointed collector of fares; (b) to upset the business stand of a handicapped stranger and do nothing to undo the mischief wrought; (c) to run away in a vehicle belonging to some one else and incidentally break the law and then insult the representative of the law? What is the relation, if any, between the fun (?) here suggested and the lawlessness which is found in all grades of society and which thinking people regard as one of the most menacing problems of the day?

LIST OF FUNNY BOOKS FOR THE CHILDREN.

Little Black Sambo.
Peter Rabbit Series.
Uncle Remus Stories.
Shoemaker and the Elves. Mulock.
Nonsense Book. Edward Lear.
Brownies. Palmer Cox.
Mother Goose.
What the Old Man Does is Always Right.

Kindergartners from Chicago and vicinity will do well to travel via the Wabash and Canadian Pacific railroads. There are two trains daily with through service. As seen by time table on another page, it will be possible to enjoy two days at the Convention, losing only two school days, there being no school on Good Friday.

THE SORCERER'S APPRENTICE.

The Thomas Orchestra gave a most interesting and unique performance this winter, being a composition by Paul Dukas founded upon Goethe's ballad, "The Pupil in Magic." The story told in the ballad is a quaint one and in connection with Miss Graeff's recent article upon household work and the one by Mrs. Hegner in our present number seems not out of place here, especially as this is the month when in many kindergartens a part of the program is likely to take up water and its various uses. The serio-humorous character of the tale will surely appeal to the children.

You have all doubtless seen some of the wonderful things the magicians do—Kellar and others; you have read how ancient sorcerers would pluck a flower and straightway the earth opens up and a wonderful underground palace is disclosed. You have heard of the magic words, "Open Sesame," and of how at the sound the magic door swings open. You have heard of the lamp which, if rubbed, at once a genii would appear to do one's bidding.

Once there was a youth taking lessons in magic. His master leaves him one day and how he rejoices! "I have watched the master carefully," he says, "and now I shall try my hand. Not far distant flows the river. I wish that the bath be filled with water. Come, thou broomstick, bestir thy wretched form. Obey my will. Stand now on two legs, with a head on top. Take a water pail in hand and hasten without stopping to the river. Return and fill the bath."

Away speeds the broomstick and quickly returns with the brimming pail. Back again at once, and again he returns with the overflowing pail, and now the bath grows fuller and fuller till it is quite full enough. But woe, oh woe! he can not remember the magic word to turn his servant back into his usual form. "Stop, stop!" he cries in dismay. "Enough, enough. Would you drown us out?" Alas, he keeps bringing more and more; now it overflows and is running over the threshold. "Wilt thou not obey? I command thee back into a broomstick. Stop at once or I will need to destroy thee utterly." And he seizes, in his horror and fear, an ax,

and crash, it's cleft in two. "Now I can breathe again." But no, oh horror, there are now two parts. Each runs swiftly to the river and brings back pailful after pailful. Now the hall and steps grow wetter. "Master, oh, master, come, oh, come. I have raised a spirit that I can not stay."

And, just in time, in comes the master. "Broom, hasten back to thy place at the side of the room as of old. I have never loosed spirits except to act as they are told."

The composition expressed in a most interesting and thrilling manner the emotions of the chief actor in this fantastic story, of self-satisfaction, vanity, dismay, fear, and increasing horror, and all with an undercurrent of humor that stamped the selection as one of unusual and delightful character.

The Hans Andersen centenary will be celebrated in Chicago on April second and third. Seventy-five other cities will also, at that time, honor the memory of the great Dane whose works have been translated into twenty-eight languages.

In Chicago, Charles J. Ryberg and a committee composed of two Scandinavian editors, two bank presidents and others are perfecting arrangements for a banquet to be held at the Auditorium on the night of April 2.

It is planned to have twenty-eight speakers, each using an individual tongue, who will talk for two minutes upon the great writer of fairy tales. Paul O. Stensland is chairman of the speakers' committee.

On the afternoon of April second, appropriate exercises will be held at the Andersen monument in Lincoln Park. Governor Deneen is down as principal speaker, to be followed by Clayton Marks, of the Board of Education, and Rabbi Hirsch. Miss Dorothy Deneen has been asked to place a wreath upon the monument. Henry L. Hertz will preside. All Chicago school children have been asked by Mr. Ryberg to participate in the exercises at the park. The committee in charge have also asked that the school mark the day in some appropriate way.

On Monday night a Danish folkfest will be held in Orchestra Hall, the proceeds to go toward the opening of another building for the Danish orphan asylum. The speeches here will be in Danish.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR
LITTLE CHILDREN.

BY LAURA ELLA CRAGIN.

VII.

SUBJECT: THE BIRTH OF MOSES.

Exodus 1:6-22; 2:1-4.

PICTURE: FINDING OF MOSES.—PAUL DELAROCHE.

I told you last Sunday what happy times Joseph's brothers had in Egypt. The king was very kind to them and Joseph, who was the great ruler, took loving care of them and their families. (Tell of the death of Joseph and also of the king. Speak of the increase in numbers of the Israelites and describe their changed condition; the hard work they had to do in making bricks, building, etc., and their cruel treatment. Tell of the king's edict that all the boy babies should be killed.)

At this time there lived an Israelite who had such a strange name, Amram. His wife's name, Jochebed, also would sound funny to you. They had two children, a little girl named Miriam, about nine years old, who sang very sweetly, and a bright, merry little boy of three, who was called Aaron. Then God sent them another baby boy just when the wicked king had said all the little boys must be killed. He was a beautiful baby and his mother and father, as they looked into his sweet little face, said they would never let the cruel soldiers get him, so for three months they hid him safely. Think how careful his sister and little brother must have been not to let any one know they had a dear little baby in their home.

But when he was three months old, it was harder and harder to keep him hidden, so at last his mother made a little cradle, or boat, out of some bulrushes. These were tall plants that grew near the water, with very strong stems. She wove these stems into the right shape and then put mud from the river bank over the inside and outside, which, when it dried, made the cradle firm. To keep the water out, she covered it with tar and then she put something soft inside for the baby to lie on. When it was all made, she arose very early one morning before any one was up, and taking Miriam with her, she went to the beautiful river, which flowed near her home. Here she

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put the cradle with the dear baby in it among the tall flags (another kind of plant) that grew near the bank. Miriam, who was now quite a big girl and who loved her little brother dearly, stood a little way off so she could see what might happen to him. Then the dear mother, after she had kissed her darling baby, went home and I am sure she kept asking the heavenly Father to take care of him and keep him safe from all harm. In my next story I will tell you more about him.

SUBJECT: MOSES AND PHARAOH'S DAUGHTER.

Exodus 2:5-9.

PICTURE: MOSES AND THE DAUGHTER OF PHARAOH.—DORE.

You remember, children, the dear little baby whom his mother put in a cradle-boat near the bank of the river. Why do you suppose she chose that place? Near by was the palace of the great king of that country and every day his daughter, the beautiful princess, came down to bathe in the river. I think Jochebed, the baby's mother, hoped the princess would find her darling and keep him from being killed. And sure enough what the mother hoped for really came true. It was very early in the morning, you remember, when the baby had been taken to the river, so no one had seen him, and Miriam, his sister, stood near watching.

After some time the lovely princess came down to the river with her maidens who always went with her. She was dressed in a beautiful gown of purple and gold. Her hair was very long and braided with gold and she wore a golden crown on her head, with exquisite red rubies set in it. She had many other jewels, chains about her neck, bracelets on her arms and a girdle about her waist, set with precious stones. Her maidens carried great feather fans with which they fanned her to make her cool.

As they walked slowly along by the river, the princess saw the little cradle and wondered what was in it, so she sent one of her maidens to bring it to her. The maiden drew it from the water and when she lifted the cover, there was a baby! He was such a beautiful child that I am sure the princess loved him at once. She knew her father had said that all the little boys of the Israelites must be killed and she felt sure that one of the poor mothers had put her baby in this little boat to keep him safely. She felt sorry for both the baby and his mother, as she and her maidens bent over the cradle.

But the baby was frightened at all the strange faces looking at him and began to cry. Then the princess took him in her arms and tried to comfort him. She was married, but God had given her no little children, so she thought she would keep this lovely boy for her own son. But she did not know just what to do with such a little baby, as he was still crying. (Tell of Miriam's offer to find a nurse and of her bringing her mother. Describe the happiness in their home.)

SUBJECT: MOSES IN PHARAOH'S PALACE.

Exodus 2:10; Acts 7:21, 22.

PICTURE: NILE AND PYRAMIDS, EGYPT. (PERRY COLLECTION OR ANY OTHER EGYPTIAN SCENE.)

(Describe Moses' early life in his own home, where Aaron played with him, Miriam sang to him and his mother told him of his ancestors, while both she and his father taught him of God. Tell of his going to the palace and being given a new name, which meant taken from the water.)

Little Moses found his new home very different from his old one. That was a poor little mud hut, while this was a large and beautiful palace. There he had his dear mother and his sister to care for him and his brother to play with, while here he had many servants who were quick to do everything for him. But though the princess was very kind and even the great king also was good to him, I think he often missed his own dear home.

He now rode out in a beautiful chariot and people would bow low to him, as they did to the princess, or he would sail with her in a wonderful golden boat on the beautiful river, while lovely music was played on harps and flutes and guitars. He was such a beautiful boy that every one turned to look at him as he passed and, best of all, he was gentle and loving and tried hard to please the princess as he had tried to please his dear mother and father.

He did not play all the time, for he had many things to learn. The princess wanted him to grow up wise and brave, so she sent for wise men to teach him. What are your brothers and sisters taught in school? Yes, to read and write. Moses learned these same things, only the books in Egypt were very different from ours and the writing, too, was strange. The paper was made from papyrus, or bulrushes, the very same plant of which Moses' mother made his little

cradle-boat, and on this paper the Egyptians would make queer little pictures and these pictures would tell what they wanted to say. So Moses was taught to read and draw these little pictures. (Tell in simple language of his being taught arithmetic, astronomy, music, architecture, and painting.)

When he was tired from studying his lessons, Moses would go out to play as boys love to do now. Perhaps he would go fishing or swimming in the great river or he would go hunting. When he grew older, he learned to be a brave soldier. Once when some enemies came to fight the Egyptians, the king sent Moses to drive them away. He was so brave and strong that when he fought them they were driven back to their country. The princess was very proud of him and was glad that she had taken him from the river and had made him her son.

But all this time, though the Egyptians did not worship God, Moses never forgot the dear heavenly Father. He used always to pray to Him and to try to do just what would please Him.

SUBJECT: MOSES AND THE BURNING BUSH.

Hebrews 11:24, 25; Exodus 2:11-25; 3 (entire): 4:1-17.

PICTURE: MOSES AND THE BURNING BUSH.—NAEHDRECK VORBEHALTEN.

We heard last Sunday of Moses' life at the court of Pharaoh. While he was there he became a very wise man; he wrote books and, as I told you, he was also a brave soldier and helped the Egyptians drive away their enemies. He was so great that perhaps some day he might even have become the king of Egypt after Pharaoh had died. But he never forgot that he was an Israelite and not an Egyptian, and that the lives of his own people were very sad and hard because the king, who was kind to him, was very cruel to them. He longed to help them and he thought about this for many years.

At last he decided to leave the palace and go to live with his people who were slaves. It must have been hard for him to say good-bye to the princess who had been so kind to him and to leave the beautiful palace and all the pleasures he had had there, but he felt sure he was pleasing God in doing so. He went to visit his people and he found them working hard in the hot sun making bricks. As he stood watching them, one poor man was so tired that he stopped to rest for a moment when the Egyptian, who was watching to see that all the slaves worked, began to beat him. Moses was very angry at this man for being so cruel and he struck him down.

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(Describe Moses' flight and his resting at a well. Speak of Eliezer's and Jacob's experiences at wells. Tell of Moses' kindness to Jethro's daughters and of his being asked to remain in their home.)

One day Moses took his flocks across the desert towards a great mountain, called Horeb. As he came near it, he saw a bush on fire. He ran quickly towards it to put out the flames, but he was so surprised to find that, though the fire could be seen all about the bush, not a leaf was burned. He came still nearer to see what this could mean and then he heard a voice which said, "Moses, Moses."

He was so startled he could hardly speak, but at last he said, "Here am I." Then God said (for it was He who spoke), "Come no nearer. Take off your shoes, for this is a holy place."

When Moses had done this, he fell upon his knees and hid his face, for he was afraid to look at the burning bush where God was. Then God said that he felt sorry for the Israelites and would help them to leave Egypt where they had been treated so cruelly and would bring them into a beautiful land. He told Moses he wished to send him to the king to ask that the people might go. Moses was glad to hear that God would help his people, but when he heard that he was to lead them, he was afraid and said: "Who am I that I should go to the king and that I should lead the people out of Egypt?"

God answered: "You could not do it alone, but I will be with you and when you bring the people out, you shall worship me here at this very mountain."

Then Moses said: "When the people ask who sent me to lead them out, what shall I say?"

God answered: "You shall tell them, 'The great Jehovah sent me, who is the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob. He is sorry for you and will lead you into a good land where you shall have joy and happiness.'"

But still Moses was afraid and asked: "But what if they do not believe me?"

Then God said: "What have you in your hand?"

Moses answered: "A rod." (I think it was the staff, or crook, with which he guided his sheep.)

God told him to throw it down upon the ground. When Moses did so, children, it turned into a serpent and Moses was frightened and ran from it. But the Lord said: "Put forth your hand and take it by the tail."

And when Moses did this, it changed back into a rod! Wasn't that wonderful? God told him he could thus change his rod before the people and they would then believe that He had sent him. But Moses was not even then ready to go. He said: "O my Lord, I can not speak well and I fear I could not talk to the king."

God said that he would help him and teach him what to say. But Moses begged Him to send some one else and then the Lord said that Aaron, Moses' brother, should go with him, for he could talk well, so at last Moses was willing to go.

SUBJECT: MOSES AND AARON BEFORE PHARAOH.

Exodus 4:18-31; chapters 5 and 6; 7:1-10.

PICTURE: MOSES AND AARON BEFORE PHARAOH.—DORE.

After a long journey he came to the great mountain Horeb to him, he took his flocks back to Jethro's home and told him he should like to return to Egypt to see his people. He had worked so faithfully for many years that Jethro said: "Go in peace," that means, "I am willing you should go and I hope no harm may come to you on your journey."

All through the long years when Moses had been at Jethro's home, Aaron had been in Egypt. There he had seen how terribly the Israelites suffered, what hard work they were made to do and how they were beaten. Perhaps he, too, had had to work hard and I know he was sad and unhappy. He often thought of Moses and wished he might come back to help them all. At last God spoke to him and told him to go into the wilderness to meet Moses.

After a long journey he came to the great mountain Horeb and there he met his brother. How very glad these two must have been to have seen each other again after being separated so many, many years. The Bible tells us that they kissed each other and then Moses told Aaron of the burning bush from which God had spoken to him and of all that He wished them to do. I am sure Aaron must have been very happy when he heard that God would help the poor Israelites to leave the country where they had suffered so much and that Moses and himself were to lead them. As they traveled back to Egypt, I know the two brothers had much to tell of what had happened during the long years since they had seen each other.

(Tell of their interview with the head men of Israel, whose faith was won through Aaron's words and miracles.)

Then Moses and Aaron went to the king's palace. It must

have seemed strange to Moses to go again to the place where he had lived so many years as the princess' son and though that king was dead, perhaps some of the courtiers and servants still knew him. He and Aaron were taken to a great hall where there were immense pillars with wonderful carvings on them. Large pictures were painted on the walls and everything was very grand and beautiful. The king was seated on his throne and when the brothers came before him, Aaron said: "Thus saith the Lord God of Israel, 'Let my people go that they may hold a feast unto me in the wilderness'" (that means that they might worship God).

Pharaoh (that was the king's name) answered: "Who is the Lord, that I should obey Him? I do not know Him and I will not let the people go."

You remember that I told you that the Egyptians worshipped the sun and moon and other things and did not know about the heavenly Father. Then Aaron said: "Our God has told us to go into the wilderness to worship Him and we must obey Him."

This made Pharaoh very angry and he said: "Why do you wish to keep the people from working? They belong to me and I will not let them go. You, too, go back to your work."

(Tell of the increased labor and sufferings of the Israelites and of their appeal to the king and reproaches to Moses. Describe his prayer and God's promise to help. Tell of the second interview with Pharaoh when the rod was changed into a serpent. I should omit the account of the magicians' rods being similarly changed.)

In the opinion of the editor the above is one of the Old Testament stories requiring very thoughtful handling by the teacher. God is the same thruout the ages, but man's conception of God grows as man grows and we would suggest that in telling the stories a distinction be made between what God does and what man in the Bible says he does. Moses looms up as one of the greatest of human figures in the long ages. Around him, as around other heroic beings, have clustered legends and tales of wonderful, supernatural deeds. The ethical and spiritual import survives in the splendid old tales but we must be careful not to lower the child's idea of God or confuse his notions by our literal presentation of the stories. Each teacher must decide just what part to omit and what to include. To help clarify her own ideas upon the subject we would again recommend the little pamphlet "Beginnings," published by the Unitarian Sunday School Society, 25 Beacon street, Boston, Mass., 25 cents—(Ed.)

THE KINDERGARTEN IN CANADA.

THE CITY OF TORONTO.

The city of Toronto is the capital of the Province of Ontario. Its population is 259,000. It is beautifully situated on a fine bay on the north shore of Lake Ontario, nearly opposite the mouth of the river Niagara. Until the meeting of the National Educational Association in 1891 Toronto was practically unknown to the teachers of the United States. The seventeen thousand teachers who attended the National Educational Association convention in 1891 were surprised and delighted at the size and beauty of the city, and since that time many thousands of tourists visit Toronto every summer. The side trip from Niagara Falls by the Gorge Railway to Lewiston and by the magnificent steamboats of the Niagara Navigation Company down the river and across Lake Ontario is one of the finest in the world.

Toronto was founded by Governor Simcoe in 1793. It became a city in 1834, and when the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia were united to form the Dominion of Canada in 1867 it was made the capital of Ontario.

The growth of Toronto has been rapid and substantial since 1867. The school attendance in 1867 was only 5,611; in 1904 it was more than 45,000. The population in 1834 was 9,254; in 1864 it was 45,000, and in 1904 it had risen to 259,000.

The city covers about twenty-five square miles in area. There are twenty-two parks in the city with a total area of 1,350 acres. A special charter was obtained in 1902 giving the city permission to spend \$800,000 in providing public playgrounds. Dickens spoke with approval of the playgrounds of Toronto in 1846, but most of the open fields have since been covered with buildings. However, the citizens are determined to provide opportunities for the children to play. One of the special features of the schools of Toronto is the great interest in athletic sports taken by the teachers and the board of education. There are more than a hundred athletic organizations in connection with the schools, and the annual sports day is one of the most important school days of the year. The results of the athletic training in the schools have been shown by the num-

ber of world championships that have been won by residents of Toronto. Hanlan and O'Connor held the professional championships of the world in rowing. Scholes holds the world's amateur championship, and crews of four and eight from Toronto have at various times held the American amateur championships. Lyon, of Toronto, won the world's golf championship at St. Louis in 1904, and a Toronto boy in 1904 won the championship of the British empire for marksmanship in England.

Toronto is to a large extent a manufacturing city. There are in the city nearly six hundred large manufacturing establishments, and nearly twice as many smaller manufactories. The output of manufactured goods amounts to \$70,000,000 annually. There are nineteen chartered banks in the city, with a combined capital of \$65,000,000. There are thirty-four loan companies and 159 insurance companies in the city. The great store of the T. Eaton Company is recognized even in Europe as the largest store in the world. Over 5,000 men and women are regularly employed in this store, and during the busy seasons of the year this number is increased to more than 6,000.

The public buildings of Toronto are very fine for a city of its size. All guide books place the main building of the University group at the head of the list of American university buildings in architectural beauty. The City Hall, Osgoode Hall (the Law School), the Normal School, Trinity University, the Parliament buildings, and other public buildings are a credit to the city.

Toronto has been called the city of churches. The number of churches, their size, and their architectural beauty form one of the distinctive features of the city.

Toronto is the educational as well as the political capital of Ontario. Its five universities, its Normal school, its three medical colleges, its dental college, its engineering and technical schools, its three high schools, its fifty-nine public schools, and its sixteen separate schools form a very complete educational system.

The kindergarten was introduced into the public schools in 1882, and in the same year it was made a part of the educational system of the province. Miss Ada Marean, now Mrs. Hughes, the wife of Inspector Hughes, was the first kindergartner in Toronto. There are now forty-seven kindergartens in the public schools. Miss Louise N. Currie has been supervisor of kindergartens for several

years. An excellent kindergarten is conducted in the Normal school by Miss Mary E. Macintyre. The course of training for kindergartners in Ontario is a two years' course. The first year's course is taken in the public school kindergartens; the second year's course is taken in the normal schools.

THE ESTABLISHMENT AND GROWTH OF THE KINDERGARTEN
IN OTTAWA.

In Canada each province controls its educational affairs, therefore Ottawa, although the capital of the Dominion of Canada, is in educational circles subject to Toronto as the capital of the province of Ontario, consequently, when in 1883 Dr. J. A. McLellan, acting Minister of Education, requested Mr. J. L. Hughes, of Toronto, to recommend to him a teacher capable of introducing new methods in primary work, Miss E. Bolton, then of Toronto, was recommended the appointment to the position with the Model School in connection with the Normal School in the city of Ottawa.

Meanwhile, a Normal Kindergarten Training School having been established in Toronto, the Hon. G. W. Ross, Minister of Education, wrote to Miss Bolton requesting her to take up the study of kindergarten methods with a view to establishing a training school for kindergarten teachers in the city of Ottawa in connection with the normal school, and subsequently introducing kindergarten work into the public school system in the province of Ontario.

In September, 1886, a normal kindergarten was opened in connection with the normal school of the city of Ottawa by Miss Bolton with an attendance of forty-eight children and six students; this class, which has always had the co-operation of the principal of the normal school, has, up to the present, maintained a high standard of work.

The kindergarten course for students covers two years.

In January, 1891, one class was opened in the Elgin Street Public School with an attendance of twenty-four children, Miss G. Lovich as director; about two years afterward when kindergartens had been opened in several of the public schools, Miss Lovich was appointed supervisor of kindergartens with the training of students in the first year.

The growth of kindergartens has been steady up to the present time, there being a kindergarten class in each public school in the

city of Ottawa, in the welfare of which a deep interest is taken by the public school inspector, Dr. J. C. Glashan, who endeavors to secure excellent teachers for the staff.

Miss Lovich married Dr. Lehman and now resides in Bangalor, India; through her interest in the children there she has sought to elevate family life.

She was succeeded by Miss Morris, now Mrs. S. W. Barrett, of Buffalo, who in turn was succeeded by Miss Lyon, the present supervisor of public school kindergartens.

A Froebel Society was established by the graduates of the normal school and has done efficient work, not only in advanced study of Froebelian principles, but also through mothers' meetings, seeking always to interest parents in the well being of the children. In the work in Ottawa Froebel's Gifts and Occupations are still adhered to, the teachers not having found it necessary to change the form of the gifts, where they have found it essential for the proper conception of the idea they have used such material as would best express the thought, not being bound slavishly to any one form.

Much of the success of this Froebel Society is due to the untiring efforts of Miss Bolton, who, as president, always maintained an active interest in the efforts of the kindergarten teachers in Ottawa.

OTTAWA REPORTER.

THE KINDERGARTEN IN LONDON, ONTARIO.

In 1887 Mr. MacQueen, the principal of one of the schools in Westminster, a township in western Ontario, became interested in the new methods of education. He induced the teachers' institute to send for Mrs. Newcombe, the principal of the kindergartens in Hamilton, to explain her methods. The result was that thru the efforts of Mr. MacQueen and the trustees a kindergarten was opened in March, in connection with the public school of the district. Miss Walton was the first director, Miss Evans following her in September. After a year of very successful work she married Rev. R. McKay and became a "mistress of the manse."

Miss McKenzie was then appointed and has taught in London ever since, being made supervisor in 1892.

In a year or two the city was incorporated with the city of London and the kindergarten became an integral part of the public

school system. Two others were shortly afterwards opened, Miss Campbell and Miss Anderson in charge.

Gradually the people came to realize the benefit of the training received in the kindergarten and the demand became greater. Now there are fifteen well-equipped kindergartens; almost enough to accommodate all the children of kindergarten age in the city. Each kindergarten has a piano, and a small library for reference, and is conducted by two fully trained kindergartners. The sessions are all half a day long.

London has always had a training school for assistants and the students attend the different kindergartens for one year before taking the normal training, which is necessary in order to secure a director's certificate.

Sixty-four have graduated, many of whom are now in the city schools, while the others are nearly all happily married.

The most helpful feature in connection with the work is the Froebel Society. The meetings are held weekly and subjects of vital interest to the kindergartners are discussed. Courses of lectures by leaders in various phases of the work have been given. Among them might be mentioned Miss Mari Ruef Hofer, Miss Fannie L. Johnston, Miss C. C. Cronise, Mrs. Seymour, Mrs. Page, the late Mr. Carson, the inspector of public schools, and Mr. Radcliffe, the principal of the Collegiate institute. Much of the success of the kindergarten is due to the deep interest of Mr. Carson, the late inspector, and to the sympathetic attitude of the principals of the different schools, but most of all to the earnestness and devotion of the kindergartners themselves.

Agnes McKenzie, who is the supervisor of kindergartens in London, is the daughter of a Presbyterian minister. She received her education in the public and private schools of Almonte, Ontario. After graduating from the high school, she took the course in the Model school in Perth, afterward teaching in private schools in Montreal, Ottawa and Almonte. Thru mere chance, one might say, if an over-ruling Providence were not believed in, she visited the kindergarten in the Ottawa Normal school, conducted by Miss Bolton. In a moment her life work was revealed to her, and she did not rest till she was a graduate of the Ottawa Normal Kindergarten.

She was at once appointed to London and has taught there

ever since with the exception of one year, 1903-4, spent in taking a post-graduate course in the Chicago Kindergarten Institute, and in visiting the schools and other educational institutions of that city.

In 1892 she was made supervisor of the city kindergartens and when the Normal school opened in 1900 she was appointed as lecturer on kindergarten principles.

FROM THE EDITOR'S DESK.

AN INTERNATIONAL KINDERGARTEN MEETING IN CANADA.

This is the first time the internationality of the Union has expressed itself by meeting outside the boundaries of the United States. Heretofore our foreign neighbors have shown their friendliness and sympathy by crossing the border to come to us. It is now our pleasure, privilege and opportunity to show our good will and interest in our friends of a foreign clime. It is an unusually happy opportunity and it is to be hoped that all who possibly can will avail themselves of it. Fares will be reduced to a minimum. A very beautiful and very progressive city will open its doors to us and assuredly no one can attend without gaining an intangible something which no city of our own could give.

Mr. James L. Hughes, Chief Inspector of Schools, is well known to all kindergartners by his educational writings, particularly his lucid and sympathetic study of Froebel in his "Froebel's Educational laws," and he is also well known upon the convention platforms.

In 1899 was celebrated in Toronto the twenty-fifth anniversary of Dr. Hughes as school inspector. Among the good and true things said upon that occasion we quote from the address of A. F. Macdonald a few lines to remind kindergartners just what Mr. Hughes has meant to the world. Mr. Macdonald said:

By your zeal and enthusiasm, by devotion to your vocation, by great executive ability, you have developed a system of schools, at once unique and admirable, the pride of our citizens and the praise of our visitors. Your ardent study of the child, your marvelous intuition, your remarkable prescience, led to the introduction of the kindergarten into Toronto. In the kindergarten schools, which are now an organic part of the system of elementary education of this province, you have a monument more enduring than granite or bronze.

The meetings of the convention will be held in the Normal School and thus the visitors will be able to study Toronto's school system, as it were, from headquarters. It is not often that it is possible to see an organic body of schools, composing all grades from kindergarten to high school, that has for so many years been under one head, supported by an enthusiastic and loyal corps of teachers and this is in itself an educational opportunity.

The program of the convention is an attractive one, time being wisely left for the discussions which are always a most valuable part of such meetings but which are usually sidetracked on account of the too great length of the papers given. The three minute addresses are sure to contain much condensed wisdom.

In the *Outlook* for February 28 was a most interesting article upon Dr. R. Tait McKenzie by Robert Barr. Though a physician and doctor of medicine and professor now at the University of Pennsylvania, it seems that Dr. McKenzie is known in Paris only as an artist. The *Outlook* shows pictures of two most spirited and beautiful sculptures, one named The Sprinter, the other The Athlete. These have been made upon average measurements taken from several hundred athletes in connection with Dr. McKenzie's study of exercises and athletics in relation to health. The article is of interest to educators, psychologists, scientists and artists.

The kindergartners will be specially interested in the article in anticipation of the coming convention in Canada, since Dr. McKenzie is by birth and training a Canadian and Miss Agnes McKenzie, supervisor of kindergartens in London, Ontario, is his sister. Miss McKenzie spent last year in Chicago with her mother, taking certain advanced studies there and visiting and studying kindergartens with great interest and thoroughness. Both she and her mother made many warm friends in the States and they are greatly missed by those they left behind. Friends of Mrs. McKenzie will recognize her in one of the illustrations of the aforementioned article.

Mrs. Ada Marean Hughes, nominee for president of the I. K. U., is well known not only to kindergartners but to innumerable friends outside that charmed circle. She was president of the kindergarten department of the N. E. A. at its Saratoga meeting in 1892, and was one of the charter members of the I. K. U., which was organized

that year. She is a woman of great executive power, discerning, judicious and of delightful and inspiring personality. Those who have heard her at various educational meetings in the past, where her voice has always brought pleasure and profit to the listener, will anticipate with genuine delight hearing her once more in the city which is her home.

The Religious Education Association has met for the third time, this year in Boston. It has gained both in courage and in breadth of view as evidenced by the fact that this year it was not afraid to open its doors to the Unitarian and the Ethical Culturist. Protestant, Roman Catholic and the liberals of the liberals were able to meet united by consciousness of a common need. All educators whether in the schools or the homes or the churches, feel that something must be done, and that soon, to stop the growing tide of materialistic living and to awaken in the child a sense of his personal responsibility toward God, himself and society. The speakers were all men of authority, including college presidents, well-equipped professors and ministers of thirty-nine denominations, nine from foreign countries. It was encouraging to see that while no one need sacrifice his own personal convictions, there was common ground upon which all could stand as the fulcrum from which to move this world. Several papers gave carefully collected data which will prove important bases for further investigation and lead finally to what may be considered scientifically derived deductions. It is this thoughtful, patient, painstaking investigation of present methods, their objects and their success, which will be of utmost value in formulating later suggestions. One difficult task is the attempt to prepare a book of religious devotions which can be used in the schools without objections of the Protestant, Roman Catholic or Jew. The great desire and deep-seated purpose of these various thinkers and workers to bring the young of our country into a full and joyous consciousness of their relations to God proved to be a solvent that united lesser differences in a splendid and what will undoubtedly prove to be an irresistible power for religious influence.

In one report of the convention we read that President Faunces' paper was notable for the account it brought of a strong reaction among educators against the kindergarten method in the lower schools and the elective system in the universities, "the finished

product of which is a will-less, easy going, line-of-least-resistance graduate lacking in concentration and a certain granitic quality which students of an older but less favored generation had."

We are constrained to protest here, against the assumption that the will-less, easy-going line-of-least-resistance graduate is the fruit of the kindergarten method. Teachers who have only a superficial idea of Froebel's philosophy and methods may claim to be his disciples, but by their fruits ye shall know them, and any careful student of Froebel knows that his suggestions, if carried out in his spirit, will produce children who not only have the power to see the thing to be done, but have the will to do it, and likewise the skill to do it, conscientiously and skillfully. If characterless, enfeebled, weak-willed students come from our colleges and grades it is because the true kindergarten principles have *not* been followed in their training. Possibly the lack of discipline in the home may have something to do with the lack of "granitic quality."

See Mrs. Holden's article, "Does the Kindergarten Prepare the Child for the Primary School?" in our March number. It will, however, do no harm for individual kindergartners to examine the results of their efforts, and determine in how much the above adjective may apply to their children.

(To be continued.)

Teachers wanted for service in the Philippines. There will be an examination on April 5-6, 1905, of graduates from colleges and normal schools, for appointment to the Philippine service. Lack of space forbids our giving more complete details. But there are examination centers, two or more in every State. No women will be admitted to the examinations except such as are the wives, immediate relatives or fiancées of men accepted or likely to be accepted.

**TWELFTH ANNUAL MEETING OF THE INTERNATIONAL
KINDERGARTEN UNION.**

ADVANCE PROGRAM.

TORONTO, CANADA, APRIL 19, 20, 21, 1905.

Headquarters, King Edward Hotel.

President—Miss Annie Laws, Cincinnati, Ohio.

Vice-President—Miss Alice E. Fitts, Brooklyn; Dr. Jenny B. Merrill, New York.

Recording Secretary—Miss Emilie Poulsson, Boston.

Corresponding Secretary and Treasurer—Miss Stella L. Wood, Minneapolis.

Auditor—Mrs. Mary Boomer Page, Chicago.

Local Committee—General Chairman, Inspector James L. Hughes; vice-chairman, Miss Louise N. Currie; treasurer, Miss Eva Woolley; corresponding Secretary, Miss H. E. Heakes; Mrs. James L. Hughes, Miss Mary E. Macintyre, Dr. Helen MacMurchy, Miss Jessie P. Semple, Mrs. (Dr.) Stowe-Cullen, Mrs. Cummings, Mrs. Rutter, Mrs. O'Hara, Mrs. A. G. Cox, Miss A. Sims, Miss Laura M. Currie, President Loudon, Toronto, University; Professor Tracy, Toronto University; President Burwash, Victoria University; Chancellor Wallace, McMaster University; Principal Sheraton, Wycliffe College; Rev. Provost Macklem, Trinity College; Rev. Dr. Milligan, St. Andrew's Church; Rev. Dr. Teehey, St. Michael's College; Mr. Elias Rogers, Mr. George H. Gooderham.

The City of Toronto extends a cordial invitation to the members and friends of the International Kindergarten Union for the meeting April 18, 19, 20, 21, 1905.

For information as to fares, hotels, rooms and board, or any and all inquiries, address Mr. James L. Hughes, City Hall, Toronto, and the same will be referred to proper committee and be answered at once.

Monday afternoon, April 17, 2:30 o'clock.

Tuesday morning, April 18, 10:00 o'clock.—The King Edward Hotel.

Meeting of Committee of Nineteen, Miss Lucy Wheelock, chairman.

Tuesday afternoon, April 18, 2:30 o'clock.—The Normal School.

Conference of training teachers and supervisors, Miss Nina C. Vandewalker, chairman, Normal School, Milwaukee, Wis.

Topic, "The Materials and Methods of the Kindergarten from Different View-Points." a. "The Conservative View." Miss Laura Fisher, Boston, Mass. b. "The Progressive View." Miss Patty Hill, Louisville, Ky. c. "Discussion." Miss Fanniebelle Curtis, Brooklyn; Miss Bertha Payne, Chicago. d. General discussion.

Tuesday evening, 8:30 o'clock.

Topic, "Problems of Supervision." a. "General Problems." Miss Georgia Allison, Pittsburg, Pa. b. "Kindergarten Examinations," Miss Alice O'Grady, Chicago, Ill. c. Discussion. Miss Ada Van Stone Harris, Rochester, N. Y. d. General discussion.

Wednesday Morning, April 19, 10 o'clock.—Normal School.

Invocation, Rev. Chancellor Burwash, D. D., President of Victoria University. Addresses of Welcome, Mr. Thomas Urquhart, Mayor of the City of Toronto. Mr. C. A. B. Brown, Chairman of the Board of Education.

Response.

Report of Committee on Arrangements. Mr. James L. Hughes.

Report of Recording Secretary, Miss Emilie Poulsson.

Report of Corresponding Secretary and Treasurer, Miss Stella L. Wood.

Report of Auditor, Mrs. Mary Boomer Page.

Reports of Committees.

Foreign Correspondence, Dr. Jenny B. Merrill.

Propagation, Miss Lucy Harris Symonds.

Nominations, Mrs. J. H. Stannard.

Credentials and Election, Mrs. S. S. Harriman.

Appointment of Committees on Time and Place, and Resolutions.

Reports of Delegates.

Wednesday Afternoon.—Excursions to be announced by the local committee.

Wednesday, 3 p. m.—The King Edward Hotel. Executive Board meeting.

Wednesday, 8 p. m.—Bond Street Congregational church.

Address of Welcome, Hon. R. A. Pyne, Minister of Education for the Province of Ontario.

Address, "Music in Relation to Life," Thomas Whitney Surette, lecturer on music for the American University Extension society; Teachers' College, Columbia University; the Brooklyn Institute of Arts and Sciences; member of the English Folk Song society.

Address, "Responsibilities of Story-telling." (A story from Hans Christian Andersen in memory of 1805.) Miss Marie L. Shedlock, London, England.

Thursday Morning, 9:30 a. m.—Normal School.

Report of Committee of Nineteen.

Discussion.

Program in charge of committee of nineteen, Miss Lucy Wheelock, chairman.

Topic, "Plans of Work." Ten minute talks by Miss Susan Blow, Miss Elizabeth Harrison, Dr. Jenny B. Merrill, Miss Laura Fisher, Miss Alice Temple, Miss Patty Hill, Miss Lillie H. Stone, Miss Mary E. MacIntyre, Miss Agnes E. McKenzie and others.

Free Discussion.

Thursday Afternoon, 2:30 o'clock.

Conference in charge of Parents' committee, Mrs. M. B. B. Langzettel, chairman.

Address, "What are the Vital Things in the Education of Young Women?" Dr. James E. Russell, Dean of Teachers College, Columbia University, New York.

Discussion opened by Miss Caroline M. C. Hart, Philadelphia.

Home Making Classes, Mrs. Margaret Stannard, Boston.

Discussion opened by Miss Elizabeth Harrison, Chicago.

Thursday Evening, 8 o'clock.—Normal School.

Lecture, "Kingsley's Water Babies," Rev. William Clark, M. A., Trinity College, Toronto.

Reception to officers, members, delegates, members and speakers, by the teachers and kindergartners of Toronto.

Friday Morning, April 21, 9:30 o'clock.—Normal School.

Business Meeting.

Reports from Committees on Training, Parents, Literature, Finance, Publication, Friedrich Froebel House.

Election of Officers.

Plans for the Coming Year.

Unfinished and Miscellaneous Business.

Friday Afternoon, 2:30 o'clock.—Normal School.

Greetings from Kindergarten Department of the National Educational Association, Miss Mary Jean Miller, president.

Three-minute addresses. Introductory, Mr. James L. Hughes, Toronto; Mrs. James L. Hughes, Toronto; Mrs. Alice H. Putnam, Chicago; Miss Susan E. Blow, Cazenovia; Miss Lucy Wheelock, Boston; Miss Geraldine O'Grady, Brooklyn; Miss Caroline M. C. Hart, Philadelphia; Miss Elizabeth Harrison, Chicago; Miss Patty Hill, Louisville; Miss Stella L. Wood, Minneapolis; Miss Mary C. McCulloch, St. Louis; Miss Harriet Niel, Washington; Miss Lucy Harris Symonds, Boston; Miss Mary E. MacIntyre, Toronto; Miss Ada VanStone Harris, Rochester; Miss Emilie Poulsson, Boston; Mrs. Mary Boomer Page, Chicago; Dr. Jenny B. Merrill, New York; Miss Alice O'Grady, Chicago; Miss Alice E. Fitts, Brooklyn; Miss Clara Brett Martin, Toronto; Mrs. J. H. Stannard, Boston; Miss Ella C. Elder, Buffalo; Miss Caroline T. Aborn, Boston; Miss Bertha Bayne, Chicago; Miss Louise N. Currie, Toronto, and others.

Report of committees on Necrology, Time and Place, and Resolutions.

Presentation of new officers.

In order that there may be ample time for discussion, the Conference of Training Teachers and Supervisors will be held on Tuesday, April 18, the day before the opening of the general session. The meeting will be open to all supervisors and training teachers.

The local committee states that arrangements will be made to provide comfortable homes at rates from a dollar a day upward.

All letters referring to local matters should be addressed to Mr. James L. Hughes, Chief Inspector of Schools, City Hall, Toronto, Canada.

RAILROAD TRANSPORTATION.

The various Passenger Associations, including the Canadian lines and the Soo road, have granted the usual concession to delegates and others attending the convention of one and one-third regular fare to Toronto and return. To secure this reduced rate, the following conditions must be strictly observed:

1. Tickets from starting point to Toronto (one way, not return) must be purchased on one of the following dates: April 14, 15, 16, 17, 18. For this ticket (one way) full first class fare will be charged. When buying the ticket the purchaser must procure from ticket agent a certificate which must be signed by ticket agent and purchaser, and which will entitle her to purchase return ticket from Toronto at reduced rate. If the ticket agent at starting point has not got such certificates on hand he will advise the delegate the nearest point at which certificates can be issued, and the delegate in that case should purchase a local ticket to such point and procure ticket to Toronto and certificate there.

Timely notice should be given to ticket agent at starting point of delegates' intentions, so that through tickets and certificates may be ready when required.

2. On arriving at the convention, the certificate must be handed as promptly as possible to Miss Emilie Poulsson, recording secretary of the I. K. U., who will countersign it; the certificate must then be presented to the special agent of the railroads, to be vised by him. The special agent will be in attendance for this purpose at the Normal school on Thursday and Friday, April 20 and 21.

3. On presentation of the certificate (duly vised by the railroad special agent) to ticket agent in Toronto of the road over which the delegate arrived, a ticket for the return fare can be purchased for one-third regular fare.

This return ticket at reduced rate must be purchased not later than April 25, and it is essential that the certificate, vised by special agent, be presented to the ticket agent, otherwise no reduction from regular rate will be made. The certificate will have to be again signed by the holder when procuring return ticket.

4. The return journey must be made over the same route as used in coming to Toronto, and no stop over privileges will be allowed on same.

5. The reduction in rate will only apply from points from which the fare paid to Toronto is not less than 75 cents.

6. A charge of 25 cents will be made by the railroad special agent for vising each certificate as explained above.

7. The certificates are not transferable, and a guarantee has been given the railroads to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused, or offered for sale. Please note very carefully, and conform to the above rules.

Train service by the Wabash-Canadian Pacific Route from Chicago is as follows:

Leave Chicago via Wabash railroad.....	3:00 p. m.	11:00 p. m. daily
Arrive Detroit via Wabash railroad.....	10:40 p. m.	7:55 a. m. daily
Leave Detroit via Can. Pacific railroad...	11:50 p. m.	12:35 p. m. daily
Arrive Toronto via Can. Pacific railroad...	8:30 a. m.	9:15 p. m. daily
Leave Toronto via Can. Pacific railroad...	7:55 p. m.	8:00 a. m. daily
Arrive Detroit via Can. Pacific railroad...	1:55 a. m.	2:05 p. m. daily
Leave Detroit via Wabash railroad.....	2:10 a. m.	2:20 p. m. daily
Arrive Chicago via Wabash railroad.....	10:02 a. m.	9:30 p. m. daily

The sleeping car fare, Chicago to Toronto, is for berth large enough to accommodate two persons, \$3.00; from Detroit. \$2.00; same for return.

A TEACHER'S MORNING PRAYER.*

HELEN FIELD.

Once more I waken to an unused day
And thank Thee for the cup of strength it bears;
Grant that to-night, of all this chalice holds,
The record-angel note no wasted drop.

I give Thee for Thy use my best of life,
Grant me the faith that I might spend it all—
All of my store of patience, hope and love—
Sure that the coming days would bring me more.

Since I have chosen that my feet shall tread
The teacher's path, the path Thy Son hath trod.
Let me so fitly teach the world-old tasks,
That, radiant with beauty and with truth,
New born they once may spring in every heart.

Let me by no mean selfishness of ease
Deny myself the joys of sacrifice;
The glow of dawning thought in listless eyes,
The fingers yielding to hard order's ways,
The childish love that recognizes mine
And answers with quaint speech and services.

Show me each day the vision of a race
Made strong and great, through these whom now I guide
Into the joys of simple mastery—
The love of truth and pride in truthful skill.

When patience falters in this daily round,
Show me within each dull and wayward heart,
Through all its sin-perverted heritage,
That part of Thee which, too, is imaged there.

*At a recent meeting of the Montana State Teachers' Association Supt. Randall J. Condon prepared a very attractive souvenir which was presented to each teacher in attendance at the convention with the compliments of the Helena teachers, and at his request Miss Helen Field, principal of one of the Helena schools, wrote "A Teacher's Morning Prayer," to be used in this souvenir. We use it here with his kind permission.

PROGRAM FOR APRIL.

GENERAL SUBJECT—The Light.

FIRST WEEK—Special Subject: In the Firelight and the Lamplight.

Morning Circle—What we do in the firelight. Mother plays with baby. It is lullaby and story time. Sing children to sleep; tell stories which we see in the fire, etc.

Gift.

Oldest—Directed sequence, the logging camp. Make the log house where the woodman stays, with forest trees about it. Play chop down the trees.

Little Ones—Hennessy blocks. Sequence, imitative and directed. (The logging camp.) "The wood for our fire." Show pictures of forest. Draw big trees on B. B. Children make big trees of Hennessy blocks, piled one on top of another.

Occupation.

Oldest—The mending basket. Things mother does in the firelight. Teach children to darn.

Little ones—"Playing woodman." Each child a piece of wood, small saws. Teach children motion of sawing.

SECOND DAY—Morning Circle—In the lamplight. Mother reads us stories, shows us pictures. Her mending basket. Puts us to bed. Goodnight time.

Gift Work.

Oldest—Directed sequence continued. Again make logman's house with trees. Build raft to float logs on. Cut down trees; load on raft.

Little Ones—Sequence continued. Show picture of logging camp; of woodman chopping trees; of the big raft. Children play they are trees, play chop down trees. Build large raft of Hennessy blocks to float logs.

Occupation.

Oldest—Mending baskets. Continue darning.

Little Ones—Playing woodman, with board or big log, if possible. Take turns using big saw.

THIRD DAY—Morning Circle—Shadow pictures. Hang big sheet across room; darken room, arrange lamp to throw shadow pictures on the sheet.

Gift Work.

Oldest—Sequence continued. Make raft again. Make saw mill. Make woodyard with logs piled up in it.

Little Ones—Sequence continued. Show pictures of forest trees, etc. Play chopping down trees. Build raft of Hennessy blocks. Show picture of saw mill. Build one with Hennessy blocks.

Occupation.

Oldest—Mending basket. Show how mother patches. Children try.

Little Ones—Repetition of yesterday's experiences.

FOURTH DAY—Morning Circle—The fire in the stove. How mother cooks for us; makes candy; pops corn. "Polly put the kettle on."

Gift Work.

Little Ones—Sequence continued. If possible have a real log of wood. Let children have turns sawing with the big saw. Again build the saw mill.

Oldest—Sequence continued. Make the woodyard with wood piled up. Wagon which hauled the wood to house. The big fireplace in the house.

Occupation.

Oldest—Continue darning and patching.

Little Ones—Small axe. Let children with your help take turns chopping wood.

FIFTH DAY—Morning Circle—Let children build a fire in the stove or grate. Show how fire is started with flint and steel.

Gift.

Oldest Ones—Sixth. Repetition of whole sequence. (1) Logging camp with house and trees. (2) Raft. (3) Sawmill. (4) Woodyard. (5) Wagon. (6) Fireplace.

Little Ones—Hennessy blocks. Repetition of sequence. Build forest of trees, raft, saw mill, fireplace where wood is burned. Pile up Hennessy blocks as sticks of wood in fireplace, ready to burn.

Occupation.

Oldest—Mending basket, patching and darning.

Little Ones—Repeat experiences of sawing and chopping.

Songs.

The Teakettle, Gaynor; Popcorn People, Gaynor.

Stories.

Diamond and the North Wind, adapted from MacDonald's "Back of the North Wind." (A good fireside story.)

Adapt part of Alice in Wonderland, or read parts of it to the children.

Aladdin and his Wonderful Lamp, adapt from the Arabian Nights.

Games.

Fireside games; guessing games; tell riddles; hide the thimble; forfeit games; Mother Goose rhymes; dramatize folk tales. Repeat the old time play of Diamond and the Baby.

SECOND WEEK—Special Subject: Thru the Window.

FIRST DAY—Morning Circle—Big and little people thru the window.

Play baby waves goodbye to papa; father's going and return at the window to greet him; little children coming to kindergarten at play; outside sliding; ball, marbles, etc. Mother wheeling baby.

Gift.

Oldest—Third and fourth. Suggestive. Each child make a big house with many windows; make high tower with windows.

Little Ones—Fourth. Imitative and suggestive. Make window; use finger as children; wave goodbye; children dance, etc.

Occupation.

Oldest—Cardboard modeling, plan a house with many windows; show children the model both finished and unfinished. Let children have cardboard and stiff paper and thru examination of the model try to plan his own house with windows.

Little Ones—Paper tearing; making windows; first tear a little peep hole in a square of paper, play peep thru, what do you see, etc. Enlarge hole trying to tear into a round or square hole.

SECOND DAY—Morning Circle—Big and little people out of the window. Mother wheeling baby, man shoveling sidewalks, soldiers marching, etc.

Gift.

Oldest—Fifth and Sixth. Each child make a big house with many windows. Make high tower with many windows.

Little Ones—Hennessy blocks. Make a big window on the table. Children play again; one peep out and see others playing marbles, etc., in the street; jump the rope, etc.

Occupation.

Oldest—Proceed with yesterday's work. Try and show each child wherein he may improve his plan.

Little Ones—Repeat yesterday's experience.

THIRD DAY—Morning Circle—Shop windows. These have a great fascination for children. Let them show what they saw at Christmas time. Let children make riddle stories, and dramatize things which they have seen in shop windows.

Gift Work.

Oldest—Fifth and sixth. Working in groups of two, making big store with big windows in. Compare and find why one result is better than another.

Little Ones—Hennessy blocks. Repeat play of toy man; toy shop window full of toys. Second gift as indicated at Christmas time.

Occupation.

Oldest—Give children cardboard model of house; let them cut and paste.

Little Ones—Paper cutting, making windows. Mark oblong within an oblong; fold into half, cut along fold and along upper and lower edges of oblong; fold back for blinds which open and shut.

FOURTH DAY—Morning Circle—Thru the window. Things that go, animals, trolley cars, wagons, engines, etc.

Gift.

Oldest—Fifth and sixth. Suggested. Make big windows in a big store; make toys you see in the windows.

Little Ones—Hennessy blocks. Make big house with many windows in it.

Occupation.

Oldest—Finish house.

Little Ones—Paper cutting. Make simple cardboard model of house with windows; let each child cut out the windows in his own house.

FIFTH DAY—Morning Circle—Thru the window, up in the sky. Snow, clouds. Let children look to see. Draw pictures of clouds on B. B. Snowflakes; tell riddle story. Children guess raindrops.

Gift Work.

Fifth and sixth. Make big windows; things which go; grocery wagons.

Little Ones—Hennessy blocks. Build high tower with windows at top as in the work with the giants.

Occupation.

Oldest—Plan to construct a house with windows without any model or guide.

Little Ones—Finish cutting windows and pasting house together.

Songs.

Merry Little Snowflakes, Patty Hill; This is the Way the Clouds Come Down, Jenks and Walker; Rain Song, Holiday Book; Peek-a-Boo Light, Mother Play.

Stories.

Round the Village; Fox and Geese; Toyman; dramatize the going and coming of big and little people seen thru the window.

THIRD WEEK—Special Subject, The Moon and Stars.

FIRST DAY—Morning Circle—Baby and the Moon. Show children Mother Play picture of child and moon. Draw from them a simple story of the little baby who cried for the moon. Ask if they have ever looked way up for the moon at night. See if they can tell you how it looks. Sing to them song of Moon and Baby in Mother Play Book.

Gift Work.

Oldest—Rings; play with one large, one medium, one small one. rolling, making bracelets, etc. Make life and beauty forms with three.

Little Ones—I believe a week of free play with the third and fourth

gifts used singly and together, will be the best thing for the little ones at this time, in order that they may gain a larger freedom in self-expressive use of constructive material. The largeness of the subject will give unconscious stimulus to the child's constructive ability.

Occupation.

Oldest—Construction work, making a doll's chair for Rosie. If there are too many to work and wait comfortably and profitably in your group give work in the sand-table or free paper cutting.

Little Ones—Sewing basket. Give each child a square of Java canvas, darning needle, threaded with mercerized cotton; teach the drawing of the thread and needle in and out of the holes in the canvas. This will take a week's time.

SECOND DAY—Morning Circle—Baby and moon. Show Mother Play picture again. Let child tell you a more consecutive story about it, with your help. Teach song of Moon and Baby. Tell different things which people call it.

Gift Work.

Oldest—Nine rings, five small, four large ones. Dictate beauty form used as a window. Let children originate designs.

Little Ones—Already indicated in first day.

Occupation.

Oldest—Manual work, Rosie's chair.

Little Ones—Sewing basket. "In and out" stitches.

THIRD DAY—Morning Circle—Kindergartner draw on B. B. the pictures of the moon as it looks at different times. Children find the moon boat. Sing "The Moon Boat" from Mrs. Gaynor. Tell story of the Moon Garden.

Gift Work.

Oldest—Rings; thirteen, four each of large and medium, five of small. Dictate design for rose window. Children originate designs.

Little Ones—Already indicated first day.

Oldest Ones—Manual work, Rosie's chair.

Little Ones—Sewing basket; "in and out" stitches.

FOURTH DAY—Morning Circle—The Maiden and the Stars. Sing Moon Boat. Show picture of Maiden and the Stars. Let children tell you the story of the picture. Finish story of the moon.

Gifts.

Oldest—Rings, 12. Five medium, 4 each of large and small. Children make their own designs; choose a good one and let the others imitate it.

Little Ones—Already indicated.

Occupation.

Oldest Ones—Rosie's chair.

Little Ones—Mending basket, "in and out" stitches.

FIFTH DAY—Morning Circle—Maiden and the Stars. Show picture again. Teach "Out of My Window at Night," Neidlinger. Let children see the picture of the baby looking out of the window in the Mother Play picture of the window.

Gift Work.

Oldest—Twelve rings. Select as you deem wise. Dictate beauty form. Children originate theirs afterward.

Occupation.

Oldest—Rosie's chair.

Little Ones—Sewing.

Songs.

Out of My Window at Night, Neidlinger; The Moon Boat, Gaynor; The Moon is Playing Hide and Seek, Neidlinger.

Stories.

The Moon Garden, adapt from Howard Pyle's Garden Behind the Moon; Eugene Field's little story of the Moon Garden, and the moon story in MacDonald's Back of the North Wind.

Games.

Hide and Seek; peek-a-boo with balls and children; Can You Tell, Little Playmate? Sister, Who Knocks? Jacob and Rachel; blind-man's buff; play with the Light-Bird, catching and holding; rainbow game with the colored balls.

FOURTH WEEK—General Subject, The Spring's Awakening.

FIRST DAY—Morning Circle—Seed babies. Show children the beans, peas and nasturtiums which have been soaked in water. Tell how all seeds are asleep underground waiting to wake up. Darken room, put children to sleep; children put Rosie to sleep with lullaby.

Gift Work.

Oldest—Rings, four large and four large half rings. Make beauty form for flower bed.

Little Ones—First gift balls. Repetition of old experiences. Balls in ring, blindfold eyes, one taken, who is gone away? Peek-a-boo, balls under table, call "Peek-a-boo," balls pop up on table.

Occupation.

Oldest—Constructive work. One-half continues making of chair for Rosie; one-half free and suggested play with clay. Make window box which holds seeds. Make the different shaped seeds which we planted. Make the garden tools, rake, hoe, spade, etc.

Little Ones—The sand pile, all the week. Use garden tools; play making the garden, and planting seeds.

SECOND DAY—Morning Circle—The seed beds again. Plant same in the window garden. Others on cotton in a glass of water; place in the window where sunshine will awaken them.

Gift Work.

Oldest—Rings, 4 large and 4 small; 4 large and 4 small half rings. Make designs for flower beds; each child originate his own.

Little Ones—First gift balls. Repetition of old experiences, dancing balls, to "looby-loo"; make rainbow of balls; arrange on table in order of colors in the rainbow.

Occupation.

Oldest—Continue construction work. Free work with the clay.

Little Ones—Sand pile.

THIRD DAY—Morning Circle—Children tell all the things which are happening, when the seed babies sleep. Repeat winter experience, sliding, snow man, etc.

Gift Work.

Oldest—Sticks, 4 two-inch and 4 four-inch sticks. Make square and oblong flower beds at your direction.

Little Ones—First gift balls. Play planting seeds in garden bed. Cover all with large white handkerchief; let flowers grow, take handkerchief off; show flowers, pick different colored ones.

Occupation.

Oldest—If chair is finished begin making a large flower box or, better still, let each child construct a small wooden oblong box in which he may plant his own seeds.

Little Ones—Sand pile.

FOURTH DAY—Morning Circle—When children sleep. Dramatize sleeping of children again. What happens? Repeat Brownie antics and dances.

Gift Work.

Oldest—Sticks. Four of each different length sticks. Let children make their own flower beds.

Little Ones—Sand pile.

FIFTH DAY—Morning Circle—Dramatize sleeping of seed babies under the snow. Children curled up under big white apron. Teach "In the Snowing and the Blowing." Speak of sleeping flowers and insects; of birds away in the Southland. Play brown birds flying south.

Gift Work.

Oldest—Sticks and rings. Number, and kind of subject to your choice. Make designs and shapes in flower beds for a park.

Little Ones—Play the rainbow game, throwing all the balls at once into the circle. Each child pick up his own ball.

Occupation.

Oldest—Continue construction of window boxes.

Little Ones—Sand pile.

Songs.

In the Snowing and the Blowing, E. Smith, I; The Seed Baby, Tomlins; Brown Birds are Flying, E. Smith, I.

Stories.

The Sleeping Beauty, Scudder's version is good.

Games.

Brownie Antics and Dances; winter sports; In the Spring, imitate spring sports, jumping rope, marbles, etc.

FIFTH WEEK—General Subject, Spring's Awakening.

FIRST DAY—Morning Circle—Wake up! The light bird! Tell riddle story of the sunshine; something which peeks in the window, plays hide and go seek on the wall; wakes up the children in the morning; something which you can see but can not catch. If bright sunshine, let children catch the light-bird.

Gift Work.

Oldest—Sticks. Different shaped flower beds again; this time dictate length of sides of rectangle as, "make oblong 2 by 4 inches; another twice as long," etc.

Little Ones—Second gift. Free play. Repeat past experiences.

Occupation.

Construction work. Make wooden rake. Use small nails as teeth of rake.

Little Ones—Drawing. Draw garden tools on B. B.

SECOND DAY—Morning Circle—Wake up! Darken room; put children to sleep; raise curtains, let in sunlight to waken children. Flowers in kindergarten. Let light-bird shine on the flowers; children dance as sunshine fairies; play they are flowers, go to sleep. Sunshine fairies awaken them.

Gift Play.

Oldest—Sticks. Repeat work of yesterday making such numerical changes in size and shape as you deem wise.

Little Ones—Second gift. Suggestive and free. The garden tools, sphere, little boy running about garden; cube, with stick thru it, spade or hoe, cylinder, a garden roller.

Occupation.

Oldest—Finish rakes.

Little Ones—Again draw on B. B., garden tools, draw square and oblongs; flower beds.

THIRD DAY—Morning Circle—Soap bubbles; let children blow in the sunlight, see all the wonderful beauty of the light within.

Gift Play.

Oldest—Square tablets in white and brown; sticks and rings. Make

simple border design of tablets all about the flower beds. Within border lay sticks in geometric forms, as previously. Use rings in making simple designs for beds, as circle, moon, etc.

Little Ones—First and second gifts. Use second again as garden tools; make garden ready. Use first gift as the flowers growing in the garden.

Occupation.

Oldest—Make garden spade of wood.

Little Ones—Cut garden tools from outline; mount on black or gray paper.

FOURTH DAY—Morning Circle—Soap bubbles again. Dramatize the sleeping and waking flowers; the caterpillar and butterfly.

Gift Work.

Oldest—Tablets, square and right-angled triangles; your own choice as to number; make border design. Children originate their own beauty form for flower bed.

Little Ones—Repeat play of yesterday.

Occupation.

Oldest—Finish garden tools if not already completed.

Little Ones—Choice of free cutting or drawing of garden beds and garden tools.

FIFTH DAY—Morning Circle—Again dramatize the caterpillar and butterfly; sleeping and waking flowers; flying away and return of the birds. Tell story of the Sleeping Beauty.

Gift.

Oldest—Tablets. Again with the square and right-angled triangular tablets. Lay border design. Children originate.

Little Ones—Second gift. Free play. The purpose is to notice the children's real gain in the power to handle the gift and to find out its possibilities.

Occupation.

Oldest—Sand pile with garden tools.

Little Ones—Free cutting of garden tools.

Songs.

In My Garden Bed, Poulsson Finger Play; How Are the Children Awakened, Hill; The Little Flowers Came Thru the Ground.

Stories.

Sleeping Beauty; Beauty and the Beast.

Games.

We Children form a Flowery Ring, Smith, I; the Transformation game, Mother Play Book.

GENERAL SUBJECT—The Garden.

FIRST DAY—Morning Circle—The garden tools. Have the garden tools in the circle. Show how the tools are used in making a garden. "This is the way we rake the garden," Hofer Singing Games.

Gifts.

Oldest—Show pictures of beautiful cathedrals. Let children, working in groups, make a church with the Hennessy blocks. Others use fifth and sixth gifts.

Little Ones—Work in garden bed outside.

Occupation.

Oldest—Work in garden bed outside.

Little Ones—Visit to the church to see its architectural beauty both without and within.

SECOND DAY—Morning Circle—Let all the children play in the garden bed with the tools, play with the earth, gain the sense of the coming spring time in the odor of fresh earth and contact with outdoor life.

Gift Work.

Oldest—Visit to the church.

Little Ones—Hennessy blocks. Build big church, freely and with suggestion as reminder; either individually or in groups as you see best. Show picture of cathedral.

Occupation.

Oldest—Free drawing or cutting, picture of church windows.

Little Ones—B. B. drawing. Draw pictures of the big church.

THIRD DAY—Morning Circle—The farmer's ploughing. Show pictures of the ploughing, the plough, and horses. If possible take children to see the ploughing, the plough and the horses.

Gift Work.

Oldest—Fifth and Sixth. Show pictures of cathedral and church.

Let children build freely the big churches they have seen.

Little Ones—Work in garden bed.

Occupation.

Oldest—Work in the garden bed.

Little Ones—Hennessy blocks, first gift. Make big garden fence all about the garden. Plant flowers within; pick flowers.

FOURTH DAY—Morning Circle—Planting seeds. Let children plant in the garden bed which has been prepared beforehand.

Gift Work.

Oldest—Sticks and rings. Show pictures of the beautiful church windows. Let children originate designs for a church window.

Little Ones—Hennessy blocks; first gift. Again play garden bed as yesterday.

Occupation.

Oldest—Paper cutting. From outline cut daffodils either in yellow paper or cut in white and color yellow. Mount on black as border design for the kindergarten.

Little Ones—Work in the sand pile.

FIFTH DAY—All day. Visit the greenhouse or the flower house in the park. This visit should be a sort of "kingdom come" to these little ones at Easter time if the subject of the spring's awakening has been as beautiful an experience as we can make it. There may be question as to the logic of introducing the church experience in connection with such a subject as the garden, but I feel sure that this most sacred experience must be led up to gradually this Easter time and must come thru such contrast of experience as is gained thru just such simple things as working in the garden, giving the feeling active expression in this homely but big every day experience. It is spiritually a logical thing to do.

Songs.

Merry Bells of Easter, Ring! Knowlton; In My Little Garden Bed, Finger Play, Poulsson; Glad Easter Is Here.

Stories.

Persephone.

Games.

No new games. Repeat "In the Spring"; the Transformation game; "Crawling, Spinning," Hill; Would You Know How Does the Farmer?" Mother Play Book; the Flower Ring, Smith.

EASTER WEEK.

FIRST DAY—Morning Circle—Take all the children to visit the church.

Gift Work.

Oldest Ones—Choice, as to gifts, and way of expressing the experiences of this visit.

Little Ones—Free choice of the gifts and of their freedom in expressing their experience.

Occupation.

Oldest—Cutting from outline of Easter lilies to be mounted on black or green as border for kindergarten.

Little Ones—Cut Easter lilies from outline. Mount on paper to take home to mother.

SECOND DAY—Morning Circle—Easter songs and Easter sunlight. Play with the light bird; children play sun fairies. Teach the Easter songs, letting the little ones play Easter choir, singing alone and together. Teach "The Happy Birds with Joy Will Sing," and "Christ the Lord is Risen Today."

Gift Work.

Oldest—Fifth and sixth. Children make flower house which they saw; weave about this building all the association of poetry and song possible.

Little Ones—Hennessy blocks. Build flower house.

Occupation Work.

Oldest—Finish border of Easter lilies.

Little Ones—Finish poster of Easter lilies.

THIRD DAY—Morning Circle—Easter lilies and Easter song. Have a plant of Easter lilies in kindergarten. Let children enjoy them. Make light-bird shine upon them. Teach "Lilies Sweet," Holiday Book. Also other Easter songs. It should be a time when song is the highest expression the children know and when even a number of songs simply sung should be easily learned and time taken to teach them.

Gift Work.

Oldest—Fifth and sixth. Again show pictures of the church; let children build thru dictation and suggestion as beautiful a church as you can construct.

Little Ones—Hennessy blocks. Build for the children a beautiful church; let them build, each for himself, one in imitation.

FOURTH DAY—Morning Circle—Easter song and lilies again. Representation of experiences.

Gift Work.

Fifth and sixth. Repetition of yesterday's work.

Little Ones—Hennessy blocks, repetition of yesterday's work.

Occupation.

Oldest—Painting. Free painting of the lilies.

Little Ones—Crayons, free coloring of the lilies.

FIFTH DAY—Morning Circle—Easter Day. Easter songs. Tell children very simply the story of the first Easter Day.

Gift Work.

Oldest and Little Ones—If it is possible give to each child an Easter plant; a slip of geranium, perhaps; let him plant it in a small pot himself. Cover the pot with white tissue paper, tie with green ribbon to take home to mother.

Occupation Time—Again for both groups, paint or color the Easter lilies.

Songs.
Christ is Risen, Episcopal hymnal; the Little Birds with Joy will Sing, Merry Bells of Easter, Ring; The Little Flowers Came Thru the Ground; Easter Lilies, Poulsen.

Stories.

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CONTENTS FOR MAY, 1905.

	Page
Kingsley's Water Babies—Rev. Professor W. Clark, D. D., F. R. S. C.	517
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin	522
A Little Joke on Richard—F. M. Fox in Sunday School Times.	531
Napoleonder—A Story from the Russian—A Review of.	533
Persephone (Poem)—Rubie T. Weyburn	540
Blessed Eyes (Poem)—Rubie T. Weyburn	541
Birds and Their Adaptation to Environment.	542
Some Miscellaneous Topics of Value and Interest:	
Bureau of Civic Co-operation.	544
Nature Work with the Sciences That Can Be Done in Kindergarten	549
Garden Suggestions	554
Playground Movement in Germany	555
Eudora Lucas Hailmann.	559
Summer School of the South Held at Knoxville, Tenn.—M. R. H.	561
Lady Phyllis—Emma Playter Seabury	564
Program for May.	565
Report of Committee of Nineteen.	572
Echoes from Toronto.	576
Teachers' Examinations in Chicago	579

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KINDERGARTEN MAGAZINE.

Vol. XVII.—MAY, 1905.—No. 9.

TWENTIETH CENTURY SERIES.

KINGSLEY'S WATER BABIES.

REV. PROF. W. CLARK, D. D., LL. D., D. C. L., F. R. S. C., TRINITY UNIVERSITY, TORONTO.

It is now about forty years since Kingsley's story of the "Water Babies" appeared first in separate chapters, in *Macmillan's Magazine*, and shortly afterward in a volume. Soon after the beginning of the publication, the present writer believed that the "Water Babies" was not only a fairy tale for Land Babies, as Canon Kingsley called it, but a very beautiful allegory of the spiritual life of men. In order to test the truth of this opinion he was induced to publish his interpretation in an English monthly magazine, which brought him a letter from Kingsley, in which he declared: "From beginning to end I desire not one word more or less as regards my meaning." Since then, Judge Hughes, author of "Tom Brown's School Days," has published an explanation of the story, which, as far as it goes, corresponds almost exactly with my own.

The hero of the "Water Babies" is named Tom, and his life is divided into two parts—first, his life as a chimney-sweep, and, second, his life as a water baby. The second, or water baby life is divided into three periods—the first, Tom's life in the river, up to the time when he helped the lobster out of the pot; the second, the time of his residence in St. Brandan's Isle, under the two great fairies, Mrs. Bedonebyasyoudid and Mrs. Doasyouwouldbedoneby; the third, from the time when he started on the journey to the other end of nowhere to the end.

The chimney-sweep life of Tom is evidently intended to represent the life of sin, ending with a representation of conversion from sin. The general idea is that, when men are living in sin they must be led to a consciousness of the evil, and a desire for deliverance, before they can escape from its power.

We see this thought brought out in the meeting of Grimes, the chimney-sweep, Tom's master, with an Irishwoman, who represents Conscience and Providence. "Those that wish to be clean, clean they

†Abstract of address delivered at the I. K. U., Toronto, April 20, 1905.

will be," she said; "and those that wish to be foul, foul they will be." These words sank into Tom's mind, and the idea was enforced when he came down the wrong chimney and saw Sir John Hart-hover's daughter, Ellie, asleep in her clean, pure bed. So it was when he got down to Vendale, and Mrs. Grimes spoke of his dirtiness. Then he cried out, "I must be clean, I must be clean," and threw himself into the river, and was turned into a water baby. Here is a representation of what we call conversion—the turning from sin to righteousness and God.

We have said that the chimney-sweep life represents the life of sin. The first period of the water baby life represents the life of worldliness—not a life of overt evil doing, like the other, but yet, perhaps, a life as dangerous, and involving in no less degree the reality of alienation from God. The friendship of the world is enmity with God. It is a life of selfishness and frivolity, destitute of seriousness or earnestness of purpose—and all this is admirably set forth in the description of Tom's life in the river, when he made faces at the otter, put sand into the mouths of the sea-anemones, and otherwise amused himself. From this life of worldliness there is as much need of conversion as from the life of sin; and Kingsley shews us how it is brought about, by the episode of the lobster in the pot, and his deliverance from that by the help of Tom.

Tom helped the lobster out of the pot, and then he recognized the water babies around him. Up to that time Tom had not known what they really were: they had been shells or sea creatures, or anything in fact, but not water babies; but now Tom sees that they are water babies like himself. How strange! Mr. Kingsley says he will not tell us how this came about; but we have no great difficulty in discovering how it came to pass. When men are living merely selfish lives, wrapt up in themselves, caring nothing for their fellow creatures except as means to pleasure or gain, they have no real knowledge of the world of men; but when they begin to go out of themselves and perform actions of self-denying love, then they come to understand that their fellow men are children in the family of one great Father, brothers and sisters, knit together in common and mutual affection.

Now, then, we have represented two types of conversion to God and good, the conversion from sin, and the conversion from worldliness. Tom is now qualified to take up his abode with the other water babies in St. Brandan's Isle, and here we have a warning. People are apt to imagine that, when they become godly men or women, they have done with sin forever; and, in a sense, so they have. But, for all that, old habits are apt to stick to us, and sometimes, on occasion, to revive, and so it was with Tom. "He would meddle with the creatures, all but the water-snakes, for they would

stand no nonsense. So he tickled the madrepores to make them shut up, and put stones into the anemones' mouths to make them fancy that their dinner was coming," and so forth.

Well, Mrs. Bedonebyasyoudid came, and, instead of a lollypop, she put a pebble into Tom's mouth, doing to him as he did to others. We need not dwell on this point further than to point out that this great fairy represents the principle of Law, the law which says, "Whatsoever a man soweth, that shall he also reap." One beautiful touch may here be noted. Tom thought this fairy ugly. "Yes," she says, "I am very ugly. I am the ugliest fairy in the world; and I shall be till people behave themselves as they ought to do. And then I shall grow as beautiful as my sister (Mrs. Doasyouwouldbedoneby, representing Grace), who is the loveliest fairy in the world." Is not this true? While men are out of harmony with the Law of the Universe, which is the mind of God, Law seems to them ugly and repulsive. When they have learnt to obey its commands, they see its beauty.

Mrs. Doasyouwouldbedoneby represents Divine Grace. She does no task what we have done, like Law, but proceeds of pure bounty to give us all kinds of good things.

Several episodes here demand attention. Tom got at the Cabinet in which Mrs. Bedonebyasyoudid kept her sweet things, and he devoured a quantity of them without leave. As a consequence, they became nauseous, and pimples broke out all over him. There is a warning against short cuts and unlawful ways of getting pleasure. But Tom confessed his wrong doing and got well.

Little Ellie, Sir John Harthover's daughter, whom Tom had seen when he was a chimney-sweep, had become a water baby and assisted in the education of Tom. But one thing Tom could not understand—where she went to every Sunday. Mrs. Bedonebyasyoudid told him that Ellie could not inform him, nor could any one, and, in order to find out, he must do as Ellie had done—go somewhere, where he did not want to go, and do something that he did not want to do, and then he would know. The meaning of this is clear. No one who has attained to a higher level in the spiritual life can impart his experience to another. The Captain of our Salvation was made perfect through suffering; and only by treading the same path, the path of loving self-sacrifice, can we understand or imitate his life.

Tom surmised that what he would have to do was to go and help Mr. Grimes, and so it turned out. At first he refused, but finally set out for the other end of nowhere. On this journey he needed the guidance of Mother Carey, and first he must find his way to her. Several efforts came to nothing. He tried the Gairfowl—the same as the Great Auk, now extinct; but this old lady could

give him no help. She represented the class of people who are so self-satisfied that they refuse to learn anything more, and so lose what knowledge they once possessed.

Leaving the Gairfowl, Tom finds a whale that can help him, and at last sees Mother Carey, who represents Dame Nature. "She sits making old beasts into new all the year round." She was "a white marble lady, sitting on a white marble throne. And from the foot of the throne there swam away, out and out into the sea, millions of new-born creatures." This is Nature and her work, and to her Tom applied for guidance in his journey to the other end of nowhere.

Mother Carey gave Tom two pieces of advice; she told him to follow his dog, and walk backward—advice which at first he could not understand. But she explained to him that thus only he could find the way. The meaning is obvious. The guides which Nature gives us are Instinct and Experience, the first represented by the Dog, and the other by walking backward.

As he goes on, the author has a fling at examiners, not altogether undeserved, perhaps, and then he comes to the pow-wow man, who represents the class of religious teachers, who believe that no real work of grace can be accomplished in any one until he is first frightened into fits. It is a much less common type than it used to be, but perhaps it would be rather rash to assume that it is extinct.

Tom now continues his journey until he comes to the place where Mr. Grimes is found, stuck in a chimney. He is by no means in a state of mind favorable for receiving religious impressions; but the memory of his mother, the thought that she prayed in vain for him while she lived, and was now dead, the kindness of Tom to whom he had been a cruel master, all combined to make a change in him, and he came out of the chimney prepared to live a new life.

Tom has now done his work, and is permitted to return by the backstairs to St. Brandan's Isle. Many want to use the backstairs as a way of avoiding the journey that Tom had taken; but this does not succeed. Tom found, on his return, that Ellie, like himself, had grown up, and was no longer a child. The close of the story is very beautiful.

"Attention, children," said the Fairy, "look at me once more." They looked, and both of them cried out at once, "Oh, who are you, after all?" "You are our dear Mrs. Doasyouwouldbedoneby." "No, you are good Mrs. Bedonebyasyoudid; but you are grown quite beautiful now!" "To you," said the Fairy. "But look again." "You are Mother Carey," said Tom, in a very low, solemn voice; for he had found out something which made him very happy, and yet frightened him more than all he had ever seen. "But you are grown quite young again." "To you," said the Fairy: "Look again." "You are the Irishwoman who met me the day I went to Harthover!"

And when they looked, she was neither of them, and yet all of them at once. "My name is written in my eyes, if you have eyes to see it there." And they looked into her great, deep, soft eyes, and they changed again and again into every hue, as the light changes in a diamond.

Now, the meaning of all this is clear enough. In this dim twilight of time, when we are as children tossed to and fro, and see through a glass darkly, Conscience, and Providence, and Law, and Grace, and Nature seemed to be diverse, and sometimes even contradictory. But, when we are grown to the full stature of men in Christ, and see face to face, and know as we are known, then we shall understand that Nature, and Grace, and Law, and Conscience, and Providence are all one in God.

[Scanning the above condensation of Dr. Clark's address, the editor can but regret that personality is so elusive a quantity. It is impossible to give thru the medium of printer's ink an idea of the charm of this paper as given by the speaker. The rich voice with its delicious burr, and his own thorough appreciation of the finer points of humor and philosophy carried his audience with him. Illustrative stories from other sources than the book under consideration made his ideas clearer. It was a great treat to hear passages from the famous, well-beloved story read by such an interpreter, and if ever there is opportunity to hear Dr. Clark's appreciation of *Water-Babies*, do not miss it.—EDITOR.]

KINDERGARTEN DEPARTMENT OF THE NATIONAL EDUCATIONAL ASSOCIATION PROGRAM, ASBURY PARK, JULY 3-7.

July 4.—Morning:

1. President's address, Mary Jean Miller.
2. "The Recognition of the Physical Development of the Child in the Training of Kindergartners," Dr. Nathan Oppenheim, New York City, author of "Development of the Child," etc.
3. "How Does the Routine of the Kindergarten Develop the Child Physically?" Mrs. James L. Hughes, Toronto.

Discussion opened by Dr. Colin A. Scott, professor of psychology, Boston Normal School.

July 6.—Afternoon.

1. "Methods of Supervision of Public School Kindergartens," Miss Laura Fisher, director public school kindergartens, Boston.
Discussion opened by Aaron Gove, Denver.
 2. "The Validity of Recent Criticisms of the Kindergarten," Dr. M. V. O'Shea, professor of the science and art of education, University of Wisconsin, Madison.
- Five minute discussions after each subject.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR
LITTLE CHILDREN.*

BY LAURA ELLA CRAGIN.

IX.

SUBJECT: THE DEPARTURE FROM EGYPT.

Exodus, Chapters 7-13.

In order to complete the life of Moses in the current year of the KINDERGARTEN MAGAZINE it has been necessary to condense the lessons materially. The account of the plagues and the departure from Egypt was given in my own Sunday school kindergarten in three successive stories, the first two are suggested by these notes.

(Tell of the River Nile being turned red and the people's suffering for water for seven days; the sending of the frogs and the annoyance they occasioned and the irritation caused by the lice, or mosquitoes. Then speak of the flies which troubled only the Egyptians and of the sickness which came to their cattle and from which they, themselves, suffered. Describe graphically the terrible storm with its thunder, lightning and great hailstones, and of its destruction of the flax and barley and of the cattle which had been left in the fields by those Egyptians who did not believe Moses' warnings. Speak of the fact that the storm was not felt in Goshen, so God's people were kept safely. Then tell of the locusts, or grasshoppers, which destroyed what the storm had left. Be careful to emphasize the fact that before each plague, Pharaoh was urged by Moses to let the people leave Egypt and was told what the consequences would be of his refusal. Tell of his repeated promises to obey God and make the children realize that these troubles came to him because of his disobedience. After telling of the locusts, continue thus:)

As the king still refused to obey, God told Moses to stretch out his hand and when he did so, darkness came over the land. Shut your eyes a moment, children. Wouldn't it be dreadful if in the

*Copyright, 1905, by Laura Ella Cragin.

*To illustrate these stories scenes from Egyptian life may be used and views of the country thro which the Israelites passed. Murillo's picture, "Moses Smiting the Rock," may be shown in connection with Lesson 4, tho it does not accurately describe the scene, as only the elders witnessed the miracle.

daytime it was as dark as that? The Egyptians could not go out of doors nor do any work, for the darkness lasted three days. But the Israelites had the sunlight in their houses all the time just as usual.

After the three days of darkness, Pharaoh sent for Moses and said: "You Israelites may go and worship your God and your children, too, may go with you, but you must not take your flocks and herds."

Moses replied: "God has told us to take our cattle and we must obey Him."

Then Pharaoh was very angry and said: "Go away from me and do not dare come to me again or you shall surely die."

"I will not see you again," said Moses, "but about midnight God will come to Egypt and in every house the oldest son shall die, from the son of the king to the son of the poorest servant. But no harm shall come to the Israelites that you may know that God is the Lord. Then you will send your servants to beg us to leave Egypt."

Though he heard these dreadful words, Pharaoh would not let the people go. Then Moses called the Israelites together and told them to get everything ready. That night they were all to stay in their houses and they were to eat their supper in haste, dressed for their journey. This supper was to be called the passover, for while they ate it, God would pass over their homes and none of their sons should die. The people bowed their heads and thanked the dear heavenly Father for promising to take such loving care of them, and then they went back to their homes and did just what God had told them to do. And, children, that night at twelve o'clock, when they were eating their supper, suddenly they heard a cry and another and then another, for in every home, from the king's beautiful palace to the little hut of the poorest Egyptian, the oldest son was dead.

The king sent his servants in great haste to Moses to tell him to take the people, their children and their cattle, and leave Egypt at once. The Egyptians begged the Israelites to hasten, for they were afraid God would kill them all, and they gave them many beautiful presents—clothing and silver and gold. So the Israelites started quickly, the women taking the dough with which they were about to make bread, because they did not have time to bake it. It must have seemed strange to see all the people—thousands and thousands of them—starting at night on their journey. There were the men, the

women and many, many children, besides all the cattle traveling on together. It was a beautiful night in early spring and the full moon gave them plenty of light.

After they had marched for a long way they stopped to rest at a place called Succoth. Here the men put up tents, or booths, which they made from the boughs of trees to keep the hot sun from them and in which they could sleep at night. After they had rested, they again traveled on, and, children, God showed them where to go in such a wonderful way. A great cloud went before them and this cloud looked like a pillar, or tall post. At night it was bright as fire and they could not only see where to go but they could be sure God was always with them, by night as well as by day. Don't you think they must have been very, very glad to be safely out of Egypt, where they had had such hard times and where the wicked king had been so cruel? I am sure they thanked the dear heavenly Father for all His goodness to them.

SUBJECT: CROSSING THE RED SEA.

Exodus 14 (entire); 15:1-21.

(Describe the continuance of the march, during which the Israelites were led by the wonderful pillar of cloud or fire. Tell of their traveling in a narrow defile with the Red Sea on one side, while high mountains rose on the other side and crossed their pathway far ahead. Speak of the fact that notwithstanding the terrible plagues that had been sent him, Pharaoh regretted that he had allowed the people to leave and tell of his pursuing them with his soldiers and chariots. Then continue:)

I can not tell you how frightened the Israelites were when they saw Pharaoh coming. They had nothing with which to fight the king's soldiers and they could not climb the great mountains which, you remember, were in front of them and on one side, while they thought they would be drowned if they tried to cross the sea which lay at the other side. They forgot how good God had been to them and they went to Moses and cried out: "Why did you ask us to leave Egypt? It would have been better to have stayed there than for us all to be killed by Pharaoh here!"

Moses answered: "Do not be afraid; God will take care of you, and the Egyptians shall trouble you no more."

To whom did Moses always go when he needed help? Yes, to God, so now he asked the heavenly Father what he should do. God said: "Tell the people to go forward, and lift up your rod and stretch it over the sea. Then the waters will be divided so the people can cross over."

When God had spoken thus, the wonderful pillar of cloud, which had been in front of the people, went back and stood between the Egyptians and the Israelites. It was growing late and the pillar looked black to the Egyptians, so they could not see the Israelites at all. But to God's people it was a pillar of fire, so they could see where to go. Then Moses took the rod with which he had done such wonderful things, and stretched it out over the sea, as God told him to do. And, children, a strong wind began to blow which piled the waters up like a wall on each side, leaving a broad, dry path over which the people could cross.

I think Moses and Aaron walked across first and after them came all the men, the women with the children, and the cattle. How strange it must have seemed to them to walk right through the sea and to look at the water piled up on each side. I don't believe they ever forgot that night.

When the Egyptians saw the Israelites marching on, they followed them, driving their chariots right into the same path between the walls of water. Perhaps they thought if it was safe for the Israelites to cross, they also could do it. But when they reached the middle of the sea, a great storm came on; the wind blew, the rain came pouring down, the lightning flashed and the thunder crashed. Then the sand over which they had been driving began to grow soft so their wheels stuck and some of them began to come off. This made it very hard for the horses to pull the chariots and they began to plunge and to try to run, so their drivers could hardly hold them. The Egyptians were very much frightened and said: "Let us hasten back, for the Lord is fighting for the Israelites."

Then God said to Moses: "Stretch out your rod over the sea that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen."

When Moses did this, the waters all rushed back and as the morning light came, the Israelites could see the Egyptians struggling to escape. But the waters were too swift and strong, so the wicked

king and all his soldiers were drowned because he would not obey God. Do you not think Moses and the Israelites were glad that God had taken care of them and that the Egyptians would trouble them no more? (Tell of the song of thanksgiving led by Moses and Miriam.)

SUBJECT: THIRST AND HUNGER IN THE WILDERNESS.

Exodus 15:22-27; 16 (entire).

After God had so wonderfully brought the Israelites through the Red Sea, Moses led them to a pleasant place at a little distance from the shore. Palm trees grew there which shaded them from the hot sun and there were many wells of water from which they could drink. After they had rested for a while, they started again on their journey through the wilderness, the pillar of cloud leading the way. I can not tell you how strange the country was through which they passed. Ahead of them rose rocky mountains which looked like a great wall. As far as they could see there was only sand and rocks; no trees, grass nor flowers were to be found. They walked over a path made by pebbles, which was now dry but where once a little stream had flowed. The hot sun beat down on their heads and the sand was blown in their faces.

(Contrast the silence of the wilderness with the noise and life of Egypt. Describe the sufferings of the Israelites from thirst for three days, their eagerness to reach the springs and their great disappointment in finding the water too bitter to drink. Tell of their murmuring against Moses.)

Moses did not try to answer the people but to whom do you think he went for help? Yes, to God, as he always did. The dear heavenly Father did not say, "The people are very wicked to forget all I have done for them." Instead He was tender and loving, and sorry for their sufferings. He told Moses to cut down a tree which grew near and throw it into the spring. When Moses did this, the water became sweet and good, so the people could drink it. Oh, how refreshing it was! I think the people must have been sorry they had murmured and forgotten God's goodness to them. They called that place Marah, which means bitter, because at first they could not drink the water. From there they went on a little further to a beautiful place called Elim, where were a number of wells of water and a great many palm

*It may be wise to divide this lesson into two stories.

trees, which shaded them from the hot sun. Here they rested for a whole month and then again they continued their journey.

For a time they went near the sea and then they left the water and crossed a dreary plain covered with sand. Back of them rose a long line of white hills and beyond these the great mountains could be seen, looking purple in the distance. Across the sea they could still catch glimpses of Egypt which they had left far behind. When they first started on their journey, they carried food with them. But they had now been gone a whole month and this food was almost gone. Moses had lived for forty years in this very wilderness, when he took care of Jethro's sheep, and as the pillar of cloud led the people into it, he must have wondered where food could be found for so many. But he felt very sure God would take care of them. (Contrast Moses' faith with the Israelites' lack of trust. Tell of their forgetfulness of God's goodness and watchful care, and of their reproaches of Moses. Lead the children to feel God's tender compassion in promising them food and in revealing Himself to them. Describe the sending of quails at eventide.)

The next morning when the dew was gone they looked on the ground and saw some little white things. They said, "Manna," which means, "What is this?" Moses answered that it was the food God had promised to send to them. Each one was to gather only as much as he needed for one day because it would be found every morning. So the people gathered this curious food which was like a little seed, small, round and white, and which they called manna. They either ate it as they found it, and then it tasted sweet like honey, or they ground it into flour and baked it, and then it had an oily taste which they liked very much.

Would it not seem very strange if instead of going to a store to buy food we could just pick it up from the ground? Some of the Israelites were lazy and waited until late in the morning to gather the manna but they found none, as the warm sun had melted all that was left, so they had to wait until the next day and then they went out early. Others thought they would not gather it every day and they tried to keep it over night but the next day it was spoiled, so they found they must do just what God said and get it every single morning. But on Saturday they gathered twice as much as usual and on Sunday it did not spoil, for God wanted them to rest on His day, so none was found that morning.

God told Moses to keep some manna in a golden pot, as He wished the people to remember that He had sent them food from heaven when they were in the wilderness. This pot of gold, filled with manna, the Israelites always carried with them after that wherever they journeyed.

SUBJECT: WATER FROM THE ROCK.

Exodus 17:1-13.

I told you last Sunday, children, of the food God sent His people. Even after they started again on their journey they found this manna on the ground each morning. You remember that the Israelites had been traveling through a sandy plain, but as they marched on they came nearer and nearer the mountains. These were very rocky and I wish you might have seen their lovely colors—red, green, purple, rose-color, gray and black—while among them grew pretty flowers. But perhaps the people did not notice all these beautiful colors, for again they were suffering from thirst. For three days they had found no water but they did not ask God for it as they should have done. They quite forgot that He had made the water sweet at Marah and that He sent them food each morning. They began to murmur and complain and to find fault with Moses. They said to him: "Give us water to drink. Why did you bring us from Egypt to kill us all with thirst?" Moses went to God and said: "What shall I do? These people are almost angry enough to throw stones at me."

Where do you suppose God said that Moses could get water? In the very strangest place! He told him to take some of the older men and go to a large rock, a little distance ahead. He was to strike this rock with his rod, and when he did so water would flow from it. Wasn't it wonderful to get water in this way? Moses took the men with him and they climbed a hill until they reached the large rock. When Moses struck it with his rod, out poured a great stream of water. It flowed down the hill and over the plain until it came to where the thirsty people were waiting. Oh, how glad they must have been to see this stream and how good the cool water must have tasted! I think they were sorry they had murmured and found fault with Moses.

A little while after this some rough people, called Amalekites, who lived in the wilderness, came up behind the Israelites and at-

tacked them. This troubled them very much, as they were tired from marching. But Moses told one of his brave soldiers, named Joshua, to take some strong men and go and fight the Amalekites. Do you think Moses, also, went with them? No, he was an old, old man, too old to fight, but he did something that helped even more. He took his brother Aaron and another old man, named Hur, and went up on top of a hill, where they could watch the soldiers. Moses held up his rod and prayed that God would help the Israelites win. As long as he held his rod up, the Israelites were stronger in the battle, but when he grew tired and let his rod fall down the Amalekites had success.

Try to hold your hands up, children. You get tired after awhile, do you not? Poor Moses' hands and arms grew very tired, so Aaron and Hur brought a large stone and asked him to sit down. Then they sat, one on each side,, and took turns holding up his hands, so the rod should be raised all the time. When the Israelites looked up to the hill and saw Moses praying and lifting up his rod, it made them strong and they fought well. Before the sun went down they drove all the Amalekites away, so they did not trouble them any more while they were traveling in the wilderness.

MUSIC FOR THE SUNDAY SCHOOL KINDERGARTEN.

Having been frequently asked to recommend a collection of songs suitable for the Sunday School Kindergarten, I wish to express my own conviction that there is need for just such a book. There are a few good pamphlet books, such as "Songs and Hymns for the Primary Sunday School," by Frederica Beard, and "Song Stories for the Sunday School," by Patty S. and Mildred J. Hill (both published by Summy & Co., and sold for 25 and 15 cents, respectively). The Cradle Song and one or two others in "Primary and Junior Songs for the Sunday School," by Mari R. Hofed, may be used, tho most of them are too old for the kindergarten. Lovely nature songs and others for special days are to be found in various collections; among these are the Easter and Christmas songs in Miss Poulsson's "Holiday Songs," and many in the Smith, Walker and Gaynor collections. P. W. Blackmer publishes a number of good songs in leaflet form—the "Sunbeam Song," "Greeting Song," and others. But good songs, with bright, attractive music to illustrate Christian virtues, such as love, trust, obedience, courage, etc., are greatly needed. I have especially

felt this during my Old Testament studies, when I have often wanted songs to emphasize the truth I was trying to impress.

In my own Sunday School Kindergarten we rarely introduce motions with the songs; as these are distracting and have a tendency to take from the spirit of reverence, which should always be felt.

THE TEACHER AND THE CHILD. By H. Thistleton Mark. This is a book rich in suggestion for all who have to do with children. The writer speaks not from theoretical thinking alone, but from wide personal experience and observation. Several years ago Professor Mark visited the United States, and in this volume will be found some suggestions derived from his study of our schools and school system, including certain Sunday schools as well. Indeed, tho the book is addressed primarily to the student-teachers of England, yet two chapters have Sunday school teachers especially in mind, and, indeed, the entire volume will be found of great value for Sunday school teachers the world over. Delightful in style, enlivened and enriched by many illustrative stories, teachers young and old and parents, as well, will find it a fertile storehouse for future and present use. Pedagogically sound, it is inspirational as well, pervaded by a truly religious spirit of responsibility and consecration. Questions and notes at the ends of the chapters focus valuable, important points. We quote one statement as illustrative of style and thought: "What is, so to say, latent in our teaching, is often as suggestive and has as much to do with the impression we ultimately make, and the influence we exert, as what is consciously expressed. . . . One distinguished teacher informed the writer that the mere fact that she had been pursuing a difficult course of study during the summer vacation, of totally different subjects, on returning to school. The fact that she herself was making intellectual headway increased her grip on the minds of her pupils." Revell & Co., New York; 75c net.

BOYS AND GIRLS. A nature study magazine. Official organ of the Chautauqua Junior Naturalist Clubs and Junior Citizens League. Edited by Martha Van Rensselaer. Interests children in nature in a practical way. Price, 50 cents a year.

A LITTLE JOKE ON RICHARD.

If Richard cried the least bit after his grandmother kissed him and left him in the big bed in the front room upstairs, it isn't surprising. He had never been away from his mother before, and the wonder is that he cried so softly nobody heard him.

Richard, though, remembered what his mother told him the last minute before she put him on board the train that morning. She said, "Richard, dear, be a little man at grandma's, and don't make her a bit of trouble, if you can help it. You are a big boy now—almost big enough to go to school. Just remember that, and mama will be proud of you."

Richard buried his face in the pillow and tried to stop crying. He did wish he had his own little pillow—the ones at grandma's were so big they made his neck ache. It wasn't nice to be away from home at night, anyway. Richard was sorry he had ever thought of going visiting without his mother. She wasn't to come until two days later—oh, what a long time!

The little boy began wondering if it would ever be morning. That made him think of something else his mother said. She told him to be sure to get up and dress himself the minute his grandma called him, so he wouldn't be late for breakfast. That was the last thing Richard had in his mind when he went to sleep. He didn't lie awake but a few minutes, though he thought it several hours—the dear little boy!

Early, early in the morning, Richard awoke suddenly. He sat straight up in bed and listened. "Guess I was dreaming," he said at last, then cuddled down again. The big pillow was on the floor. Scarcely has the child closed his eyes when he again heard the sound that awakened him:

"Tap, tap, tap!"

A queer way to call a boy! Why didn't grandma speak? Richard crept out of bed and looked down the long hall. Then he peeped into two rooms near by, and saw his cousins, who were visiting at the farm, lying in their beds, sound asleep.

Richard looked puzzled. If the folks in the house were not up,

surely he ought not to get dressed, or make a bit of noise. He thought about it a little while, and then went back to bed.

Again came a loud "Tap, tap, tap!" that sounded so near Richard was frightened.

"Yes, grandma; I hear you," he said.

If she had such a queer way of calling folks, why didn't she call his cousins, too?

After a while Richard fell asleep, only to be again awakened by the tapping.

"Sounds 's if she'd got all out of patience," whispered Richard, "so I guess I better hurry." Another minute, and another "Tap, tap, tap, tap, tap!" made Richard dress as quickly as he knew how.

It seemed strange to the child that the house was so quiet. After he was dressed he went on tip-toe down the hall, wondering if his cousins had dressed themselves and gone down to breakfast. Instead, they were sleeping, peacefully as ever.

Poor Richard returned to his room, to stay until his cousins should wake up and be ready to go down stairs. He felt so homesick and lonesome he didn't know what to do. The birds were singing as Richard had never heard birds sing before. He sat by the low, broad sill of an open window, to hear the sweet music. There grandma found him, sound asleep, when she came to help him dress, two hours later.

"Richard, dear," she said, taking the little fellow in her arms and kissing him, "wake up and see who is looking at you. That's our red-headed woodpecker, and I guess he's as much surprised as grandma is to see you dressed so early. You thought I called you? No; I haven't been up but a little while myself. In this old oak tree close by the window, Richard, is the woodpecker's nest. Now watch and you'll see how he gets worms for his family. He makes a hammer of his bill. See him? Hear him?—"Tap, tap, tap!" He's after his children's breakfast."

Then Richard knew that the red-headed woodpecker had played a joke on him. He laughed merrily when he told his mother about it after breakfast, but the rest of the folks laughed because Richard's mother had followed him to grandma's on the early morning train.—*Francis Margaret Fox, in Sunday School Times.*

NAPOLEONDER — A BRIEF REVIEW OF A CURIOUS LEGEND FROM THE RUSSIAN.

Several years ago there appeared in the *Outlook* a short story called "Napoleonder," translated from the Russian by George Kennan. The accompanying note said that it was a traditionary story, long current among the Russian peasants, but had been put into literary form by Mr. Alexander Amphiteatrof, the latter stating that he had obtained it from Mr. G. V. Butmi. Mr. Amphiteatrof was later exiled for writing another peasant story called "Rossia." The note speaks of Napoleonder's interest and value as a specimen of Russian folklore.

It appealed to us at the time as having unique value to all interested in stories and story-telling, from whatever standpoint. And since stories and the art of story-telling play so important a part in kindergarten training schools, it seems desirable to call the attention of students to this example of a myth that has grown up around a man of so recent date as Napoleon's appearance upon the historic stage. It is curious that at a time when we imagine ourselves to be long past the era of supernaturalism, an age when we think that facts and events should speak for themselves without the intervention of outside agencies, we find a people still so far back in the age of credulity that they appear contemporaneous with those of the fourteenth and fifteenth centuries. Russia seems more than eleven days behind us in her calendar.

We do not say this disparagingly, for we realize that probably in our own immediate neighborhood there are many who would still account for unusual events by referring them to supernatural causes, but it is certainly seldom that we find a modern tale in which the simplicity, the naivete, and withal the unfaltering faith in the ultimate victory of good over evil are presented in dress which might have been fashioned by the story-teller or writer of the miracle-plays of the middle ages.

The story opens with a conference between the Lord God and His angels concerning the increasing wickedness of man and how best to recall him to better ways. In turn, the angels suggest famine,

earthquake, drowning, but there are good reasons given for rejecting each.

"Then the archangels were perplexed and began to screw about in their seats, trying to invent or think of some calamity that would bring the wicked human race to its senses, and stir up its conscience. But they had been accustomed, time out of mind, to do good rather than evil, they had forgotten all about the wickedness of the world, and they couldn't think of a single thing that would be of any use."

In the midst of the perplexity, Ivan-Angel appears and reports that Satan is outside; information hailed with joy by the Lord God, who feels sure that now a way out will be proposed.

Satan suggests an invasion of foreigners, a plan that seems to the Lord God a most commonplace one. Herod, Alexander, Tsar Peter; have not the people felt the power of all of these warriors? But Satan insists that they have never yet seen a real warrior and wants Napoleonder. The latter is of strange origin, the peasants' accounts differing radically from those of most historians. Here we learn that Satan had made for his own amusement a being out of sand, but at the moment some of the holy water, with which the Lord was washing his holy face, splashed over, falling upon Napoleonder's head and the water of life made him a living man, dwelling now on the island of Buan, where he watches geese, his one thought being "how to conquer the whole world."

Napoleonder is brought in and a spirited dialog ensues, until, when the Lord is assured that Napoleonder knows no pity, he makes him the instrument of his wrath, reminding him that so soon as he ever feels pity his now unlimited power will come to an end.

The angels are fearful lest the human race left thus at his mercy will be entirely wiped out, but the Lord replies: "Be silent. He will not conquer long. He is altogether too brave; because he fears neither others nor himself. He thinks he will keep from pity, and does not know that pity, in the human heart, is stronger than all else, and not a man living is wholly without it." Words that are of great interest now, when all the world is thronging to hear the sacred opera, whose message is that the world is saved by the *pity*-enlightened, guileless fool.

Thus much serves for the introduction and already we observe here characteristics not confined to the Russian muzhik alone. In the

miracle plays of remote England there is, to be sure, not the attempt to explain the inexplicable, but we do find the same naive simplicity in dealing with sacred subjects; a familiarity which, at first thought, might seem to savor of irreverence, but which we learn to judge aright. The life of the peasant was crude and his conceptions of Deity were decidedly anthropomorphic. God was a being of greater proportions, power and goodness and wisdom, than himself, but still closely resembling himself in modes of thought and of speech. This characteristic we find illustrated in those ancient mystery and miracle plays. For instance, in one of the familiar mysteries, that of the flood, we read of the difficult time Noah had in persuading his wife to enter the ark, and Mrs. Noah, when forcibly carried in by Shem, strikes her husband a violent blow upon the nose, a proceeding we are more likely to associate with the ordinary woman of the thirteenth century rather than with the women, however wicked, of the time and place of the biblical deluge. In plain, concise, yet virile English, Noah cries:

Lorde, that women be crabbed aye
And none are meke, I dare well say.

And God is quoted as saying, after the final offering:

My blessinge, Noye, I give thee heare
To thee, Noye, my servante deare,
For vengeance shall not more appeare,
And now farewell, my darling deare.

It is the closing line to which we would call attention. Its simple familiarity seems to correspond to the familiar spirit with which the Lord God talks to Satan in the Russian story. His attitude is much that of a parent toward a wilful child.

"Call Satan in," he ordered. "I know that rogue perfectly well, and he has come in the nick of time. A scamp like that will be sure to think of something." And later he addresses him as "my little brother," a form apparently familiar to the Russian muzhik.

But our story continues. We learn that Napoleonder gathers an immense army, speaking twelve languages (how vivid an idea that one little phrase, "twelve languages," conveys of numbers and confusion of races). He conquers the Germans, the Turks, the Swedes, the Poles. "Finally he marches on a Christian country—Holy Russia," and we wonder under what religious head the Germans and

Swedes and Poles would be placed by the loyal, but somewhat provincial, Russian. Alexander Tsar becomes greatly alarmed at the approach of this formidable enemy, especially when he hears of the terribly unique power possessed by Napoleonder. This power resides in the magic words, "Bonaparty, six-sixty-six." When his forces, perchance, begin to lose, the conqueror conjures with this magic word and immediately all the soldiers who have ever fallen for him in battle come back from the grave, ghastly, ghostly, and nothing can stand against them; the bravest flee in horror at their approach. The translation seems to convey to a remarkable degree the brevity, force, vividness, picturesqueness of the idiomatic original. We are made to feel with great power the horror that seizes the coolest troops when face to face with this uncanny, unholy enemy. What could give a better idea of sudden, panicky flight than the pithy statement that they "finally fled in whatever direction their eyes happened to look."

In his extremity Alexander goes for advice to monks and priests, who prostrate themselves till black and blue before the Lord God and a holy ikon is carried to the field of Borodino. Here another miracle takes place and finally the prayers and tears of the agonizing people prevail and the Lord relents, concluding that they have suffered for their sins and have repented sufficiently of their wickedness. It is time for Napoleonder to learn mercy. "Who will undertake the great work of softening the conqueror's heart?" All are afraid, excepting Ivan-Angel; he alone says, "I'll go."

Should we stop a moment to survey the countries of Europe at this time we would see that the continent was one vast battlefield. France, Italy and Germany fighting with Russia, Sweden and England; at the same time the Peninsula war was on, involving England, France, Spain and Holland, and England was, besides, at war with her American colonies. At the beginning of the Christian era the world was weary to desperation of long-continued wars and can we be surprised if the people of this eighteenth century, the simple peasants called to fight and to die in a struggle for which they were not responsible, should wearily ask, "Why, oh Lord?" and "How long?"

About the time this story appeared the second set of Verestchagin pictures were exhibited in Chicago. The important events of the Moscow campaign were pictured in terrible realism. And the battle of Borodino! On a high bluff, overlooking the struggle going on far

below, concealed by the smoke of conflict, sat Napoleon, ill, his leg extended upon the head of a drum, his officers somewhat behind him. One could but make a mental comparison of these officers in their beautiful white uniforms and shining helmets safe above the struggle, the rank and file below enduring the heat and pain of the actual conflict and the well deserved humiliations and suffering which were to follow when the long and painful retreat was undertaken.

We read in the *Encyclopædia Britannica* that during his Russian campaign Napoleon showed thruout "an unwonted reluctance and perplexity," and, again, "both at Vitebsk and Smolensk he betrayed the extreme embarrassment of his mind." And at the battle of Borodino, one of the most important, we read: "Here, again, Napoleon betrayed unwonted indecision." The historian finds it difficult to account for this most unusual state of mind, but the unsophisticated peasant has an answer: Napoleonder had begun to feel pity. He finds thus an explanation of a phenomena all but incomprehensible.

Napoleon has gained a great victory and is trampling the dead and wounded under foot as he rides over the battlefield, planning yet greater campaigns, when a voice calls, "Napoleonder, Napoleonder," and a wounded Russian soldier, youthful, blue-eyed, beckons to him, asking him the simple but momentous question, "What have you killed me for?" Brief, but pregnant with far-reaching consequences, is the dialog which follows. Napoleon replies that he kills him that he may conquer the world. "The world doesn't belong to me. You are not reasonable, brother Napoleonder. And God? Will you conquer him?" And now, when Napoleon asserts that he knows no such thing as pity, the soldier ventures to hint that probably deep down in his heart he really is sorry for the wounded one. "Only you don't want to show it." Napoleon at this waxes furious, draws his pistol and shoots the soldier thru the head, calling upon his dead men to witness the deed. "We saw it," they replied, "and as long as it is so we are your faithful servants always." All that night he is troubled, haunted by the vision of his gentle questioner (who, of course, is Ivan-Angel). He returns to the battlefield to sprinkle dust upon the eyes of the corpse that it may lie quiet. But as he passes over the dreadful battlefield he sees all the dead men looking at him with the blue eyes of the young recruit and returns without accomplishing his purpose. Now he does not ride at gallop over the dead bodies, but he asks himself over and over, "Why? Why?"

"The great conquerer never noticed that his heart was getting softer and warmer, but it was so. He pitied his dead enemies at last and the evil spirit went away from him and left him in all respects like other people."

The next day comes the famous battle and his generals are dismayed at his condition. And now he uses his dread formula, but in vain; then his generals fly from him and he is left out there alone on his horse, shouting, "Bonaparty! Bonaparty! Six hundred sixty-six." Again the blue-eyed Russian appears to tell him that his power is forever gone and answers his reproaches by telling him that he is not ruined, but saved; punished, to be sure, in this world, but forgiven in the next if he repents of his sins.

"Then our Don Cossacks fell on Napoleonder, dragged him from his horse, and took him to Alexander the Blessed. Some said, "Napoleonder ought to be shot!" Others cried, "Send him to Siberia!" But the Lord God softened the heart of Alexander the Blessed, and the merciful Tsar would not allow Napoleonder to be shot or sent to Siberia. He ordered that the great conquerer be put into an iron cage, and be carried around the country and exhibited to the people at country fairs. So Napoleonder was carried from fair to fair for a period of thirty summers and three years—until he had grown quite old. Then, when he was an old man, they sent him to the Island of Buan to watch geese."

This is the skeleton of a story told with the power that resides in a legend that comes from the heart of a people. Its moral and religious meaning is obvious. Its construction and its language should make it an interesting study to the folk-lore student.

These mediæval qualities, found in a tale of recent date, give it a position, among other myths, similar to that of the living fauna of Australia among the prehistoric creatures of the ancient strata. It is a survival in one country of what is archaic in another. Like the strange living forms of that continent, it has a lesson for the inquiring mind.

The introduction arouses our interest at once and immediately we detect, as in other literature, the peculiarity of Satan, who seems to stand for the personification of intellect minus morality or conscience. He is the last resort when one is in a quandary. He will find a way out. We have already called attention to the friendly, somewhat paternal, relationship between him and the Lord God.

Napoleonder, when brought into the presence, is seen to be a "military man with shining buttons." A verbal description corresponding to the drawing which a child of three might make and in whose picture of a soldier buttons and sword would be most conspicuous.

The story begins with Napoleon tending geese on the island of Buan. Justice, in the peasant's mind, seems to be satisfied with making him an object of curiosity at country fairs and there seems to be an instinctive feeling for symmetry, which rounds out the tale by having him close his career in tending geese where he began, on the island of Buan.

Worse than famine, floods and earthquake! that is the verdict of the peasant against war. With the awful war now raging in the far East we may well pray that the Angel may be sent soon to the present Tsar to illumine his soul with divine pity.

Possibly we have found in the little story more than was consciously in the mind of the narrator; possibly translator and litterateur have given more than the peasant who first told the tale, but it is no discredit to a story if we find in it riches of which the author was unaware. This one gives the impression of the strength, simplicity and fidelity of first-hand work and we hope that many may read and enjoy its quaint conceptions, its delightful sense of the humors of a situation, its appreciation of all that is highest and best in human nature, its faith and its eternal hope.

We are pleased to say that the story can now be obtained of the Outlook Publishing Company in book form, being bound with another story from the Russian.

Reprints from the Boston and St. Louis Volumes of Proceedings, of the following named Departments, are offered, while the limited supply lasts, at the nominal prices indicated below, cash with order. Postage stamps will be accepted for small amounts. A discount of 20 per cent will be made on orders for reprints amounting to \$1.00 or over.

The complete Volume of Proceedings containing the papers and discussions of all departments will be sent express prepaid for \$2.00.

This is a fine opportunity for Mothers' Clubs to obtain suggestive material. See page 554 for separate papers.

PERSEPHONE.

RUBIE T. WEYBURN.

They say that when she walked the earth
Three thousand years ago or more,
Sweet flowers in her track had birth
For beauty never seen before.

The starry blue anemone,
The violet and the daffodil,
Bloomed in her path across the lea
Or marked her footprints on the hill.

The fringed daisies lightly swayed;
The aster and the golden-rod
Where'er her airy footstep strayed
Upstarted from the listening sod.

No arid waste nor sullen gloom
But yielded to her magic tread,
And sent its embassy of bloom
To swell the gorgeous train she led.

Oh, don't you wish that you and I
By kindly fate were goddess born,
Singing our way from out the sky,
Earth's breast with blossoms to adorn?

Upon the city's settled gray
To bid the rainbow glory break,
And mark where'er we took our way
A rippling radiance in our wake.

Ah, yes, I know what you will say—
Dear little saint in kerchief white!
"If only one do what he may,
Who knows the wonders that he might?

More potent than the meadow flower,
Vaunting a beauty that must fade—
Kind words and actions yield their dower
To grace the steps of man or maid.

That many a flower of sacrifice
Has sprung from many a step since then,
And gladdening countless weary eyes,
Has proved divinity to men.

Sweet mother mine, so let it be.
I take the story at its worth,
Thankful in lives like yours to see
The flowers still upon the earth!

BLESSED EYES.

RUBIE T. WEYBURN.

He was just a little child,
Plain as plain could be,
Yet the wisest he beguiled
With his magicry,
And the wisest of the wise
Named him Little Blessed Eyes.

Naught of wealth or rank or power
Marked his natal night,
But an angel brought him dower
Of the charmed sight;
Brought a gift from out the skies
Straight to Little Blessed Eyes.

All the world was oh, so fair!
All the folks were good,
Beauty met him everywhere,
Wander where he would.
Life was all one glad surprise
To the Little Blessed Eyes.

Would you, child, this blessing have?
You may own it, too.
What to him the angels gave
They will give to you.
Love to loving hearts replies
With its charm of blessed eyes.

BIRDS AND THEIR ADAPTATION TO ENVIRONMENT.

Mr. Wilbur S. Jackman addressed the Chicago Kindergarten Club last year, giving a very instructive and interesting talk about birds and their adaptation to the environment to which they have accommodated themselves. Mr. Jackman began with an expression of regret that he must speak in a place so remote from the subject matter as the Woman's Club rooms. In lieu of the birds which he could not exhibit he had brought a chart which was of some value in pointing out distinguishing characteristics, though he deprecated the use of stuffed birds which reduced the subject to the zero point for real value. The stuffed specimen gives but vague notion of the living reality and the one on a stick is of interest only as we can look through it to nature. After having studied the living bird the chart and the stuffed bird may help us to recall what has been once seen. But it is astonishing what numbers of the birds can be attracted to us even to the limits of a back yard if overtures of friendship in the shape of shelf and food are offered. They seem to come from the clouds.

Mr. Jackman then distributed small reprints from a valuable chart giving at the top pictures of some thirty-three kinds of birds with a landscape illustrating the distribution according to formation of foot, claw, beak, etc. His remaining words were in explanation of these pictures. There is no niche in the corner of the world where the bird has not found a lodging. We find therefore a greater variety of form with the bird than with any other class of animals. There is a marvelous correspondence between its varied features and its environment. What has given birds this great advantage? The invention of the feather. Animal life was floundering on earth, overcrowded, heavy, till they invaded the kingdom of the air by setting about the invention of the feather, which took millions of years to accomplish. With the feather came the change of other parts, heavy bones change to lighter weight with a corresponding change in the skeleton and a shifting of other parts to balance the wings so that the bird could breakfast in Chicago, dine in New Orleans and roost in South America. There is nothing more inspiring to the imagination than this flight of the bird.

The chart showed expanse of water, reedy islands, sandy shore,

ridge, plain, woods and open country all inhabited by myriads of feathered creatures yet each so different in beak, wing, claw, that competition is reduced to a comparatively small scale because not all are after the same thing.

The bittern has a narrow range. Its remarkable spread of toe adapts it to the soft mud, the long hind toe spoiling it for walking it has given that up and is a living illustration of the theory that all things come round to him who waits, for its food comes to it and it is an unerring marksman. Its color is the last speck of harmony in the landscape. The rail finds its soft food in the mud further out than the bittern and has cultivated toes of such length that it can, as it were, walk upon the water.

The sheldrake has concentrated its efforts on the specialization of its bill. It walks up stream and shovels up the mud at the bottom, after its food, whereas the hell-diver does not encroach here but living far out on the water secures insects from the top of the water. Its plumage is so modified as to resemble the covering of other denizens of the water such as the beaver. It is a remarkable diver and can stay under water a long time.

Birds illustrate the wonderful plasticity of the animal form. Each bird has a narrow environment, is held to life by one thread, but this it exploits to completeness.

Mr. Jackman believes that we do not make enough of the individuality of the animals. No two are exactly the same. Individuality in meeting a situation he illustrated by the story of a robin he saw which, finding it burdensome to make many trips to its nest in feeding time, found several worms and it placed the worms that it found on a board, in a bunch, and after it had thus gotten several together carried them all at once to its nestlings. So it is not how the bird looks that interests us but what it does.

The *Manual Training Magazine* for January has an article by Luther A. Hatch, on "Outdoor Industrial Work for Rural Schools" which suggests many interesting departures from the stereotyped models. Drawings of swings, turning poles, see-saw, merry-go-round and spring-board are given, all of which may be made by children under direction. Gustavus P. Drueck describes briefly the manual-arts exhibit at St. Louis.

SOME MISCELLANEOUS TOPICS OF VALUE AND INTEREST.

The bureau of Civic Co-operation offers practical aid to individuals, clubs and institutions interested in the betterment of community life. It furnishes expert service in supplying information and in outlining methods applicable to conditions in any community in harmony with the policies of the interested organizations and institutions. The following are some of the movements and activities it endeavors to serve:

Boys' and Girls' Clubs, Charities and Corrections (Juvenile Court), Children's Civic Work (Junior Citizens' Leagues, Home Gardens), Civic Service of Church Societies, Civil Service, Co-operation, Direct Legislation, Forestry and Irrigation, Handicrafts, Household Economics, Humane Education and Legislation, Immigration, Industrial Betterment (Factory Conditions, Child Labor), Laws and Ordinances, Lecture and Entertainment Courses, Libraries and Museums (Traveling, Home, School, Public), Municipal Art, Municipal Ownership, Municipal Administration, Neighborhood and Dooryard Improvement, Nature Study and School Gardens, Outdoor Advertising, Press and Propaganda, Public Conveniences (Comfort Stations, Street Utilities), Public Recreation (Parks, Playgrounds, Gymnasia, Baths), Rural Improvement (Schools, Roads, Homes, Churches), Sanitation (Municipal and Household) and Housing, Scenic and Historic Preservation, School Extension (Free Lectures, Medical Supervision, Parents' Associations, Vacation Schools), Smoke Abatement, Social Settlements, Thrift, Training for Citizenship, Tree Planting and Street Beautifying, University Extension.

The purpose is to reveal unrecognized local resources and how to develop them; to aid in solving particular problems as they arise in the community; and to put the workers in touch with the publications, the men and women, and the larger movements most likely to serve local or State interests. The needs of every subscriber receive individual attention, making it possible to give intimate and positive service of an eminently practical nature.

Services rendered have included plans for organizing a public playground, outlines for civic study and service by church young people, naming landscape architects for several communities, preparing reading list on forestry, data for a state convention paper, outline of a civic library for a city councilman, data for a farmers' institute address, program plans for a high school sociology club, data for a

club paper on "municipal house cleaning," detailed outlines for work of a State civic and forestry committee, addresses for purchasing street waste receptacles, speakers for a lecture course before a laundry workers' union, applicants for positions as playground directors, plans for comprehensive improvement organization of a city, reading references about school gardens, speakers and civic topics for a State convention, bibliography on co-operation, civic data for a church club, study of a southern mill town and suggestion of plans, recommendation of a manual training instructor, speakers for a Y. M. C. A., data for a State reciprocity bureau, etc.

Throughout the year subscribers may send inquiries or submit difficulties, receiving in reply printed matter, reference to sources of information, letters of advice, or detailed reports. All letters should enclose return postage. Special commissions will be executed at least practicable expense.

Subscribers receive bulletins of information, reports, pamphlets and periodicals from various sources. An important service is acquainting subscribers with national or other organizations, publications, etc., the accepted authorities in any field.

Particular attention is given to outlining programs for women's clubs, literary societies, men's clubs, reading circles, etc.; providing data for addresses, papers and magazine articles; recommending lecturers and speakers, and planning for lantern slides illustrative of local conditions. A traveling exhibit of playground photographs, with accompanying lecture, is available.

State reciprocity bureaus and local libraries add largely to their available resources, and subscribing clubs and individuals have a wealth of material made accessible through plans outlined in a special circular.

For information upon any or all of these various lines address Mr. E. G. Routzahn, 5711 Kimbark avenue, Chicago. Enclose stamped envelope for reply.

RELIGIOUS EDUCATION ASSOCIATION AGAIN.

An important session was that at which the methods and results of religious training in Germany, France, China, Japan and India was explained, each by a sympathetic speaker. One great difference between the occidental ideas and those of the far East was well brought out. In the East the emphasis is placed upon the organization; with us, the individual has first place. How are the two to be combined? Dr. Knox raised this question. How, he asked, "hold the immense advantages that come from the exaltation of the indi-

vidual, and how escape the evils of excessive individualism? That is the great problem of the future, and on the solution of that problem—the preservation of the sacredness of the individual, along with the clear value of the organization—depends real progress in ethics. When we have set before us that ideal, we shall find the way to inculcate it in the family and in the school.”

Read the “Education of Man” and the New Year’s meditation in the “Pedagogics of the Kindergarten” and we find an answer to this most important question.

Froebel coins a word which sums up the answer to the problem. *Gliedganzen*. It is difficult to convey its exact meaning in another language. It is variously translated as unit-whole, member-whole, part-whole. This signifies, in the words of Dr. Harris, that “man is a whole or self-determining being and at the same time a member of a social whole.” Froebel himself says: “Man soon feels, anticipates and recognizes that, as a human being, he does not and is not to stand alone; he is, as a human being, a member, not only of his family, his community, his country, the whole race of mankind now existing, but of all humanity. He is, and makes a whole with all; all make and are a whole with him; and only as a member of the whole he will and can attain, in freer, more spiritual union with this whole, that which he as a human being, perceives and strives to attain.”

Again he says: “Man is a created being—and as such, is at the same time a part of a whole (therefore a part-whole).”

But Froebel does not leave us suspended in mid-air with any fine-spun, impracticable theories. He proceeds at once to show how little by little, beginning with the youngest child, the divine spark can be shielded, and fanned into an illuminating and life giving flame; the individuality of the child can be so developed and trained that in fulfilling the law of his own being he at the same time most perfectly and truly in freedom under law, learns to play his part as a member of the whole. The kindergarten is truly the republic of childhood, in which the individuality of each is respected and each learns to respect the individuality of his neighbor and the demands of the whole. This principle carried out in grades and highschools and colleges throughout the country will prepare the young American to grapple with the problem of individuality versus

organization, with insight, tolerance and wisdom, or rather, such training will dispose of the problem altogether before the young people of this generation know that such an one was anticipated.

The kindergarten is not the antidote for all the ills of mankind, but in Froebel's principles and practice can be found certain tonic and antiseptic influences that mean health and increasing power for the body social.

The first annual meeting of the National Child Labor Committee met in New York City in February. Local efforts toward the suppression of child labor will undoubtedly be strengthened by such national organization and co-operation, with its implication of interchange of ideas and mutual assistance. The committee has been studying the subject in those various parts of the country where child labor predominates and at the meeting all sections of the country as well as clubs and associations of various kinds, including the church, the school, the Federation of Women's Clubs, organized labor and even the employers of labor were represented. The vital relationship between the problem of child labor and the educational problems was touched upon by nearly every speaker. It is encouraging to learn that from the standpoint of economics as well as from the standpoint of justice and of humanity child labor is proving not a success. As Rabbi Hirsch asserts, "child labor is the dearest, not the cheapest, kind of labor, because difficult to discipline, and lacking the intelligence necessary under present forms of production. Still more important, from the standpoint of the employer, is the deterioration of the laborer, in that too early employment stunts intelligence and physical growth. Children rendered weak and unintelligent today, unavoidably force the employer tomorrow to deal with weak and unintelligent men and women." At this same meeting Miss Addams urged that as we live no longer in a scholastic or military age, but one which is pre-eminently industrial, so the training of children must be adapted to an industrial civilization. The history of child labor, contemporaneous with the history of the rise and development of machinery, is a heart rending one, well voiced by Mrs. Browning in her "Cry of the Children." But we are learning our lesson; reading the pages of the past we have seen that selfish greed has borne fruit dangerous and death

dealing not only for the individual but for society and the State. It rests with each one of us to familiarize ourselves with the facts and then to work for better industrial conditions.

Prof. Josiah Royce has recently given a series of lectures in Chicago, having been drawn to that city by three kindergarten training schools—the Froebel Association, the Free Association and the Chicago Kindergarten Institute.

His subjects before the kindergartners were “What is Philosophy?” and “The Evolution of Conscience.” He addressed the Ethical Culture Society upon the “Race Question,” contributing truly important data to this great problem. At the Women’s Club “Some of the Limitations of the Thinking People of America,” and at the Normal School “Self Activity” were his topics. Reinforced by the truths enunciated by the great modern philosopher, the kindergartners return to their work with the children, consecrated anew to the fulfillment of their great opportunities.

Prof. P. P. Claxton, of Knoxville University, has also been in Chicago, in behalf of a training school for teachers which it is the ambition of his constituents to include among the other departments of the University. Professor Claxton spoke before the Chicago Women’s Club and elsewhere.

Hemmed in by the mountains, the inhabitants of the little valleys have not kept step with the remarkable industrial and educational changes of the last decades; but they are of splendid native material and are eager for any opportunity that offers a closer touch with their kind. Professor Claxton gave an informal little talk to the students of a Chicago training school and impressed them deeply with the need in the South of just those qualities of consecration and intelligent devotion which the name kindergarten should imply. The young women who listened to him felt anew the sacredness as well as the difficulties of their calling. Consecrated, earnest, fully conscious of the heavy burden under which their section staggers, yet as fully determined to conquer and not be conquered by their tremendous task, such are the leaders of the new South.

NATURE WORK WITH THE SCIENCES THAT CAN BE DONE IN KINDERGARTEN.

The Nature of Work with the Sciences that can Be Done with Kindergarten Children was the topic at a recent meeting of the Chicago Kindergarten Club, the program being in charge of Miss Elsie Wygant. We give a few notes that will prove helpful and suggestive:

Mr. William Bass was the first speaker. He is one of the instructors in the Frances Parker School.

He made clear the distinction between the nature study of primitive man and that of the average schools of today. In early days man studied nature in order to secure from her the prime requisites of food, clothing and shelter. He was practical in all of his observations. The subjugation and domestication of animals was a great step forward, putting the dog, horse, sheep, goat, at his service. The cultivation of plants was the largest factor in the transition of tribes from the nomadic state to the permanent home. The invention of tools made progress possible and advance is measured by the variety, complexity and refinement of tools.

More advance still was made possible through the control of natural forces, the wind, water, etc. The control of inanimate nature is as essential a part of nature study as the other. It should not be left out any more than the study of animals and plants.

The active doing of things with nature is most helpful for the child. Give him opportunity for this action.

Give the child opportunity to play with pets. To substitute caged animals or the study of pictures merely is to follow the shadow rather than the substance.

Study living things and the use of tools in the lower grades and the forces of nature in the upper grades. Have a cat and kittens in the kindergarten. The cleaning of the cages, getting them ready, and taking turns in carrying them home at night, especially over Friday to Monday is not only interesting but educative.

The children get a wrong idea from an animal in a cage. Bees have proven successful in the school room. Placed so that they have communication with the outside world through a tunnel opening through the sash and in a hive provided with glass sides the children will observe them for hours. The life history and the family life can thus be observed.

Insects, such as affect the crops, should be studied in the schools. The effects of insects upon soils can be learned, and the life history of the beetle, worm and moth.

Wild life appeals strongly to the imagination and the sense of the beautiful. Parks and excursions afford some opportunities, but wild animals won't stay still long enough for class observation and the excursions come too infrequently to more than introduce the child to this phase of nature study. But a single meeting of an animal in its home surroundings is worth more than many books.

In the raking, spading, seeding the school grounds, this formal planting, the work amounts to little, but awakens a desire for beautiful surroundings. One grade once set out some bulbs. But if each child can in addition have his own small plot to work in he is brought into direct contact with the soil and learns the value of his own efforts in making things grow. He sees that the results are due not only to his own efforts but to his skill in conforming to the laws of nature.

The planting of seeds of trees is recommended. The children learn that there is nothing more mysterious here than with other plants. Patience, too, is learned, since it requires five years for a seedling peach to become a bearer. They learn that a knowledge of soil, moisture, temperature and light is necessary for the growth of plants, and discover the methods by which these are controlled.

School gardening has its limitations. The children who did the planting are absent during the summer when the work is most exacting and the returns most abundant. Their own garden the Parker School has turned over to the care of the children connected with a settlement. The individual plots are small. Object lessons may be good but they never take the place of the real thing. What in the country is natural and effective is less so in the city.

The products of the garden can be used in the school work. One direct outgrowth is the work with the cooking department. Important for its own self, it is far reaching besides. It answers the original requirements of nature study when primitive man must study nature to live. In the grades different experiments, scientific in character, teach something of the action of acids, the growth of yeast, etc.

In the kindergarten there is only occasional opportunity for such work. Popcorn can be grown in the garden. The pumpkins

canned and jelly made. In the second grade corn is ground into meal and corn dodgers cooked. In the third potatoes are studied, their starchy characteristics, etc., and so on each grade has its lessons along these lines. It is necessary to see the value of natural products and material and to learn how to gain control of them.

In art work there is the cutting of leaf patterns and designs are made. There are paintings in books of leaves and bulbs. And appropriate book covers are designed. Samples of corn are put in bottles, unground, ground, pulverized, etc. Blue prints are made in some grades. And in another a device of wire, for attaching suet and so attracting birds.

It is difficult to give a proper valuation to this work till we see the gain at end of eight, nine, ten years. The children meanwhile are gaining knowledge, dexterity, a glimpse into nature processes and industrial processes as well, and an idea of mutual relations and industrial interdependence. He gains resource and control of nature's forces and a wealth of new interests and refreshment.

There are ethical gains. The work is active rather than repressive. The child learning how the birds build their nests and care for their young requires no laws about stone-throwing. The boy learning how to grow vegetables and fruit of his own will be law abiding and refrain from dismantling his neighbor's fruit trees, and so become a supporter of law and order.

His religious nature is touched when he perceives the law and order in nature's world, as he sees how effect follows cause and is pervaded by a life, single, undivided, unifying. Learning to work in accordance with these laws he learns to work as they do for the well-being of man, and thus becomes a true image of the Creator.

Mr. William C. Payne, of the same school, followed, giving many helpful suggestions.

In discussion Miss Bertha Payne spoke of the difference in the ways children played being bees, after having had actual knowledge of their life. For one thing, they no longer buzzed, but hummed as they flew and in other respects were more intelligent. The happy experience with ringdoves and turtles and frogs' eggs in the kindergarten was also described.

HAMILTON W. MABIE AT THE KRAUS ALUMNI ASSOCIATION.

The Kraus Association of New York City listened to an address from Hamilton W. Mabie, on "New Readings of Old Books," at their February meeting.

"What is the greatest thing that men have made? Casting a glance over great pictures, buildings, cathedrals, dykes, steamships, we come back to the book as the greatest, the residuum of the physical, mental, spiritual deposit of all that men thought and did. Think of the paper, the cloth binding, the type, printing press and then the making of the language, showing the experience and genius, the thought life, the quintessence of the life of the past, a record of what has been and what has been done.

"We read of that which inspires, of the wonder of the divinity of the universe, of the fathomless, of the spirit of the noble man, of the spirit of the race.

"The man, the writer, was not great alone, but all who lived. Emerson has said, 'The genius of man is humanity.' He did not make books, they grew up within him as he looked on nature and on life. He gave but the interpretation of something that lived then and still lived. There are but three great things in books, God, nature and man.

"In books we meet men, come into possession of the essential capitalized experiences of the race. No book is outgrown if we know *how* to read.

"Why read the Greek tragedies? Because we discover here not the work of the artist, but the man who grew out of the spirit of the life of a race who has done more for us than any race but the Jews. * * * * *

"If you wish to understand the cause of Russia's troubles, read the great Russian writers, listen to their music. We read there the genius which tells of the sadness of their fate, of the heart throbs of the people of the race.

"Books and all art are the result of feeling, suffering, enduring on the part of the men who built civilization, of those who set us free to live a fuller, richer life. * * * *

"The race has made books possible and what the race has made possible, we can not possibly lose without losing a part of our rich possessions.

"The substance of literature must be great, deep, powerful. Its vital quality is that it must pass through a great personality. There is nothing old and nothing new to the genius; he sees, he hears, he knows; he chooses language and form; he gives to it life and personality and the honesty, soul integrity of the man results in his putting forth his greatest skill which moves to the ends of his fingers.

"Grace is the result of forgotten toil. * * * All art means self sacrifice, self surrender, self command, supreme efficiency in one's own line of work.

"If we compare writers at different stages of their work, we learn to recognize growth in the art of the best individual way of putting thought, walk, voice or gesture. Seek for the author and recognize the modifications and coloring which life has given.

"Writers are not great unless they form a part of the thought of their times and form and art are one even as 'soul and body are not twain but one.'

"Art in its best and final form shows no ungainliness, only beauty.

"Because every great work has the genius of the race and of man in it, therefore they need new interpretations by man in different stages. We have new interpretations of Shakespeare, Dante, Virgil by new authors who translate with the spirit of the times. As we look over our own lives we remember the closed book of ten opens to you at twenty and you live." A. E. TOMPKINS.

The kindergarten department opened last fall in the Iowa State Normal School is proving most successful. The model kindergarten has reached its limit of attendance and has twenty-two children on the waiting list. The training class numbers eighteen students. The visitors' record shows fifteen hundred visitors. The whole State seems to be awakening to the need and value of kindergarten work. Miss Henriette Elizabeth Gunn, a graduate of the Chicago Kindergarten College and Teachers' College, is head of the department. A summer kindergarten for experienced teachers is to be conducted. Much credit is due President Seerley, who is in hearty sympathy with the work. Miss Gunn, of Cedar Falls, was elected president of Iowa Kindergarten Teachers' Association. This is a department of the Iowa State Teachers' Association.

If you plan a garden and need new soil, a mixture of one-half loam, one-quarter fertilizer and one-quarter sand is good for general purposes.

Make the gardens, if possible, so that they can be reached from each side to be hoed and weeded. Sticks and string make good measuring tools. It is better to water the plants in the early morning or after sunset. The morning is better, because the soil has had time to cool over night, and hence will not require so much water. Do not water when the sun shines upon the beds. Let the children feel of the soil to determine if it is dry and needs watering.

Early in the season the seeds sowed near the top may need to be covered with newspaper to protect from cold.

One kindergartner found her children found great joy in tying bits of worsted to the strings up which the morning-glories were climbing, and then watching to see how quickly the growing vine would mount.

If you can not have an outside garden, see what you can do with a window garden. Have the box as long and wide as the window sill and not more than six inches deep. The best soil for a window box is, as said by Louise Klein Miller, in her excellent little book, "Children's Gardens," made up of "rotted sods that have been cut two inches deep from good pasture land." Add one-fourth rotted stable manure and thoroughly mix. Fertilizers may have to be frequently used. If only a small quantity of soil is needed a florist can supply it. Pansies, English daisies, the various bulbous plants can be used in the spring; geraniums, begonias, and flowers innumerable will follow. A few flax plants will give satisfaction; they grow rapidly and the blue flower is most attractive. An inside window-box will need to set in a galvanized iron pan, two inches deep, to allow for drainage. Miss Miller suggests oxalis as being a satisfactory plant, in that it shows the "sleep of plants."

If you have no other place for a garden, see what you can do with your roof, as New York is doing so successfully. See back numbers of the KINDERGARTEN MAGAZINE.

N. E. A. REPORTS.		Boston Meeting.	St. Louis Meeting.
General Sessions	\$0.15		\$0.15
National Council .....	.10		.10
Department of Kindergarten Education...	.10	} bound together	.10
Department of Elementary Education....	.05		

Department of Secondary Education.....	.10	.10
Department of Higher Education .....	.10	.10
Department of Normal Schools .....	.10	.10
Department of Manual Training .....	.10	.10
Department of Art Education.....	.05	.10
Department of Music Education.....	*	.05
Department of Business Education.....	*	.05
Department of Child Study	*	.10
Department of Science Instruction.....	.10	.10
Department of Physical Education.....	*	.10
Department of School Administration....	*	.05
Department of Library .....	.10	.05
Department of Special Education	*	.10

PLAYGROUND MOVEMENT IN GERMANY.

The January *Chautauquan* is of great value to all interested in furthering the playground movement. One important article is "The Play Movement in Germany," by Henry S. Curtis, Ph. D. We usually think of Germany as the land where, if they do a thing at all they do it well and thoroly, and in this case the same holds true. We learn from this paper that Germany has begun to realize the importance of outdoor play to the health and character-building of her people. E. von Schenkendorff, of Görlitz, is a public official who has become vitally interested in play. He interested the Emperor and the Minister of Education in the subject to the extent of sending a commission to England to observe the sports of boys in the English schools and plays of the people in park and playground. Within four years of the return of their report and its recommendations more than 400 playgrounds were established in Germany. Five play congresses have been held in different cities with prominent men among the speakers and intelligent ones in the audiences. Tournaments and exhibitions of games have been given along with the papers and discussions. So convinced are the Germans of the value of directed play that, to quote from the article:

"One of the first things the Germans did was to arrange a curriculum of games, graded according to the grades of the common school, and put into a course on a par with the other subjects. Thus the last step in the curriculization of play has been completed. Froebel systematized the play of children below the school age. This later movement systematized the play of children in the common school and the English public schools, (corresponding to our high

schools) have made the great team games of football and cricket a part of their regular work, compulsory for every boy. Thus we have now a play course beginning with the kindergarten and running on up to the university. These organized games for the common school complete the course. It is unfortunate that we have not another great genius like Froebel to fashion them into another great system that should do for the school boy what the kindergarten does for the small child. But geniuses come not on demand, and we must wait the forming hand of time to perfect the system."

We read that at Heidelberg, in 1902, there were three days of examinations in one of the *Real Schulen*. One of these days was entirely given to an examination in games. Sixty-seven classes of girls came on together, each class playing a different game simultaneously. Sixty-seven classes of boys followed, and later fourteen games of football were played at the same time. When we pause to think how very recent is the interest in Germany in outdoor sports this fact has certainly deep significance. In Munich twenty-five feet of playground are now required for each scholar.

Other paragraphs give interesting facts and suggestions about the sand gardens and playgrounds; for instance, in one an artificial hill has been made for the children to ride down in their express wagons.

There is further matter concerning play and playgrounds in the department of the *Chautauquan* entitled "Survey of Civic Betterment." Here are given quotations upon the value of play from many writers, then follow valuable concise directions for the organization and equipment of playgrounds, and suggestions for meetings and clubs which wish to discuss the subject of play and playgrounds. An excellent bibliography is given. All kindergartners should read this January number.

MUNICIPAL MUSEUM IN CHICAGO.

The Municipal Museum, of Chicago, was founded by the City Homes Association in 1905. In February and March of this year they have had their first loan exhibit.

Its purpose is the promotion of intelligence concerning the administration of cities and the problems of urban life, thru the assembling of data and illustrative material relating to the processes of civic development, the expert classification of the material and its presentation in a form calculated to meet the needs of both the student and the practical man of affairs. It is designed to be a permanent comparative

municipal exposition; an exposition of processes; a living force making for a better understanding of all the problems of city making.

The exhibition showed original drawings, models, photographs, maps, charts, etc., contributed by American and foreign cities. Much aid was rendered by the Hon. Carter H. Harrison, mayor of Chicago, in the shape of a circular letter to the representatives of foreign and American cities. The response in the form of gifts and loans made by the German cities, from the remarkable German exhibit at St. Louis, was of an exceedingly substantial character, a representative collection of exhibits being loaned and many exhibits being given outright. Cities of France, Japan, Argentine Republic, Hungary, England, Denmark and Sweden also made extensive bequests.

The scope of the Municipal Museum is indicated in part by the following classification:

Municipal Administration, Public Art, Public Recreation, Street Making, Street Cleaning, Transportation, Sanitation, Housing, Education and School Extension, Libraries, Charities and Correction, Civic Literature and Statistics.

During the month of the loan exhibition an opportunity will be offered to clubs, associations, classes and groups of people to arrange for especially-conducted inspections of the exhibits. In connection with such visits, speakers on subjects germane to the classification of the exhibition will be provided if desired.

Among the speakers on the opening day were Thedor Lewald, imperial German Commissioner General; Edward Butler, Robert McCormick and others. The plan of having clubs and different groups go at stated times and being addressed upon their particular interests by persons previously arranged for made it particularly practical and useful.

In addition to the information concerning the larger Canadian cities as to kindergartens we are able to give the following notes, thanks to the courtesy of Miss Jean R. Laidlaw. There are public kindergartens under the Protestant Board in Montreal, and there are three public school kindergartens during the last ten years in Nova Scotia. In New Brunswick there are mission kindergartens and in Winnipeg (Manitoba's special effort) a very thriving free association and some few private ones. West of that there is hardly a private kindergarten, altho there have been thriving private ones in several places for a brief time.

EVERY DAY ESSAYS. By Marion Foster Washburne. The book is a mirror in which the average mother and homemaker will find reflected the hopes, ambitions, sweet pleasures and exasperating perplexities incident to the daily program in our busy modern households. Weary mothers will find comfort and refreshment in recognizing their own little worries and trials and the absurd situations continually recurring in the best regulated families thus sympathetically rehearsed. It is written in the first person and humor and sentiment are evident on every page. At times it verges upon the sentimental but usually slips safely by that danger point. Ruth Mary Hallock illustrates it with charming pictures. Rand, McNally Co., Chicago.

IN MINER'S MIRAGE-LAND. By Idah Meacham Strobbridge. A beautiful specimen of bookmaking and one whose contents convey in a very real way the peculiar mystery and charm of the land of sand and sagebrush. The writer loves the desert and makes the reader feel something of its allurements, its solemnity, its hidden tragedies. The frontispiece, the *Mirage in the Desert*, is a weird picture by Frank P. Sauerwell. The marginal illustrations are interesting and appropriate, speaking as they do of the denizens of the desert and the volume is in all respects a credit to the skill and taste of Mrs. Strobbridge and the art of bookbinding. Published by the Artemisia Bindery, Los Angeles.

The *March Century* has an article from William Harwood's "A Wonder Worker of Science," which makes us feel that the day of miracles is still with us. It tells of Mr. Burbank, of California, a man whose touch has created wonderful and sometimes uncanny botanical forms by conveying the pollen of one flower to another of different hereditary tendencies, and with infinite patience and skill has awaited results. He has used as many as a million plants for one test. This gives an idea of the scale upon which he conducts his experiments. Read the article.

The *Teachers' College Record* for November, 1904, is a kindergarten number. It contains invaluable material for practical kindergartners, training teachers, supervisors. Articles are by Dean Russell, Dr. Mary Runyan, Isabel French, Louise Sutherland, Caroline O'Grady, and others. The outline on stories and story telling is very suggestive, giving important bibliography. Harriette Melissa Mills discusses the kindergarten gifts in lucid manner and a liberal spirit.

EUDORA LUCAS HAILMANN.

On Thursday evening, at about eight o'clock, March 9, Mrs. Eudora Lucas Hailmann, well-beloved of many who are active in the work of education, entered into rest at her home in North Reading, Mass.

She had been in failing health since Thanksgiving, and had no strength to resist an attack of pneumonia which came upon her only two days before her death.

Mrs. Hailmann's was a character in which sweetness, strength and sincerity blended in a personality which shed an influence of inspiration upon those who came into her presence. Her sympathies reached out beyond the narrow confines of the letter, and opened the way to the spirit of the law. She was essentially great-souled; a loving wife and mother, a home-maker, one who carried the home spirit into all of her work.

Under her influence the kindergarten became a home, and in her training school, during her years of work among those fitting themselves to become teachers, the same home-atmosphere was present. All remember the warmth, brightness, good cheer, dignity and spirituality of purpose, devotion to highest ideals, and faithful, unselfish spirit of service, which seemed ever present, and which made their lasting impression upon her students. This presence never left her. Even when the intellectual nature had done its work, and the brain rested, the loving spirit went on and shone brighter and brighter as her physical powers failed.

Even those who worked for her in her home as servants loved her, and to the very last she was a power for good, to touch the hearts and stir the better nature of those around her.

Her last years were spent sweetly and peacefully in her home, where she was surrounded by all that loving care could provide.

Mrs. Hailmann's work extends far back into the very beginning of the kindergarten movement. In 1865 she became interested in a kindergarten established by her husband in Louisville, Ky. The following year, and again in 1872, she went to Switzerland and Germany to familiarize herself further with its requirements.

In 1873 her family removed to Milwaukee. Here she organized

the first English-speaking kindergarten; erected in 1876, with the help of enthusiastic friends, a special building for this purpose, and established with her husband a free training school for kindergartens. In 1878 the family removed to Detroit, where she again became the pioneer, established a private and two free kindergartens and continued her free training school.

In 1883 her husband accepted a call to the superintendency of the schools of Laporte, Indiana. Here Mrs. Hailmann continued her pioneer work, established a private and a free kindergarten, her well-known training school for kindergartens and primary teachers and erected a model building for her work. This work she continued until 1894 without interruption, except for one year, which she devoted to the establishment of a kindergarten department in the Normal School at Winona, Minn. In 1894 her husband was called to the superintendency of the Indian schools and the family moved to Washington. Here she continued her training work for two years, when her strength began to fail her, and she gradually sank into the rest that overtook her on the 9th of March.

Through her efforts the National Educational Association established its kindergarten department in 1885 and for a number of years she alternated with her husband in its presidency. Her pupils are scattered over a wide area and many of them secured prominence in the work dear to her heart.

Incidentally she prepared and published through the Thomas Charles Company a valuable collection of kindergarten songs and games, and enriched the kindergarten equipment with a new sand-table, the group tables, the second gift beads, the baby weaving mats, the dots and other devices in which she elaborated and applied Froebel's ideas on the value of color and form in the kindergarten occupations.

Harper's Bazar for March contains a brief article by Jessie A. Chase, "Wanted—A New Woman's College." Its suggestions are good, but to them we would add the need of at least one year of kindergarten training. It is not enough to know how to care for the physical health of the body; the nurture of the mind and spirit of the child should have a place.

SUMMER SCHOOL OF THE SOUTH, HELD AT KNOXVILLE, TENN.

M. R. H.

To the Northern educator, a sojourn of six weeks in a Southern summer school is an undoubted change of experience. The fifth of August last closed the third session of the summer school of the South, held at Knoxville, Tenn. In spite of a contiguous World's Fair the school claimed its usual nearly 2,000 students, showing its increase of popularity, not only in numbers, but in the quality of its attendance.

This school represents the recent deeper interest aroused by the Southern Board of Education in the general educational progress in the South. This movement agitates the increase of state funds for school improvement, the bettering of rural schoolhouses, and libraries, manual training, nature study and summer schools. The school at Knoxville, one of the outgrowths of this movement, is making for itself a place of permanent success in the hearts of those who have attended its sessions and enjoyed its advantages. Headed by such



Model Kindergarten Summer School of the South.

able leaders as Dr. Dabney, former President of the University of Tennessee, and P. P. Claxton, of the chair of pedagogy of the same institution, the work has been pushed steadily forward to make it one of the leading schools of its kind.

This year the work will be in charge of Professor Claxton, whose practical leadership in educational reforms makes him a Colonel Parker of the South. Under his wise leadership the wheels are made to turn smoothly and effectively. The Knoxville school is made to stand for the broadest educational ideals of the country and also the representative culture of the Southern people. One is conscious of a delightful atmosphere of intellectual striving, combined with good will and social exchange, which makes the work of the six weeks a pleasure thruout.

Here the strong men, north, east, south and west, were heard daily from the platform. Dr. Stanley Hall, Dr. Dewey, Professor Snyder, Professor Claxton, Dr. McIvar, Arnold Tompkins, Richard T. Ely and others furnished the daily mental pabulum. Besides the general lectures, the school offered well-equipped primary, intermediate and academic departments. The domestic science, manual training, music



A Workshop—University of Tennessee.

and art departments claimed their full share of enthusiastic students. Well-equipped practice schools give the work the practical bearing necessary for the best results. Rural school methods were shown and classes held in regular session thru the morning in one of the public schools of the city.

Students working for degrees receive university credit, so that a summer's sojourn in the mountains of Tennessee combines profit with pleasure. Of interesting, pleasureable experiences there is no limit. Visits to Chattanooga and other historic points, mining regions and mountain trips may be interspersed with scholastic labors.

A Fourth of July at the Knoxville School is something to be remembered with those long-past thrills of youth, when one rode in the procession and shot off surreptitious firecrackers. Here the eagle soars with unabated zeal, while sentiments of over thirty states with a sprinkling of foreign countries unite in honoring our natal day. Each State is toasted by its own song, sentiment and story, and eyes glisten as mingled memories are stirred.

A meeting of the College Women's Association of the South brought up a vital discussion of women's colleges and the trend of



Tennessee River—University Farm to the right.

women's education in the Southern States. The addresses by Miss Celeste Parrish, president of the association, Dr. McIvar and Dr. Hall were fraught with suggestion as to the work of the future. It suggested itself to the writer that here was a natural interest for the women's clubs, north and south, which would combine personal with local and civic welfare. The education department of a woman's club could make a most effective instrument in every village and city for setting the educational pace along helpful lines. Here is a field of work in which its feminine prerogative for appreciation can unite in standing under the efforts of the leaders in educational and civic reform.

Of the effect of these summer schools upon the future of the South there can be no doubt. The opening of its new industrial resources will be amply reinforced by the practical tendencies of present education.

LADY PHYLLIS.

EMMA PLAYTER SEABURY.

Lady Phyllis sits demurely, she is very busy surely,
With her ribbons and her satins and her velvets, and her lace,
And her silks in shining lustre, in a piling dainty cluster,
Bring two merry little dimples to her happy, smiling face.

Lady Phyllis is not lazy, and her quilt is very crazy,
With its red and green and yellow, and its purple and its blue,
And she sorts the colors over, as a bee skims o'er the clover,
And she has as many children as the woman in the shoe.

Lady Phyllis muses, lingers, and her little shapely fingers
Ply her needle very swiftly, for her babies' cradle bed,
E'n John Chinaman is dozing and her Jap is now reposing,
And the nights are cold in Boston, when the very best is said.

Lady Phyllis' brown eyes darkle, then they lighten up and sparkle.
"Now this red," she says, "is Mamie's, and this purple velvet piece
Is for Jinglebells; this dozen blues are for my blue-eyed cousin,
And Dorothy, my darling, and I, always wear cerise."

So her colors, moving, blending, and her labors never ending,
For the quilts must all be finished, or what would the babies do?
While they sleep, there is no shirking, and the mother must be working,
Who has as many children as the woman in the shoe.

PROGRAM FOR MAY, 1905.

GENERAL SUBJECT: The Child's Interest in Outdoor Life. The Joy of Springtime.

Special Subject: May-time. "Let's Go a-Maying."

FIRST WEEK—MAY TIME.

FIRST DAY.—Morning Circle.—The May Basket. Have large basket made of reeds or twigs. Let children decorate with vines or pretty leaves. Fill with pretty moss or other wild things. Children arrange to make kindergarten beautiful.

Gift Work.—Make May basket. Pattern to be cut from outline based on equilateral triangle from water color paper. Triangle forms bottom of basket; each side is conventionalized tulip, painted red. Cut on outline, fold on line of triangle, tie together with red ribbon. Make handle of ribbon.

Little Ones.—May basket of water color paper, similar to that planned for older ones; plan may be a square with four simple leaves painted green, forming the sides; tie with green ribbon.

Occupation.

Oldest and Youngest.—Finish May basket.

SECOND DAY.—All day excursion. Take children to the woods to pick wild flowers. Let children put in their little baskets and carry home.

Third Day.—Morning Circle.—"The Queen of the May." Chose Rosie as queen. Let one group dress Rosie in a simple flower dress, made of green and white tissue paper to represent snowdrop. Another group make a flower crown and girdle for her. Another arrange a simple throne box with kindergarten chair upon it. Cover box with boughs and chair with green cloth. Seat Rosie on the throne. Children form ring and dance about; all throw flowers at the little queen.

Gift Work.

Oldest.—Dressing the May queen. Cut paper doll from outline. Make tissue paper dress to represent some spring flower, as green and white for snowdrop, or red and white for tulip, etc.; plait the skirt in tiny folds to make it fluffy.

Little Ones.—Dressing the May queen. Give each child a tiny china doll to dress. Cut out a large circle (perhaps five or six inches diameter) of white tissue paper; cut small circle in the middle for waist, crinkle together in tiny folds, gather about waist with ribbon. Cut smaller circle in green with small circle cut from the middle and places cut for armholes; gather about the neck with ribbon.

Occupation.

Oldest.—May basket made of young willow twigs wound and sewed together round and round with green raffia.

Little Ones.—May-pole. Make a doll's May-pole as described under first period fourth day for older children.

FOURTH DAY.—Morning Circle.—The May-pole. Have May-pole in the middle of circle. The one, two, three polka step, and the winding of the ribbons about the pole.

Gift Period.

Oldest.—May-pole. Use slim cylindrical sticks about six inches long for pole. Wind with green and white or yellow and white ribbons. At top fasten three green and three white ribbons about six inches long for streamers. Fasten with small gold-headed tack.

Little Ones.—Finish dressing May queen doll.

Occupation.**Oldest.**—Continue May basket.**Little Ones.**—Continue May-pole.

FIFTH DAY.—Morning Circle.—May dances. The May queen. The May-pole. Weave the May basket of the children (form inner circle and outer circle of children; inner circle clasp hands, dance to right as outer circle with clasped hands dance to the left; inner circle lift clasped hands high; children in the outer circle still holding hands slip within the circle under children's uplifted hands, so weaving the basket.

Gift Work.**Oldest.**—Finish May-pole. Play with paper dolls, dancing about May-pole.**Little Ones.**—Make wreaths or chains to wear from dandelion or lilac leaves or violets.**Occupation.****Oldest.**—Finish basket; line with moss and plant a violet in it to take home to mother.**Little Ones.**—Finish May-pole, play with dollies and the May-pole. (Note.—I believe this May time should be filled with such plays and lightsome things as we all associate with the going "a-Maying." Therefore I deem it a wise thing to lay aside the heavier thought of the gift work for the more fairy-like suggestions which come at this time.**Songs.**

"A May Day Invitation" and "Around the May Pole," both in Holiday Songs, Poulsson.

Games.

The May-Pole; May Basket; May Queen; Going a-Maying; the trolley car that took us Maying; Ring-Around-a-Rosy; We children form a flowery Ring.

Stories.

The Legend of the Tulip, a beautiful true story, a legend in one of the regions of Yorkshire, I think, which I have heard told by Miss Marie L. Shedlock, a fairy godmother.

SECOND WEEK.—Special Subject: Grandpa's Again; Grandpa's Horses.

FIRST DAY.—Morning Circle.—The ride to Grandpa's; make a big wagon of chairs to hold all the children; seat in front for Grandpa; hitch horses to drive to the farm; unhitch and put horses in barn; children feed them; draw for children interior of barn, show model of interior.

Gift Work.**Oldest.**—Fifth and sixth gifts. Suggested series. Grandpa's wagon. Make big wagon; Grandpa drives us to church and to station in three seater. Market wagon, big wagon, with one seat; hay wagon.**Little Ones.**—Hennessy blocks. Grandpa's big wagon with three long seats; market wagon, one high seat in front.**Occupation.****Oldest.**—Clay; show pictures of horses; let children watch horses thru the window; let them model horse without any suggestion from you.**Little Ones.**—Cutting from outline Grandpa's horse.

SECOND DAY.—Morning Circle and Gift Period Probably.—Excursion to see the horses in a pasture. Watch as they feed; lie down; gallop about, etc. Show horses in the barn, too, if possible.

Occupation.

Oldest.—Clay; again make horse; suggest as to shape, proportion, etc.
Little Ones.—Free cutting. Grandpa's horses.

THIRD DAY.—Morning Circle.—Grandpa's horses in the pasture. Let children make barn out of chairs; lead from barn into the pasture; show how horses eat the grass, lie down, get up, play together, gallop, trot; catch horses by coaxing, feed with oats, sugar, lead into barn.

Gift Work.

Oldest.—Fifth and sixth; suggested series. At Grandpa's again; wagon, houses and barn.
Little Ones.—Hennessy blocks. Grandpa's barn with the big fence around it.

Occupation.

Oldest.—Clay. Model Grandpa's two big horses; suggest more critically each day as to proportions, size, etc.
Little Ones.—Blackboard drawing, Grandpa's barn; horses in the pasture.

FOURTH DAY.—Morning Circle.—Grandpa's horses at work. Dramatize the way horses plough; draw the market wagon filled with fruit, etc.; Grandpa's racers.

Gift Work.

Oldest.—Suggested series. Fifth and sixth. Barn, the inside of the barn, hay-loft, stalls, etc.
Little Ones.—Third and fourth gifts. Imitative and suggested; Grandpa's big barn; the big fence about the pasture where the horses feed; the big wagons the horses draw.

FIFTH DAY.—Morning Circle.—Other horses and what they do. Show pictures of Arabian horses and horsemen. Children show how beautiful wild horses go; how knights' horses prance; fire horse; horse pulling heavy loads; circus horses.

Gift Work.

Oldest.—Suggested free play, fifth and sixth. Tell any story you like with blocks about horses.
Little Ones.—Suggested free play, third and fourth gifts. Same as above. Make any story you like which tells the story of Grandpa's horses.

Occupation.

Oldest.—Clay, make horses and the big wagon.
Little Ones.—Cutting from outline in white to be mounted on black paper, Grandpa's horses and wagon.

Songs.

Ten Little Ponies, Knowlton.

Stories.

Big and Little Diamond (adapted from Back of the North Wind by MacDonald); Black Beauty (parts might be adapted to use in a very simple way); Pegasus.

Games.

Driving horse; circus; knights; spring games, marbles, etc.

THIRD WEEK.—Special Subject: Grandpa's Cows.

FIRST DAY.—Morning Circle.—Grass mowing. Show mother play picture; let children find baby and mother first, then bowl of bread and milk. Ask what Mamma is going to do with bowl; trace back to cow; ask what Mollie is doing to cow; so trace back line of interdependence from baby to cow.

Gift Work.

Oldest.—Sticks, picture work (first make the picture yourself and choose for the children the number and size you find best for the purpose). Illustration of mother play picture; make room where mother and baby are sitting (a large square), the chair and table, the bowl and spoon; bowl may be a small half ring with stick across the top.

Little Ones.—Introducing fifth gift. Teacher one gift. Let children watch you take the gift out of the box. See how you separate it into its three parts, top, middle and lower third. Let them have turns lifting one third without breaking it. Put gift together again. Give turns in lifting it on the lid of the box; have other gifts ready so that more than one may be working at the same time.

Occupation.

Oldest.—Paper cutting and painting. Outline of cow drawn on water color paper; paint and cut out cow. Mount on dark green paper as border for room.

Little Ones.—Clay. Show pictures of cow; model one for children, destroy; let each child make the cow.

SECOND DAY.—An all-day excursion. Take children out to the country to see the cows milked, feeding in pasture, calves fed, etc.

THIRD DAY.—Morning Circle.—Let children show how cow feeds in pasture; feed hay to cows; show how Molly milks; show the mower in mother play picture; also a real scythe; show how to mow grass.

Gift.

Oldest.—Sticks; life forms; cow, picture frame, large oblong, Molly milking, table, churn, milk pans.

Little Ones.—Fifth. Show whole gift again. Children try to lift without breaking. Give each child a pile of fifth gift blocks in which are whole, half and quarter cubes. Find how many kinds you have; make piles of them; blindfold eyes of child. Put one of the blocks into his hand; after feeling let him go back and see if he can bring you same kind of block from his pile.

Occupation.

Oldest.—Paper cutting, free, of cow, of mother feeding the baby.

Little Ones.—Clay; cow.

FOURTH DAY.—Morning Circle.—Review interdependence of activity as shown in mother play picture by dramatizing "Peter, Peter, Quickly Go"; show Peter mowing, Molly milking, mother pouring out milk for babies; Molly churning in the picture.

Gift.

Oldest.—Sticks; picture work, life forms. Peter mowing, grass growing, clovers in grass, scythe, hay wagon.

Little Ones.—Fifth. As you give blocks to children, play "Hold fast all I give you." Give child, whose eyes are closed, whole, half and quarter cubes; let him guess what he has and tell name. Play puzzle games with the blocks; for example, here is a house (cube); here are two tents (half cubes). Make a house out of the tents. Here is a box (cube); here are four little chicken coops (quarter cubes). Make a box out of the chicken coops, etc.

Occupation.

Oldest.—Paper cutting. Picture work from outline. Cut Molly milking the cow or churning or Peter mowing; mount on dark green book paper. Enclose picture in oblong, made of narrow strips of white paper.

Little Ones.—Make the churn, the bowl, the spoon.

FIFTH DAY—Morning Circle.—Making butter. Have a tiny wooden churn or one manufactured out of a glass preserve jar, with dasher made of a cylindrical stick about eight inches long, one end put thru center of cardboard circle or milk top. Easiest way is the shaking of the cream up and down in a bottle.

Gift Work.

Oldest.—Sticks. General suggestion with free representation. Tell story of the bowl of milk and bread, Peter, Molly, Baby and Mamma. Let children decide number and kind of sticks they will need for each object and give out as they need to avoid confusion of too much material.

Little Ones.—Fifth gift. Same blocks as yesterday. Play "Riddle Me Row, Which Will You Have Now, High or Low?" When he chooses let him guess by name whether it is cube, half cube, or quarter cube. Then find out for himself whether he is right or not. Continue riddle plays of yesterday. Also let children make things with the blocks for you to guess.

Occupation.

Oldest.—Free cutting; tell story of bowl of bread and milk with your scissors.

Little Ones.—Clay. Churn, bowl and spoon; cow, if you choose.

Songs.

"See the Red Tops in the Clover," E. Smith I.; "Peter, Peter, Quickly Go," Mother Play Book.

Stories.

Bowl of Bread and Milk. Mother Play Book.

Games.

Making hay, ride on hay wagon, playing party, feeding Rosie milk, dramatization mowing, churning, milking, etc.

FOURTH WEEK—General subject. Grandpa's Hens and Chickens.

First Day.—Morning Circle.—If possible, have a mother hen sitting on her eggs in the nest. Let children watch her quietly for awhile. Show eggs; tell how quietly she sits for three weeks. Let children play Good Mother Hen with hands, first, then with children. Make nest of children, eggs in nest, children.

Gift.

Oldest.—Choice of gift or gifts. Free play, each individual child for himself and as large an opportunity for freedom as it is possible to allow without lawlessness. Notice particularly the use of material, constructive power, co-operation with others; economical or wasteful use of material, taking too much, consequently working in a disorderly way, or using too little, consequently borrowing from neighbors; ability to plan, to reason, to exercise judgment.

Little Ones.—First gift balls. Play good mother hen on her nest, ball for egg, hand for hen. Fifth gift. Free play with top third.

Occupation.

Oldest.—Take them out to see the hens and chickens somewhere in the neighborhood.

Little Ones.—Painting in outline. Picture of Good Mother Hen and her pretty white eggs.

SECOND DAY.—Morning Circle.—Show pictures of tiny chicks coming out of shell. Teach "Little Yellow Head" and "Calling Chickens." Mix up corn and meal and water to take out to feed chickens somewhere in the neighborhood.

as to selection of material or method of use. If there is any inclination toward co-operation encourage it. I should count a week of free work, so near the end of the year as a great and beautiful privilege for knowing more intimately the character and possibilities of the children so soon to leave me.

Little Ones.—First gift. Top third of fifth. Continue play of "Good Mother Hen" with first; balls are the chickens today, following Mother Hen as she clucks to them. Fifth, free play with top third.

Occupation.

Oldest.—Clay. Make plaque; then on this make picture of Mother Hen on her nest. (Bas relief.)

Little Ones.—Paint in outlines you have already drawn, Mother Hen and chickens following her.

THIRD DAY.—Morning Circle.—Dramatize Mother Hen calling the little chickens. See that they answer her "cluck, cluck." Show Mother play picture calling chickens and Millet's "Feeding Chickens." Children dramatize.

Gift Period.

Oldest.—Free choice of material, working in groups of two. So far as possible, let children work with absolute freedom. Notice social side of the grouping; whether they work easily together, or with any friction as to choice of play. Here tactful and quiet suggestion will be invaluable to the child, who finds it difficult to adjust himself to another's thought and wish.

Little Ones.—First gift and top third of fifth. Play Mother Hen and chickens again. Free play with top third.

Occupation.

Oldest.—Clay. Mother Hen and Chickens, in bas relief on plaque.

Little Ones.—Poster work. Cut out Mother Hen and the eggs and the Mother Hen with the little chickens. Mount on oblong of green book paper, so that the two stories are told in the two groupings on the same paper.

FOURTH DAY.—Morning Circle.—Dramatize Good Mother Hen with the hands first, then show the whole sequence with the children. Show Mother Play picture. Teach "I Think When a Little Chicken Drinks."

Gift Period.

Oldest.—Group work. Grandpa's barn with all the things which we have played about on it. Let children suggest as to what we must have, as the barn, the house, the chicken coops, the fence about farmyard, etc. Appoint different groups to make different things; then consulting each other and talking it over with you, let them choose material necessary, and build as they decide. After it is done, suggest improvement, praise good work, etc.

Little Ones.—Fifth gift, top third. Make farmhouse and chicken-coops in a little group. Imitate your building.

Occupation.

Oldest.—Clay. Continue bas relief.

Little Ones.—Visit to hen and chickens in neighborhood.

FIFTH DAY.—Morning Circle.—The ducks. If possible, have baby ducks in the kindergarten. If not, take the children out to see the ducks a day or so beforehand, and omit some of the other work. Dramatize Mr. Duck and Mr. Turkey. Tell story of Ugly Duckling.

Gift Work.

Oldest.—Grandpa's farm. Continue work of yesterday.

Little Ones.—Top third of fifth gift. Make barn and chicken house by imitation.

Gift Period.

Oldest.—Respect free choice of gifts and free play again. Today help quietly, wherever you see it is needed. Most with suggestion

Occupation.

Oldest.—Clay. Bas relief of ducks.

Little Ones.—Free painting of ducks.

Songs.

"I Think When a Little Chicken Brings," Neidlinger; "This Is Little Yellow Head," Neidlinger; "Calling the Chickens," Knowlton; "Mr. Duck and Mr. Turkey," Neidlinger.

Story.

Ugly Duckling, Andersen.

Games.

No new games. Review the same games; play the springtime sports; add tag and hop-scotch.

We visited a kindergarten room to see the farm planned and laid out by the children. A large square sand table had a supply of rich dark soil. In the center was a barn made of large Hennessy blocks (two blocks long by as many wide, modeled after the one in the Prang picture). The walls had been painted dark red, while the sloping roof was green and two tiny birds sat under the tiny dormer windows. Peas had been planted at base of one of the sides and these had grown about six inches high, twining around the strings nailed up for their support. About a foot from the barn a fence ran around, part of it a picket fence, the remaining part of posts and bars. Grass had been sown in the yard and this was now about two inches high, of a very fine quality. Here small sheep, pigs and cows were grazing. Beyond the meadow beans were growing, having attained a proportion in relation to the cattle like that of trees. The small barn was so crowded with cattle that one small boy said to the kindergartner, "Miss Fannie, if you and I were in the barn now we would have to huddle together."

The tiny gardening tools stood in a corner of the garden.

In a window box near by were a number of small clay pots made by the children, filled with earth and with seeds planted therein.

In March the students of the normal class of the Chicago Kindergarten Institute had a debate upon the question:

Resolved: that Society would benefit itself more by securing to all women a two-years' kindergarten course than a four-years' college course.

The victory was awarded to the affirmative side. The papers will appear in the June number of the **KINDERGARTEN MAGAZINE**.

REPORT OF COMMITTEE OF NINETEEN.

A conference of the Committee of Nineteen was held at the Hotel Westminster, New York, December 28 to 30th inclusive. The following were in attendance:

Miss Annie Laws, Cincinnati; Miss Susan Blow, Cazenovia, N. Y.; Mrs. Alice H. Putnam, Chicago; Mrs. James L. Hughes, Toronto; Mrs. Mary B. Page, Chicago; Miss Elizabeth Harrison, Chicago; Miss Alice E. Fitts, Brooklyn; Miss Caroline T. Haven, New York; Miss Laura Fisher, Boston; Miss C. M. C. Hart, Philadelphia; Miss Harriet Niel, Washington; Miss Patty Hill, Louisville; Miss Mary C. McCulloch, St. Louis; Miss Nina C. Vandewalker, Milwaukee; Miss F. Curtis, Brooklyn; Miss Lucy Wheelock, Boston; Dr. Jenny B. Merrill, New York.

Miss Stovall was unable to be present owing to the long distance and offered her resignation. Mrs. Kraus was prevented by illness from attending but kept in touch with the committee by daily messages.

The presence of so many members at the holiday season is a substantial evidence of the devotion of kindergartners to their cause.

For convenience in making reports the committee had divided into three groups with Miss Blow, Miss Laws and Mrs. Page as chairwomen. Each group had prepared a report on the following topics.

Methods and materials; plans of work; psychology; symbolism.

The first topic—methods and materials—proved to be so interesting and profitable that the entire time of the four sessions was devoted to a discussion of the reports of Mrs. Page and Miss Blow on this subject.

The meetings were characterized by a general feeling of goodwill and a desire to consider fairly the other point of view. There was a just recognition of divergence of practice and a frank treatment of the rooms for the same.

It was agreed to report those points on which there was unanimity of opinion, omitting this time, all consideration of differences.

The discussion of these differences was illuminating, harmonious and helpful, but will not appear in the following statements, which are presented as embodying the beliefs of the entire committee.

Such a brief report will give only a partial view of the work of the committee, but it seemed wiser to unify at this session and to illustrate our own law of the reconciliation of opposites.

DISCUSSION OF MRS. PAGE'S REPORT ON MATERIALS AND METHODS.

The following statements were adopted by the committee:

1—We believe that the materials of the kindergarten, technically known as the gifts and occupations, are the most valuable educational means that have been devised for very young children. They serve as a simple and suitable means for expression of the inner promptings to activity, for impression and investigation and are suited to the different periods of the child's development.

2—They were designed to be used as means of employment according to the natural tendency of the child to express himself in play and form a progressive series corresponding to the growing needs of the children. Therefore, we must decide that these especial materials are entitled to careful consideration and intelligent use before rejecting them or essentially modifying them. But the best of human systems may be improved with the progress of thought and further discovery, and the kindergarten system is no exception to the general law. The integrity of the child is of more consequence than the integrity of the gifts, and the latter are always a means and not an end.

We believe play is the language of children and that the Froebel materials most satisfactorily stimulate play-activity. In the light of more modern knowledge concerning their effects upon children, we believe in some modifications of size provided the linear, square and cubic inch of measurement is observed and that Froebel's list of materials should not be a closed one. There are others which if not equally valuable, greatly enhance the value of the recognized series of Froebel's gifts.

NOTE—There is a diversity of views in the Committee of Nineteen in regard to the use of toys in the kindergarten.

METHOD.

The method of using the materials is based upon the laws of the mind's growth. We believe the principles fundamental to growth are the following: The child is essentially self active, the child is an organic whole. All materials used should be used as a means to facilitate this organic growth.

The images formed in the child's mind are the stimuli to action. The interests which concern him at different periods of growth are the external signs of ideas.

We believe the use of the gifts and occupations is to give the child definite and clear ideas through play activity and interests, and to enable him to investigate and to express himself creatively by

his own initiative. We believe that imitation and suggestion are fundamental to the highest creativeness.

Again as to method; we believe that the gifts should be used in the spirit of play. The fitting attention of children should be gradually transformed into power to apply oneself to a task and transient interest should be supplanted by permanent habits of attention.

More attention should be paid to the progressive character of the gifts. The simpler gifts should be used only while they offer true means of employment and no longer. Methods of use of the gift should vary according to the end to be reached.

The children should represent rather than the teacher, and such suggestions as the teacher makes should be based upon the characteristic peculiarities of the gift.

We believe that the occupations are more industrial and aesthetic than the gift work.

The organized wholeness (or unity in arrangement) of the Froebel materials has often led kindergartners to substitute the unity of the materials themselves for the unity of the child's growth through action.

DISCUSSION OF MISS BLOW'S REPORT ON MATERIALS AND METHODS.

The following statements were adopted by the committee:

We believe that the true method of using the instrumentalities of the kindergarten must be based upon insight into the nature of play, that we must respect present needs and recognize in many of the instinctive plays of childhood germinal manifestations of values whose more complete revelation is made in the different forms of adult activities.

Believing with whole hearts that the ethical values of life are its highest values, and recognizing not only with Froebel, but with contemporary child students that dramatic tendencies are among the strongest instincts of childhood, we place the accent of our kindergarten upon representative plays and the accent of those plays upon the revelation to imagination of the ethical ideals of life.

In general we accept as the method of the kindergarten that play-activity which subordinates product to process, but always looking toward a transition to work whose characteristic is the subordination of the process to the product.

Three points in method:

1—The concrete ideal presented in play and appealing to the imagination.

2—Calling for actions which on the child's plane correspond with these ideals.

3—Inciting these actions through right motives.

The dinner given by Mrs. Kraus-Boelté at the San Remo, and the reception at the Ethical Culture School by the invitation of Miss Haven, were delightful features of the week, affording the opportunity of meeting some representative school men, as well as the kindergartners of New York and vicinity.

Some members of the committee remained to enjoy a meeting of the public kindergartners of New York and Brooklyn, called by Dr. Merrill and Miss Curtis on January 3d in the Board of Education rooms. As there was no time at the New York meeting to consider the reports on Psychology, Symbolism and Plans of Work, it was decided to hold two sessions in Toronto to discuss our psychologic creeds and to present plans of work at one open session.

A conference was held accordingly in Toronto on Monday afternoon, April 17th, and another on Tuesday morning, April 18th, with fifteen members present. The report of Miss Law's group presenting an outline of Baldwin's *Story of the Mind*, as suggestive psychological material for study was given, with Miss Harrison's minority report on the psychology of the will.

Miss Blow's treatment of the ego or organizing self, and her theory of the concept were discussed, leading to a comparative view of the philosophic and psychologic basis of practice.

The place of the imagination in the life of the child, its growth and culture through constructive and aesthetic occupations, fairy tales and games and its relation to the formation of ideals, proved a topic of practical and vital relation to our work. It seems very desirable to continue the discussion of psychology at some future time and also to take up the subject of symbolism.

As plans of work seem to be the topic of the greatest practical importance at the present time, it was voted that the committee, if continued, should devote itself at its next session to a treatment of this matter, each member of the committee to present her working theory of a program with a sufficient illustration to make it intelligible. This should give a comparative review of lines of work followed in different localities, which may be of great practical value to kindergartners.

Taken all in all, these meetings of the Committee of Nineteen have served one great purpose in its formation, namely, the promotion of a better understanding of our working principles and of

each other. It has made us more definite in our own thought through the need of formulating it. It has proved that while there is a diversity of opinion there is *unity of spirit*, and that mediation is possible even between opposing views in a common desire to reach the best and to see the best in the work of others. Out of diversity the fullest harmony may be attained.

"And each for the joy of the working
And each in his separate star
Shall paint the thing as he sees it
For the God of the things that are."

Respectfully submitted,
LUCY WHEELOCK, Chairman.

ECHOES FROM TORONTO.

Home again! Home again from a foreign shore! But really, one would hardly have known it to be a foreign clime but for two things—Canadian silver and paper money was the legal tender (the American coin was not refused)—and Inspector Hughes found it necessary to announce from the platform that United States postage stamps and cards "were no good." Persons who had inadvertently mailed letters so stamped could get them back by application to the postoffice.

Aside from such minor distinctions one common bond of fellowship united kindergartners from both sides of the line and the strangers were made to feel very much at home. These same strangers, as usual, represented many different parts of the continent, from Denver to Boston, London and Ottawa, Canada, to St. Louis and Charleston on the south, with innumerable intermediate cities and towns. One visitor from northern New York had the freedom, spontaneity and preparedness to leave at an hour's notice at suggestion of her school superintendent.

With the greater part of our May number already in press it is somewhat difficult to decide what, out of the wealth of material at our disposal, should go into the current month, and how much be postponed for the June number. We will state right here that it is a matter of deep regret that we will be unable to give in full either Miss Blow's splendid address on "How the Kindergarten Approaches the Moral Training of Young Children," nor Miss Fisher's nor Miss Hill's papers on "Plans of Work." These the writers wish

to reserve for future use, and hence do not care to publish in the magazines, but we are enabled to present the valuable report of the Committee of Nineteen as formulated thus far, beside others of importance.

Headquarters were at the King Edward Hotel, a beautiful sojourning place, combining in a rare way true elegance with genuine comfort. Spacious halls, cosy corners, inviting lounges, and wide-armed chairs were everywhere in evidence, while paintings and tapestries relieved the wall spaces. Afternoon tea served in the parlors gave a touch of old country life. Miss Hughes presided most graciously at the registration table.

The Normal School was the gathering place of the clans. The lecture hall was bright with the red, white and blue, national colors of both Great Britain and the United States, and with the flags of the mother country, the provinces and the States. Potted Easter lilies made fragrant the air. Over the platform were the maple leaf of Toronto, a small high relief of Queen Victoria, and the coat of arms of Great Britain.

Who present failed to recall the old Mother Goose rhyme of the lion and the unicorn, reminding us again of the common tie between host and visitors?

From the central lecture hall there was easy access to the various class rooms, including kindergarten and the upper rooms given to exhibits of the training schools, including Pratt Institute, Philadelphia, Boston and Chicago. It is to be regretted that the full sessions left little time for those who were members of committees to study the exhibits. We will have some thing later to say of these.

The conference of training teachers, Miss Nina C. Vandewalker, of Milwaukee Normal School, chairman, met Tuesday afternoon. It had been originally planned to restrict the audience to training teachers and supervisors, but so much general interest had been shown and the questions up for discussion were of such general interest and so vital that it was decided to open the doors to all such who desired to enter.

The topic was "The Materials and Methods of the Kindergarten from Different Standpoints."

Milwaukee came prepared to conquer. Small placards greeted the eyes in various conspicuous places and she who walked could

read thereon, "Milwaukee, a bright spot (symbolized by a brilliant red circle), the best place for the next convention." Eight or nine different letters from as many different organizations and two letters and a telegram from the Business Men's League of the city, expressed in cordial terms the desire of the citizens to entertain the kindergartners next year. The convention will meet in Milwaukee in 1906.

The outgoing president, Miss Laws, presented to the incoming president, corresponding secretary and recording secretary a bound volume each of the annual reports of the I. K. U., comprising the history of the union up to date, for which she will probably receive their unspoken thanks many times during the performance of their duties during the coming year.

The ticket as named by the nominating committee was unanimously elected, making the officers for the ensuing year as follows: President, Mrs. James L. Hughes, Toronto; vice-president, Mrs. Mary Boomer Page, Chicago; recording secretary, Miss Alice E. Fitts, New York; corresponding secretary, Miss Mabel McKinney, Cleveland; auditor, Mrs. S. S. Harriman, Chelsea, Mass.

Sixty-one votes were cast for officers for the coming year.

Miss McKenzie, supervisor of kindergartens, London, Ontario, brought a contingent of thirty. A notable proportion of teachers awake to their opportunities.

Titusville, Pa., has a kindergarten club of nine members, five of whom, including one delegate, attended the convention. Congratulations to Titusville for being very much alive.

Sydney, N. S. W., reported the value of the Sydney Kindergarten Club in unifying interests which had before been many.

The report of the South Carolina Kindergarten Association evoked applause by its report of efforts past and to come to solve the problem of child labor in the mills.

Nova Scotia told of slow but sure progress not so much in the multiplication of kindergartens as in the strong influence upon primary and other departments. There are two training schools and several private kindergartens.

A word of good cheer came by telegram from Mme. Kraus Boelte and a letter from Fraulein Heerwart.

Four delegates from far-away Omaha. A pretty good showing!

St. Louis set a shining example, sending nine delegates led by Miss McCulloch, their enthusiastic supervisor.

TEACHERS' EXAMINATIONS IN CHICAGO.

An examination of candidates for certificates to teach in the Chicago public schools will be held in that city on June 26 and 27, 1905. These certificates are given only on examination. A circular giving full particulars as to the requirements for each certificate will be sent to any applicant on request made to the superintendent of schools.

Teachers who wish to take these examinations should write at once to the superintendent of schools, in order that he may have an opportunity of examining the credentials of the candidates and sending a card of admission to the examination.

The salary schedule is briefly as follows:

Principals of elementary schools.....	\$1,200 to \$2,500 per annum
Teachers in elementary schools.....	550 to 1,000 per annum
Teachers in high schools	850 to 2,000 per annum

Teachers in kindergartens are paid at the same rate as elementary teachers. Teachers of household arts, teachers of manual training, teachers of physical culture, and teachers of the deaf are paid in advance of the regular schedule for elementary teachers. Teachers of Latin or German in the elementary schools, and teachers in charge of eighth grade rooms, are paid in advance of the regular schedule.

The following is a brief statement of the requirements for admission to the examination:

Official credentials containing all the information required of the candidate must be filed with the Superintendent of Schools before a card of admission to the examinations will be issued. If possible, these credentials should be filed at least three weeks before the date of the examination.

An examination in any subject may include questions as to methods of teaching.

Candidates who take the examination for principals of elementary schools, or teachers in high schools, or an equivalent examination, must attain a general average of 80 per cent, with no subject below 50; candidates in other examinations must attain a general average of 75 per cent, with no mark below 50.

Candidates for admission to the examination must present credentials showing the following:

1. Principals of Elementary Schools.

A.—Graduation from an accredited college and four years of successful experience in graded school work, two of which must have been in one and the same school system; or

B.—Graduation from an accredited normal school and six years of successful experience in graded school work, three of which must have been in one and the same school system; or

C.—Eight years of successful experience in graded school work, three of which must have been in one and the same school system.

2. Teachers in Elementary Schools and Teachers of German in Elementary Schools.

A.—(a) An education equivalent to that indicated by the public high school course of Chicago; and

(b) At least four years of successful experience in graded school work, two of which must have been in one and the same school system; or

B.—Graduation from an accredited college or normal school, and two years of successful experience in graded school work in the same school system.

3. Teachers in High Schools.

A.—Graduation from an accredited college and two years of successful teaching in graded schools of good standing; or

B.—Six years' successful teaching in secondary schools, at least two of which must have been in one and the same school system.

4. Teachers in Kindergartens.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—A diploma from an accredited kindergarten training school; and

C.—One year of successful experience as a regularly assigned kindergarten teacher.

5. Teachers of Manual Training in Elementary Schools.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—(a) A course in an accredited training school which has included at least two hundred hours of shop work in manual training; or

(b) Four years of successful experience in teaching manual training.

6. Teachers of Household Arts—Cookery and Sewing.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—(a) A course of study in an accredited training school which has included at least two hundred hours of practical work in the study of cooking or sewing; or

(b) Four years of successful experience in teaching cooking or sewing.

7. Teachers of the Deaf.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—A normal course in an accredited training school for teachers of the deaf.

8. Special Teachers of Drawing in Elementary and High Schools.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—(a) Completion of a two-year course in an accredited art school, approximating sixty weeks of fifteen hours each, and two years of successful experience as a teacher; or

(b) Four years of successful experience as a special teacher of drawing in graded schools.

9. Special Teachers of Physical Culture.

A.—An education equivalent to that indicated by the public high school course of Chicago; and

B.—(a) Completion of a one-year course in physical culture in some accredited school in the United States, to be approved by the superintendent of schools, approximating thirty weeks of ten hours each, and two years of successful experience as a teacher; or

(b) Four years of successful experience as a special teacher of physical culture.

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Stop-over will also be allowed on the return trip at Philadelphia, Baltimore, and Washington, D. C., until July 10, on tickets which have not been extended, and not to exceed ten days at each place on tickets which have been extended; also at Deer Park, Mountain Lake Park, and Oakland, Maryland, but in no case will stop-over be allowed beyond August 31, 1905. To obtain these stop-overs, tickets must be deposited with the depot ticket agent immediately upon arrival at stop-over points, for which no fee will be charged.

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

VOL. XVII
NO. 10

JUNE, 1905

Twentieth Century
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CONTENTS FOR JUNE, 1905.

	Page
The History of the Kindergarten Movement in Canada.....Jean W. Laidlaw	581
Mrs. Ada Marean Hughes (Illus.).....	591
The Problems of the Supervisor—Georgia Allison.....	592
Report of the Committee on Foreign Affairs	601
Old Testament Sunday School Lessons for Little Children—Laura Ella Cragin.	605
International Kindergarten Union in Canada	613
Conference of Supervisors and Training Teachers	613
Message from the Kindergarten Department of the N. E. A.....	619
Recreation	620
What Are the Vital Things in the Education of Young Women—Dr. James E. Russell	622
Business Meeting	625
Three-Minute Speeches	627
The Talking Bird and Singing Leaves and Golden Water—Abridged from the Arabian Nights by Bertha Johnston	629
Program for June and After	632
Suggestions for Occupation Work	636
In Loving Memory of Anna Hallowell—Constance McKenzie Dunham.....	638
General Sessions of the N. E. A.....	640
Some Important Books	645

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KINDERGARTEN MAGAZINE.

Vol. XVII.—JUNE, 1905.—No. 10.

TWENTIETH CENTURY SERIES.

THE HISTORY OF THE KINDERGARTEN MOVEMENT IN CANADA.

JEAN W. LAIDLAW.

Public kindergartens are established in twenty-three of the towns and cities of Ontario. At present there are about one hundred and thirty public kindergartens in Ontario, registering nearly 12,000 children and employing about 260 teachers (the report of 1892 says 120 kindergartens, 247 teachers and 11,300 pupils). In addition to this there are a few private kindergartens and in Toronto, for two years past, there has been one mission kindergarten. The only other charity kindergarten that I know of in the province was conducted by Miss Anning at Belleville, but for the past three years she has not been able to give her services to the work and it has been discontinued. The history of the kindergarten in Toronto, London and Ottawa has already been given by THE KINDERGARTEN MAGAZINE. Hamilton was the first city after Toronto to adopt the kindergarten. In 1883 a private kindergarten was opened there by Miss F. L. Davis which was so highly thought of that the parents requested the public school board to adopt it. In September, 1885, the board opened the first public kindergarten in the Central School with Miss Colcord, of St. Louis, as training teacher and director. When she was married at the end of the year Mrs. L. T. Newcombe, also of St. Louis, took charge and remained for eight years. New kindergartens were opened as fast as kindergartners could be trained to take charge. There are now fourteen classes, one in each large school in the city, with an average attendance of 503. Mrs. Newcombe was one of the organizers of the kindergarten department of the Ontario Educational Association, and often spoke outside of Hamilton. It was after an address given by her in London that the first London kindergarten was opened.

In the province of Quebec public school kindergartens are found only in Montreal, in the schools under the control of the Protestant Board of School Commissioners. The work was inaugurated in 1892, when two kindergartens were opened. Two more were opened in 1893 and they have been gradually increasing until now there is a kindergarten in every public school under the control of the board—twelve in all.

Within recent years kindergartens have been opened in public schools of the suburban districts, two in Westmont, one in Montreal Annex and one in Maisonneuve. In addition to these there are probably half a dozen private kindergartens in the city. In the early years the Protestant board had a training school which granted a diploma permitting to teach in the schools under their control. This training class was conducted by Miss Elliott Henderson, a graduate of the Hailmann training school, but on her resignation this work was transferred to the McGill Normal School, Miss Louise Derick, director of the Model School Kindergarten, taking charge of it.

The classes number from forty-five to seventy-five. There is always a director in charge, and one or more paid assistants, according to the size of the class. Each teacher may have twenty pupils. The director's salary is on the same scale as a primary teacher's, working the same number of hours. Weekly meetings of the kindergartners are held to discuss and plan their work. It may be added that *some kind* of kindergarten work is carried on in a number of charitable institutions in the city, both Catholic and Protestant, and there are about half a dozen private kindergartens in Montreal. Private kindergartens have been in existence for some years in Quebec and Sherbrooke and in the Galt Institute, Valleyfield.

In Cape Breton and Prince Edward Island there have been at different times flourishing private and mission kindergartens, but so far no public kindergartens have been started.

In New Brunswick there are mission and private kindergartens only. Although the first private kindergarten work dates many years back. About 1880, having had a private kindergarten in Toronto, Miss Ada Marean, now Mrs. James L. Hughes, had a private kindergarten for a year in St. John. At present Mrs. Augusta F. Robinson, who studied in Los Angeles and later in Chicago Kindergarten College, has a training class and is in charge of a mission kin-

dergarten. Mrs. Robinson has been in St. John for five years and has trained a number of students who are mostly engaged in private work. In Fredericton a successful kindergarten has been in existence most of the time for the past ten years, and at various times there have been private kindergartens in Moncton and Campbellton.

NOVA SCOTIA.*

"The first kindergartner in Nova Scotia was Mrs. Dimock, who for a short time had a private kindergarten in Halifax. A few months later came Miss Campbell, a pupil of Madame Kraus. She had a private kindergarten in the south end of Halifax among wealthy people. She was very bright and lovely and from what I have seen of the students she trained I judge that she particularly excelled in graceful games and elaborate occupation work. Dr. Forrester, the father of free schools in Nova Scotia, used to tell us in the normal school of the kindergarten, but one evening, probably thirty years ago, I heard her speak. How she inspired me! It seemed to me it must be heaven itself to be a kindergartner and have a kindergarten. And, by the way, I think so still, although then it seemed quite out of my reach.

"A few young girls taught small private kindergartens in the years that followed, but not much advance was made. I have seen some books of childrens' work done then, and they did quantities of it—far more than I should think of doing now. The kindergarten had been agitated among educators here, and in November, 1887, a kindergarten training school was started in Truro in the Normal School building, although at first it had no connection with that institution, but was a private undertaking.

"Miss Adella Woodcock, now of Hartford, Conn., a student from the training school of Miss Lucy Symonds, was director.

"Mrs. S. B. Patterson, a young widow with three little ones, and I were the assistants, both belonging to Truro. As I look back now I know we were wonderful helps. I doubt if ever kindergarten director had such efficient and skilled helpers! Mrs. Patterson had attended the normal school for three years, her father being principal J. B. Calkins, and she was a most intelligent mother and highly intellectual.

*The sketch of Nova Scotia is from a letter to Miss Laidlaw written by Miss Mary A. Hamilton. It speaks for itself.—(Editor.)

"I had been a teacher for thirteen years in Grade VIII of the Truro model school, the grade next the high school. I was called eminently successful, had given many lessons at teachers' associations, etc., etc.

"I felt, however, when I found myself in the kindergarten, that my life work was there. In November, 1889, Miss Hattie Twichell came to the kindergarten in Truro for a year. She trained two students, one of whom, my sister, was primary teacher in the normal school for some years. The other for a short time had a private kindergarten in Kentville, but from those three years there remain just Mrs. Patterson and myself in the work here. In November, 1890, Mrs. Patterson took the Truro kindergarten and has been most successful all these years. She trains many students, who, I think, usually go into primary work, though one, Miss Ella Nicholson, has one of the best private kindergartens in the province at New Glasgow. She has four rooms and everything is commodious and well equipped. One of her pupils, Miss Cox, is kindergartner at the school for the blind in Halifax. Mrs. Patterson lectures at the summer school of science each year on kindergarten methods, so that her influence is extended, the Institute meeting in different places in Nova Scotia, New Brunswick and Prince Edward Island. It met at Charlottetown, P. E. I., last year.

In the second year of the Kindergarten in Truro the government of the province of Nova Scotia granted part of the salary of the kindergartners, and gradually increased the grant. In 1900 the public school board made it a part of the public school system, but the government still gives a grant, on account of its advantage to the pupils of the provincial normal school.

"There are just three public school kindergartens in Nova Scotia. Dartmouth opened in 1889, Halifax in September, 1891, and Truro in September, 1900.

"As to my work. They called me here in 1889, and I had the honor of starting the first public kindergarten in the maritime provinces. Toronto was a few years ahead of us, Boston a few months behind. I began in fear and trembling with fifteen pupils. Last year I registered 103—too many, of course! Still there is a crush in April, May and June only.

"We have a training class library worth \$200, a cabinet of

curiosities valued at \$35, pictures with frames which cost about \$30. At different times we have had simple afternoon concerts, and we celebrated our seventh birthday and our thirteenth anniversary. At the former we were given \$60. We had asked for seven cents from each person and the town gave us \$10 more to make a 7 (\$70) of it. At our thirteenth anniversary we were given \$111.00. All we did was to invite our friends to come and to bring thirteen cents. We had our simple pretty games, recitations, etc.

"There was one gift of \$25 and three of \$5. The \$25 gift and one \$5 gift were from old pupils of my own who were married years ago. Several of the old Model School pupils at Truro sent fifty cents or \$1.

"We have only one room, not pretty except for its pictures and decorations.

"I have trained several girls for a longer or shorter time and our superintendent of education at our graduating exercises has presented diplomas to fourteen of them, usually to one student each year. I have a two years' course of training. My girls have all been nice and most of them pretty, some particularly so. Most of them, after teaching a private kindergarten for a short time, have married. I frequently have a sweet little romance told me while they are in training.

"Dartmouth is just opposite Halifax, and so my work is broad. Until I became a kindergartner I never could be persuaded to say a word in public, but after being trained *for the cause of the kindergarten* I went through the, to me, terrible ordeal of giving an address on the subject, first in Antigonish and then in Summerside, P. E. I. Now I speak whenever it is necessary. At Sunday school conventions and Sunday school institutes I have given lessons on kindergarten principles; I've given sand maps of Palestine, Africa, Dominion of Canada, etc., for missions. All this to spread kindergarten principles. I've given addresses on child study, primary work, illustrations for Easter lessons, etc., etc., at different Sunday school conventions, mothers' meetings, etc. I do it as much to spread kindergarten principles as for the special meeting, whatever it may be. My last paper is 'Jesus as a Teacher.' The subject is wonderful, and although I have been specially studying Jesus *as a teacher* for over a year, I am only on the outside circumference of it. I gave it

in December at the Church of England Sunday School Institute to about fifty teachers of Halifax. I gave it again, changing it, of course, at a convention seven miles out in the country, and I am to give it soon to our W. C. T. U. mothers. I am telling you this so you may see where our strength lies, for only three public kindergartens sounds small.

"One of my girls earns from \$50 to \$70 a month for nine months of the year in Moncton, N. B. She has \$2 a month in advance for each pupil. Another, Miss Ball, has a private kindergarten among wealthy people in Montreal.

"Another, Miss Hult, is doing well as a private governess in Halifax. One of my students, Miss Marion Wathen, has started a 'Mothers' Magazine' in St. John, N. B., after four years in the beautiful Methodist kindergarten in Charlottetown. She is particularly clever and energetic.

"Miss Josephine Howe, my first graduate, in 1892, has for several years been the kindergartner in our Halifax Institute for the Blind, and is considered *most* successful. She is eminently talented and goes away occasionally for study, and as her principal, Dr. Fraser, is getting new ideas from all sources, Miss Howe is quite distinguished in her work among the blind little ones. At present, she is laid aside from work through illness—consumption. Dear, beautiful girl, in face and character—a granddaughter of the late Joseph Howe, one of our eminent statesmen.

"Miss Katie Mahoney, another of my pupils, is kindergartner in the Deaf and Dumb Institute, Halifax.

"Do not laugh at all these particulars. I want you to *see* us, and you may cull to please yourself. Just dates and events appear to me like so many dry bones. Most of my other girls married. One of them died, and her little boy *is in my kindergarten* now.

"As to Halifax, another center, Mrs. Susanna T. Harriman opened the public school kindergarten in September, 1891, and had charge of it for ten years. She did excellent work in her kindergarten and among primary teachers, and *was* and *is* greatly beloved by her students. She trained, and the superintendent gave diplomas, to twelve girls. She had a one-year course. Miss Nina Arkhurst has had the kindergarten since she left. She *has* no assistant and consequently can not take as many pupils as I can. She *is* a good,

faithful and successful teacher, and does a broad work in the primary Sunday School Union. Another student of Mrs. Harriman's, Miss Christie, has a private kindergarten in south end of Halifax. Miss Fletcher, now married, was Miss Howe's predecessor in the Blind Institute. Miss De Wolfe is a missionary in Japan. Miss Sasre opened the Methodist kindergarten in Charlottetown, and upon her marriage was succeeded by Miss Wathen.

"One of Miss Campbell's pupils, Miss Annie Notting, had a successful private kindergarten in Yarmouth, Nova Scotia, for eight years. She came to Halifax eleven years ago and carried on a good private kindergarten and primary school to the time of her death, less than a year ago.

"She studied with Mrs. Hughes in Toronto, and must be known to many there. She was an estimable, cultured woman, and a superior teacher, but never trained students.

"While in Yarmouth she hurt her right elbow in preparing for some festive kindergarten occasion, and her arm, from the elbow, was amputated. She bravely and courageously worked on, never accepting help even in dressing.

"Bravery hardly describes Annie Notting. She worked in her kindergarten till the very last, although suffering acutely from a complication of troubles. The doctors and friends all considered her marvellously brave and patient.

"My salary and Miss Ackhurst's are about the same as the highest grade teacher's is. Mrs. Patterson's is more, there being a large government grant in connection with the normal. Dartmouth has a population of about 6,000. Halifax has 40,000, yet we were ahead by several years.

"I have been in your city, London. I substituted in a two-roomed school up near Dufferin avenue in January, February and March, 1872. I had 165 little folks' names on my register—had 132 there the last two days. One very cold day fifty came *late*. I had sixteen Marys, thirteen Johns and eleven Williams. How I enjoyed those children! We used to have what we considered great fun. They had heathenish high desks (so the teacher could not sit down, they said), and I used to perch myself on the top of a desk, and when we were *too* crowded the children would sing. I hear it yet! I've never

had such sweet singing. I used to shut my eyes and say, 'Now sing, so I shall always remember your music.' "

MANITOBA. .

More than eleven years ago a society of earnest workers, anxious to raise the condition of Winnipeg's poorer classes, opened a free kindergarten in the worst section of the city, under the direction of Miss Jean Fleming, who did excellent pioneer work. She was followed in a year or two by Miss Jennie Barnett, who worked faithfully and successfully for a number of years, during which, as the finances of the association increased, other departments of work were taken up, boys' brigades, mothers' meetings, etc. With the added work greater need was felt for a permanent building, which was decided upon in January, 1903, and dedicated in December, 1903. When it was decided to build the society had on hand \$1,000. They erected a building that cost approximately \$10,000 and entered it free of debt. Aside from a small city grant all the money needed for carrying on the work is secured by voluntary subscriptions, so that the work of the association evidently commends itself to the citizens of Winnipeg.

The staff now consists of director, assistant and matron—Miss Winifred Copus director, Miss Helen Macdonald assistant and Miss Belle Coulter matron. This year there are two sessions with different classes at each session. Miss Copus writes: "The building is fitted with electric bells and lights, heated by hot water and with that greatest of luxuries for our children, a bathroom. Here we have daily face and hand washing brigades, and some particularly needy children are given baths. In the matter of cleanliness we can soon notice a marked change in all the children. In addition to the kindergarten room, which is artistic as well as airy and sunny, with large windows and a balcony, we have rooms for mothers' meetings, girls' sewing classes, etc. In the basement are the boys' gymnasium and caretaker's rooms. The matron has special interest in the evening meetings of the older boys and girls and the mothers' meetings, and for each department outside of the kindergarten the ladies interested in the association give their help. Miss Coulter always has splendid results from her work because she is so enthusiastic and self-sacrificing for the sake of our people. Last year we en-

rolled 214 names. Our attendance fluctuates and our register is constantly changing, owing to the *floating* population of our district. The class of people with whom we deal are always moving away and new ones coming. Sometimes they move in the night, sometimes they leave the city on a few hours' notice. This is one difficulty, and another is irregularity. Many of the parents work out and the children are left to fend for themselves, and they come when they like or play in the streets, so we must keep looking after them all the time. Sometimes we take babies in order to reach the older children, who have the care of the baby while the mother works out. At present our roll call numbers between 100 and 150.

"Our children are of all nationalities, English, Scotch, Irish, Canadian, American, German, Swedish, Italian, Jewish, French, Bohemian, Hungarian, Russian and Polanders.

"Our Froebel Society numbers about fifteen members, but what we lack in numbers we make up in enthusiasm. We have invited the primary teachers to attend our meetings and they are becoming interested in our work."

In April, 1904, the All People's Mission (Methodist) opened a kindergarten for the children of their neighborhood, mostly Jewish, which carries on work on lines similar to those of the Free Kindergarten Association. This kindergarten is in charge of Mrs. Lothrop (Miss Jennie Barnett), who was for several years the director of the other association. In addition to this there are five or six private kindergartens in Winnipeg. Within the past year a private kindergarten has been opened in Brandon, Manitoba, in connection with St. Hilda's College.

West of Winnipeg there is hardly even an attempt at a private kindergarten, although successful ones have been conducted within the past few years in Brandon, Vancouver and New Westminster, and a small one in Victoria. In each case the kindergartner has left the field of private work to engage in salaried work, Miss Newman, of Vancouver, going to Tokyo, and the others to New York.

A single exception is found in Dawson City, where a kindergarten has been in charge of a trained director for the past four years.

As to the reasons, generally one finds the school authorities ready to admit that the kindergarten is desirable, but in these fast

growing cities the board has all it can do to erect the buildings needed for the children over five or six, and have not yet seen the way open to providing for those under that age. In Winnipeg a new school is put up every year—generally sixteen roomed—so that there is a noticeable addition to the school tax every year. In Vancouver the schools have increased from ten to more than sixty rooms in the past twelve years, and a new high school, erected at a cost of \$120,000, has been a brave effort for a city of hardly fifty thousand.



MRS. ADA MAREAN HUGHES.

MRS. ADA MAREAN HUGHES.

Mrs. Ada Marean Hughes, who was elected president of the International Kindergarten Union at the meeting in Toronto, is a kindergartner of long standing. Mrs. Hughes was born in Maine, Broome County, New York, in 1848. She was trained as a teacher in the Albany Normal school, and taught on Long Island and in Wilkes-barre, Pa. She was trained by Madame Kraus-Boelte in New York as a kindergartner in 1877, and afterward assisted Madame Kraus-Boelte. She was called to Toronto in 1879 to open a private kindergarten. She was appointed by the Ontario government and the Toronto school board in 1882 to lecture to the normal school students and to open a kindergarten in one of the public schools. The government and the school board sent Miss Marean to St. Louis for six months for further study with Miss Blow, and to gain experience in the working of kindergartens in the public schools. Miss Marean was married in 1885 to Inspector James L. Hughes, and continued for fifteen years to train the kindergarten students in the public schools, doing her work without any salary. Mrs. Hughes was president of the kindergarten department of the National Educational Association in 1892, when the International Kindergarten Union was founded. She was president of the World's Congress of Kindergartners at Chicago in 1893. She has been twice chosen president of the Kindergarten Association of Ontario, and is the only woman who was ever president of the combined Educational Association of Ontario. Mrs. Hughes is also president of the Canadian Household Association, and is an active worker in the Local Council of Women in Toronto.

Mrs. Hughes is well known as a lecturer in the United States and Canada on child training and kindred subjects.

SUPERVISOR'S PROBLEMS.*

I have been asked to state the supervisor's problems. I can name any number of them, have solved none of them, and this is probably the reason why I have been chosen the victim of the evening.

To avoid naming problems which have "gone out of style" in New York and Chicago, I wrote to the supervisors of some of our largest cities for their experience. Twelve out of thirteen replied—I wish to extend my thanks to them here for their very prompt and frank co-operation. Many of their statements are included in this paper.

What I should like to hear discussed among the supervisors are the following subjects:

1. Salaries.
2. Equipment.
3. Shall the supervisor choose the equipment regardless of what materials the elected kindergartner has been taught to use?
4. Cost of materials.
5. Discounts obtained.
6. Methods a supervisor might use to increase the kindergartner's ability.
7. Upon what excellencies or failings she bases her criticisms of the kindergartner.
8. Effective methods of giving criticism.
9. The supervisor's honest expression whether she can get any accurate idea of the daily work in a kindergarten by the examination of a program book.
10. What per cent of programs examined show proper grasp of principles and application?
11. Should the supervisor, who is there to guard the interests of the children, sanction so much accent placed upon the kindergartner's experimentation in program making?
12. Each supervisor advocates classes for the discussion of principles of program making. So long as kindergartners from so many different schools of belief come under one supervisor, would it not be possible and advisable to discuss what are the vital principles of program making?

I have not attempted any discussion of salaries and program, but they are among the largest present problems of the supervisor where the kindergartens are multiplying rapidly, and may at any

*Paper read by Miss Georgia Allison, of Pittsburg, at the I. K. U., Toronto, April, 1905.

moment be doubled and trebled. Many of our cities of the second and third class are in this condition.

THE SUBJECT OF EQUIPMENT.—Because of the little attention paid to the subject of equipment in the training schools, I gained the opinion that it must be a very simple matter. I have found it a very difficult one. First, from the standpoint of cost. Second, the choice of materials.

Regarding the point of cost, some will reply that it depends entirely on the amount the school boards agree to pay. To this I reply that by the supervisors giving some good, honest opinions, based on their experience, we might, by comparing and studying, save the school board some money, establish the kindergarten on a more economical basis, and have less unused material in our cupboards.

Years ago, before the days of large gifts, unlimited numbers of song books, perforators and expensive mounting boards, it was a much simpler matter to draw up an equipment. Today the cost depends upon our sacred theories, and therefore, *what we shall use* must hang in the balance until the committee of nineteen give us their verdict. But if the committee of nineteen recommend large materials, are the supervisors of the cities, from a financial standpoint, able to recommend them?

For our consideration, I asked Milton Bradley to give me an estimate on the following materials:

FOR FIFTY CHILDREN.

1 large Second Gift in bulk.....	\$14.00
1 single Second Gift.....	2.40
25 Third Gift	18.75
25 Fourth Gift	18.75
25 Fifth Gift	37.50
25 Sixth Gift	37.50
900 Tablets—300 each square, 300 each right, 300 each equilateral.....	10.80
Sticks—300 1-in., 300 2-in., 300 3-in., 300 4-in., 300 5-in.....	2.40
Large Hailman Beads (1,000).....	8.00
25 large Peg Boards and Pegs.....	12.50
	<hr/>
	\$162.60
Less 20 per cent.....	32.52
	<hr/>
	\$130.08
Add to this:	
Tables, 30 in. by 8 ft., 5 children at each table, 10 at \$10.00.....	\$100.00
4½ doz. chairs, \$7.00.....	31.50
Rubber tips for chairs	2.25

Occupation material—Bulk at.....	20.00
(Average amount allowed by cities for replenishing supplies.)	
Song Books	10.00
Sand Table	13.00
Perforator	3.00
Total	\$309.83

Beside the consideration of cost of large materials, there is also to be taken into consideration the size of the room. To place ten tables, each eight feet long, will take a room considerably larger than the ordinary large schoolroom.

Two out of the thirteen whom I consulted reported using entirely large materials. The estimate given by one for equipment for twenty-five children was between \$250.00 and \$275.00. This is the highest estimate reported. It includes the following materials: Tables, chairs, sand table, twenty-five each third, fourth, fifth, sixth large gifts, square tables, sticks and rings (large), large colored balls for stringing, gray, heavy cardboard sewing cards, zephyr (double), linen weaving mats, scissors, manilla paper 6 x 6-8 x 8 for folding and cutting, some colored folding and cutting paper, tubes of water colors and brushes, large sheets of drawing paper and large crayons, sand, clay, "bogus paper," raffia, perforator, perhaps a few pictures and toys for use of children at play time.

Another estimate, including large gifts, for thirty-five children, was \$120 to \$140, without pictures or piano. The outside materials used in this equipment were wood, leatherette, raffia, cloth, cardboard, ribbon rolls, boxes, etc.

The lowest estimate, not counting tables and chairs, was \$25.00 for equipment at the beginning of the year. At the end of six months supplies granted amounting to thirty cents per child per year. (This city must get a tremendous discount.)

The other cities reported use of small gifts, estimated as follows: Total \$125.00 for forty children, including in outside material Appleton's large Mother Play Pictures, preliminary sewing cards, sand, pegs and peg boards, wooden beads.

Total \$110.00 to \$125.00 for forty-five children, without tables and chairs, small gifts.

Total \$150.00 allowed—forty children.

Total \$150.00, number of children not stated.

Total \$150.00 for fifty children.

Total \$125.00 to equip, not including piano.

Total \$85.00 for equipment, not counting tables, chairs and piano.

Total, including tables and chairs, about \$135.00.

The average amount appropriated for equipment, excluding piano, would be about \$150.00.

For my own education I should like to see these different equipments listed. I find it difficult to make an equipment for fifty children for less than \$200.00, including everything but piano, discount on gifts and occupation material being 20 per cent.

The impulse of the supervisor is to give the kindergartner freedom as to what materials to use and how to use them. Supervision is difficult when it includes the work of kindergartners, some of whom have been taught to use large gifts, others small gifts, others none at all; some who have been taught to favor Froebel's occupations, some everything which is now known as outside materials, including toys.

While it is left to the training schools what materials are best to be used, and while there will always rightfully be a difference of opinion, still the problem of the supervisor is this, how is she to stock a kindergarten for all these enthusiastic advocates of the different schools of belief?

The training schools are training the kindergartners, not always with regard to the equipment with which she is destined to work. The supervisor is stocking the kindergartens with materials which determine what the kindergartner is to use, and in many cases materials with which the graduate has had no training. It is like sending a Quaker to an Episcopal service to send some of our products of the training schools to the supervisor's equipment.

Question: Should the supervisor choose material for equipment?

Should the school board elect what material shall be purchased?

Should the supervisor or school board consult with the elected kindergartner who is to use the material?

Point for discussion:

As the number of schools under a supervisor grows from fifty to one hundred or two hundred, does not the work in the kindergartens have to be more or less uniform? Should not each training school

consider the practical points of economics, equipment and some general principles in program making upon which these young graduates going out from under them might all agree?

SUPERVISOR'S CRITICISMS.—Supervisor's criticisms have great influence. Observation shows that as soon as the kindergartner ascertains what meets the approval of the supervisor, she strives to attain it. With this power the supervisor can promote or discourage qualities. Upon this power the responsibility of the supervisor rests. Upon her value rests the standard of the kindergartens under her supervision.

Originality was the favored quality of one supervisor. A new game, a new story, a new exercise, new materials, new everything was so heartily applauded that away were tossed the old, well-tested exercises, stories and games, and experiments followed.

In looking over some of the old program books of that period, I should say that that supervisor got a quantity of what has already been called "spontaneous ignorance," but it is to be greatly doubted whether the children developed under the experiment.

Suddenly rhythm appears! The air is filled with it. Again it is Mother Goose! Poor Mother Goose! It, too, must be interpreted and lessons drawn from it.

The following have been attributed to kindergartners:

"A little boy went into a barn,
And lay down on some hay;
An owl came out and flew about,
And the little boy flew away."

"Activity went into a silent, inactive place—the place of owls—the inactive, when pervaded by the active spirit, became active and brought back life to the one who had given it up. One carries his spirit with him, and it pervades all. Sleep is used as the symbol. In Little Miss Muffet eating is the symbol."

"Jack and Jill
Went up the hill
To fetch a pail of water;
Jack fell down
And broke his crown
And Jill came tumbling after."

1. Two united souls in the path of life, with the purpose of obtaining the real support of life.

2. One soul (the reason) lost its power to think, and so destroyed the other. Jack, the reason, Jill, the heart."

"A swarm of bees in May
Is worth a load of hay;
A swarm of bees in June
Is worth a silver spoon;
A swarm of bees in July
Is not worth a fly."

A study for cause and effect, and for relations. Bees in May gather a little honey from the rarer flowers. Bees in June gather more honey from many flowers. Bees in July gather much honey from myriads of flowers. The work increases, the abundance of honey still increases—the payment decreases."

These are some of the diverting things which attract the inexperienced, and that may be mistaken for the vital things. It is the supervisor who, acting as judge and doctor, critic and prescriber, must also add the trade of gardener and help the kindergartner separate the weeds from the flowers.

To find what the supervisors consider most essential the following question was asked and replies obtained:

Upon what specific excellencies or failings do you place your judgment of the kindergartner's work?

Interest and happiness of children. Combination of control and freedom. Progressive orderliness and skill in the various evolutions, marching, rhythmic work, games, etc. Conduct of morning circle—interest maintained, subject well developed. Increasing creative activity of children shown in use of material and in games. Growth of self-control and self-reliance. Ability to adapt herself to conditions, to work harmoniously and effectively with the other departments of the school.

Organizing ability—balance of dispatch and repose—manner—power of leading the children to self-activity—consecration to work. Professional spirit.

Upon the power of control. Her wise use of Froebel's method to develop the child's activity. Her ability to adapt things to her children's needs. Her efforts to grow and to avail herself of the opportunities for growth. Her willingness and readiness to tackle the situation frankly.

An atmosphere of wholesome happiness combined with order and self-control—sympathetic insight—executive ability—ability to modify, adopt and change methods—evidences of careful preparation of

all details—æsthetic and hygienic care of room—the initiative and self-control of the children when thrown on their own resources.

Language—preparation—method—government—dramatic power—voice—manner—school economy.

Required to report upon knowledge of subject—language used—skill in questioning—use of apperception—use of correlation—tone of voice.

The success or failure of a kindergartner largely depends upon her power to win attention of children. I am, therefore, guided by this in commendation or criticism of results. Joyous participation in songs and games, quick response in morning talk, keen interest in story, concentrated efforts in gift and occupations, followed with creative work, are a few signs of a good kindergartner.

Upon the kindergartner's spirit, her attitude toward and her adaptation to the children. Character is presupposed, but faithfulness, real interest in and attention to details of the work are essential. The character of the work planned and done in relation to the children's real needs. Power of control—taste—musical ability.

Spontaneity—naturalness—absence of pose or sentimentality—definiteness—appearance of the room—lack of obedience and respect in the children—carelessness—lack of preparation, earnestness and sympathy.

Does the kindergartner do developing work? Does she secure a spontaneous result as opposed to lawlessness? Also, whether the kindergartner can harmonize with the school without spoiling her work.

Her apparent knowledge of the philosophy and principle underlying the handling of her material—her ability to execute her knowledge of child nature—the general atmosphere of the school—interest—self-helpfulness, etc.

POINT FOR DISCUSSION.

Granted that verbal criticisms will correct errors such as lack of preparation, care of the room, language, voice, manner, points regarding school economy, or other cases where specific instances may be named and those like them corrected. But in the more serious faults as sentimentality, failing to develop self-control or concentration, without the art of questioning, lack of definiteness, lack of attention to details, lack of organizing power, lack of spontaneity.

What methods have the supervisors found effective in such cases?

If verbal suggestion is not enough, would example be more effective, and is it practical? In considering such large faults, one day's visit to another kindergartner to observe what she lacks is a very slight remedy for the evil. It is being with this kindergartner every day for two weeks and a month that she begins to get the impulse for organizing—the impulse for fostering self-control, for watching details, etc.

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Five advocated telling the kindergartner what places to visit and what to look for.

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One, summer school studying under experts, psychology, pedagogy, English.

One, encouraging good points, friendly, sympathetic criticism of weak points.

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One, Make her happy and give her freedom to act up to the best in her.

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One advises having a day occasionally when kindergartners are dismissed for the day. The kindergartners assemble at 9 a. m. and we are together for the day (with noon intermission). Discuss ways and methods and all matters which are of vital interest to us in our work. We devote one hour to songs, games and rhythm, also have had one hour of instruction in the use of water color, each one is encouraged to bring some of the children's occupation work or anything that will help the others. I deem this day of great value—far better than meetings after a weary day's work.

Eleven advised study classes. Among the topics suggested for study were: Nature study in the kindergarten, gift work, occupations, program work, story work, literature, psychology, geography, music, art, manual training, history of education, modern educational ideas, school problems, games or plays, picture study, hand work, organization, dramatic expression, child study, study of different views of the kindergarten, review of mother play with emphasis upon application of principles to the daily work of the kindergarten, great literature, study of institutions, hygiene, science, studying "The Biography of a Baby."

I realize in this short paper that I have barely suggested the problems and have left much for discussion. I have taken the subject of supervision in a very limited way, have omitted the side of supervisor as organizer and promoter. I have taken it only from the standpoint of the relation of the supervisor to the kindergartner. This after all is the greatest side, for here the supervisor has the opportunity of guiding, prompting and fostering the very best that is in those under her. The supervisor is in the position to discover the talented ones and offer them a larger field of opportunity. It is in the interest of the younger kindergartners working with the children that I urge a hearty discussion of the preceding points.

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

The committee on foreign correspondence has sent letters, as usual, to Canada, to England, to Denmark and to Germany. They have also started correspondence with India and Belgium. In the latter country a remarkably interesting convention has been planned at Liege for September, 1905, in connection with the First International Congress for the Education and Protection of Childhood in the Family. The program is so interesting throughout that I have had it translated from the French and hope it may be printed in full in the minutes. The program includes topics upon education in the family. a. Family education before school age. b. Family education during school age. c. Family education after school age. It may be possible for us to send a delegate or to secure a copy of the proceedings.

Another interesting foreign pamphlet is the Jubilee Number of the General Kindergarten Union at Eisenach. This union was founded on Froebel's birthday, 1892, by the Baroness Marenholz von Bulow, Louis Froebel, Minna Schellhorn, Eleanor Heerwart. Last year Fraulein Heerwart's jubilee was celebrated. The festival lasted three days. Fraulein Heerwart received a golden crown of laurel leaves and a poem written in honor of the occasion. A panorama of living pictures was the interesting character of one of the entertainments.

The jubilee number also contains a report of Miss Glidden's address in presenting an album from American kindergartners. The last article in the magazine is by Fraulein Heerwart and contains extracts from an old manuscript in the Froebel Museum. The article is called "Froebel and the Woman Question."

The paper is written from the German standpoint; a preparatory note says that "although between the years 1816-35 Froebel devoted himself to the education of boys, in his educational scheme he includes all childhood, for he wanted to educate man, which includes all ages and both sexes. The paper appears to be a restatement of Froebel's views as gathered mainly from a quarterly magazine entitled *Frauenspiegel* (lit. *Woman's Mirror*) edited in 1840 by Louise

Occupation material—Bulk at.....	20.00
(Average amount allowed by cities for replenishing supplies.)	
Song Books	10.00
Sand Table	13.00
Perforator	3.00
Total	\$309.83

Beside the consideration of cost of large materials, there is also to be taken into consideration the size of the room. To place ten tables, each eight feet long, will take a room considerably larger than the ordinary large schoolroom.

Two out of the thirteen whom I consulted reported using entirely large materials. The estimate given by one for equipment for twenty-five children was between \$250.00 and \$275.00. This is the highest estimate reported. It includes the following materials: Tables, chairs, sand table, twenty-five each third, fourth, fifth, sixth large gifts, square tables, sticks and rings (large), large colored balls for stringing, gray, heavy cardboard sewing cards, zephyr (double), linen weaving mats, scissors, manilla paper 6 x 6-8 x 8 for folding and cutting, some colored folding and cutting paper, tubes of water colors and brushes, large sheets of drawing paper and large crayons, sand, clay, "bogus paper," raffia, perforator, perhaps a few pictures and toys for use of children at play time.

Another estimate, including large gifts, for thirty-five children, was \$120 to \$140, without pictures or piano. The outside materials used in this equipment were wood, leatherette, raffia, cloth, cardboard, ribbon rolls, boxes, etc.

The lowest estimate, not counting tables and chairs, was \$25.00 for equipment at the beginning of the year. At the end of six months supplies granted amounting to thirty cents per child per year. (This city must get a tremendous discount.)

The other cities reported use of small gifts, estimated as follows: Total \$125.00 for forty children, including in outside material Appleton's large Mother Play Pictures, preliminary sewing cards, sand, pegs and peg boards, wooden beads.

Total \$110.00 to \$125.00 for forty-five children, without tables and chairs, small gifts.

Total \$150.00 allowed—forty children.

Total \$150.00, number of children not stated.

Total \$150.00 for fifty children.

Total \$125.00 to equip, not including piano.

Total \$85.00 for equipment, not counting tables, chairs and piano.

Total, including tables and chairs, about \$135.00.

The average amount appropriated for equipment, excluding piano, would be about \$150.00.

For my own education I should like to see these different equipments listed. I find it difficult to make an equipment for fifty children for less than \$200.00, including everything but piano, discount on gifts and occupation material being 20 per cent.

The impulse of the supervisor is to give the kindergartner freedom as to what materials to use and how to use them. Supervision is difficult when it includes the work of kindergartners, some of whom have been taught to use large gifts, others small gifts, others none at all; some who have been taught to favor Froebel's occupations, some everything which is now known as outside materials, including toys.

While it is left to the training schools what materials are best to be used, and while there will always rightfully be a difference of opinion, still the problem of the supervisor is this, how is she to stock a kindergarten for all these enthusiastic advocates of the different schools of belief?

The training schools are training the kindergartners, not always with regard to the equipment with which she is destined to work. The supervisor is stocking the kindergartens with materials which determine what the kindergartner is to use, and in many cases materials with which the graduate has had no training. It is like sending a Quaker to an Episcopal service to send some of our products of the training schools to the supervisor's equipment.

Question: Should the supervisor choose material for equipment?

Should the school board elect what material shall be purchased?

Should the supervisor or school board consult with the elected kindergartner who is to use the material?

Point for discussion:

As the number of schools under a supervisor grows from fifty to one hundred or two hundred, does not the work in the kindergartens have to be more or less uniform? Should not each training school

consider the practical points of economics, equipment and some general principles in program making upon which these young graduates going out from under them might all agree?

SUPERVISOR'S CRITICISMS.—Supervisor's criticisms have great influence. Observation shows that as soon as the kindergartner ascertains what meets the approval of the supervisor, she strives to attain it. With this power the supervisor can promote or discourage qualities. Upon this power the responsibility of the supervisor rests. Upon her value rests the standard of the kindergartens under her supervision.

Originality was the favored quality of one supervisor. A new game, a new story, a new exercise, new materials, new everything was so heartily applauded that away were tossed the old, well-tested exercises, stories and games, and experiments followed.

In looking over some of the old program books of that period, I should say that that supervisor got a quantity of what has already been called "spontaneous ignorance," but it is to be greatly doubted whether the children developed under the experiment.

Suddenly rhythm appears! The air is filled with it. Again it is Mother Goose! Poor Mother Goose! It, too, must be interpreted and lessons drawn from it.

The following have been attributed to kindergartners:

"A little boy went into a barn,
And lay down on some hay;
An owl came out and flew about,
And the little boy flew away."

"Activity went into a silent, inactive place—the place of owls—the inactive, when pervaded by the active spirit, became active and brought back life to the one who had given it up. One carries his spirit with him, and it pervades all. Sleep is used as the symbol. In Little Miss Muffet eating is the symbol."

"Jack and Jill
Went up the hill
To fetch a pail of water;
Jack fell down
And broke his crown
And Jill came tumbling after."

1. Two united souls in the path of life, with the purpose of obtaining the real support of life.

2. One soul (the reason) lost its power to think, and so destroyed the other. Jack, the reason, Jill, the heart."

"A swarm of bees in May
Is worth a load of hay;
A swarm of bees in June
Is worth a silver spoon;
A swarm of bees in July
Is not worth a fly."

A study for cause and effect, and for relations. Bees in May gather a little honey from the rarer flowers. Bees in June gather more honey from many flowers. Bees in July gather much honey from myriads of flowers. The work increases, the abundance of honey still increases—the payment decreases."

These are some of the diverting things which attract the inexperienced, and that may be mistaken for the vital things. It is the supervisor who, acting as judge and doctor, critic and prescriber, must also add the trade of gardener and help the kindergartner separate the weeds from the flowers.

To find what the supervisors consider most essential the following question was asked and replies obtained:

Upon what specific excellencies or failings do you place your judgment of the kindergartner's work?

Interest and happiness of children. Combination of control and freedom. Progressive orderliness and skill in the various evolutions, marching, rhythmic work, games, etc. Conduct of morning circle—interest maintained, subject well developed. Increasing creative activity of children shown in use of material and in games. Growth of self-control and self-reliance. Ability to adapt herself to conditions, to work harmoniously and effectively with the other departments of the school.

Organizing ability—balance of dispatch and repose—manner—power of leading the children to self-activity—consecration to work. Professional spirit.

Upon the power of control. Her wise use of Froebel's method to develop the child's activity. Her ability to adapt things to her children's needs. Her efforts to grow and to avail herself of the opportunities for growth. Her willingness and readiness to tackle the situation frankly.

An atmosphere of wholesome happiness combined with order and self-control—sympathetic insight—executive ability—ability to modify, adopt and change methods—evidences of careful preparation of

all details—æsthetic and hygienic care of room—the initiative and self-control of the children when thrown on their own resources.

Language—preparation—method—government—dramatic power—voice—manner—school economy.

Required to report upon knowledge of subject—language used—skill in questioning—use of apperception—use of correlation—tone of voice.

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Marzoll, of Jena. Froebel speaks of her as a noble, intellectual woman who at the beginning of 1839 lived in Blankenburg and played with the children.

The compiler says, "A prophet must come from time to time who shall teach and warn and whose duty it is to establish anew the blessed relationship between parent and child—Froebel was such a prophet." She says Mr. Froebel bases his views on the following premises: "Mother love is the element in which the child moves, in which it has its being from earliest childhood, it is the living sun beneath whose beams it thrives. And as Froebel wishes to develop *real* children, he considered that the first necessity is a *real* mother. He does not offer dry precepts, knowing well that the true mother love can only be practiced by a woman who is in true sense a mother, who feels the seriousness and holiness of such a position. Froebel does not wish to narrow the mother's outlook; rather does he wish her to gather from his experience that which may best aid her in her task."

Fraulein Heerwart sends us a personal letter dated Eisenach, March 22, 1905. She writes at the request of Fraulein Mecke, who was away on a holiday when our letter reached her. Fr. Heerwart sends with her letter a prospectus of Fr. Mecke's summer school at Cassel, and says of it: "You see from the account of this college that there is more life and progress now than there used to be in Germany, and it seems that Froebel's century has come at last. No doubt the example given by our American friends tells upon the Germans: the frequent visits, the exhibitions, the literature are all means of exchanging thoughts and experiences."

INDIA.

Miss R. May Pyne, the correspondent in India, writes:

"Little children are much the same the world over and respond to kindly voice and steady hand with marvelous results and curious surprises, as does the budding flower to the sun and shower. * * *

"We enjoy the nature study in our kindergartens and lower standards. We have a *great* flora and fauna, to study in India, and I confess this delights me! * * *

"Cawnpore is a large 'milling' city, as well as a military station, of over 300,000 and about 9,000 Europeans included in this greater number. The children enjoy building mills and of course, the Memo-

rial Gardens where the Massacre Memorial well stands as a monument of the mutiny of 1857.

"The Sacred Ganges is a very broad river at this point, and our little children enjoy the 'water-drops' journey.' The ordinary native mind can not grasp the beautiful Froebelian system in its complete form, and any one working in a native school can not keep up the system, there must of necessity be some points neglected. However, I am glad for the sake of the children that the 'principles' can and are used and that the little mind, body and soul may be and is reached and developed, and in most cases won for the kingdom of love and truth.

The redemption of India from the caste curse must come through the children, girls and women of India. * * *

Perhaps we could exchange some hand work, samples from various schools. *This* would help my children and teachers, *more* than *we* could possibly help any of our American cousins, but *we* have the curios and novelties. * * *

The letter from Cawnpore, India, was accompanied by printed matter and a beautiful picture of a girls' high school that makes us realize how much England is doing in India. In return the committee forwarded to Miss Pyne a few samples of children's work for which she had appealed in a former letter.

MEXICO AND CANADA.

While we have had no direct correspondence with Mexico this year, your chairman has had the pleasure of entertaining in New York City one of the able native kindergartners. Her determination to see and to learn was evidence of the earnest work being done in Mexico City. She purposed to write full reports for the Mexico papers.

Our letters from Canada nearly all expressed the hope of attendance this year and personal presentation of reports.

The letter sent us by the renowned English writer, Mr. H. Court-hope Bowen, I will read in full:

LONDON, March 20, 1905.

MISS JENNY B. MERRILL,

Chairman, Committee on Foreign Correspondence, I. K. U.:

Dear Madam—Many thanks for kind letter. As the years go by and every one brings me a kindly letter and greeting from the

Union, I feel more and more drawn to your Union and its aims and efforts—more and more rejoiced to hear that it is going on prosperously. This year's meeting at Toronto is sure to be a most interesting one—but one which I must content myself with attending in spirit. But none the less do I wish you all success and happiness. Please greet Mr. Hughes and his wife very heartily for me.

We over here go on quietly, but I believe prosperously. We are now with in measurable distance of being recognized by the State, and the 3,000 teachers which hold the Higher Certificate of the National Froebel Union and the others, some 2,000 odd, which hold the Elementary Certificate only, go on merrily biding their time.

I am very much interested in what you tell me of the endeavors of the committee of nineteen to formulate some statement of modern views on Higher Education, and shall be glad to have it when made and compare it with our own. Personally, I am not much in favor of symbolism, and I see only too clearly that much of the use of gifts and occupations is short-sighted and wrong—too narrow. I do not care for programs—uniform or otherwise—except as stepping stones in our forward progress. The whole of life is movement and should give freedom—even to go wrong, and anything which is fixed is against freedom of movement and therefore wrong in principle, though it may be excellent in itself at the time of its issue. Formulate your results from time to time—but only to see how far you have gone, to judge of what you have done. Do not fix them, or attempt to fix them, for you can not. But I must not begin a lecture.

With heartiest and best wishes for your success, believe me,

Yours very truly,

H. COURTHOPE BOWEN.

In closing, I am glad to acknowledge the generous assistance rendered by the other members of the committee on correspondence, Miss Mary Jean Miller and Miss Elsie M. Underhill. I have also been aided by Miss Luella A. Palmer, Miss Charlotte Cornish, Miss Rita Klein and Miss Frieda Altschul, who have given valuable assistance in translating articles from foreign periodicals.

Respectfully submitted,

JENNY B. MERRILL,

Chairman, Committee on Foreign Correspondence, I. K. U.

The editor takes this occasion to thank Miss McCulloch, of St. Louis, for including us in the circle to whom she sent a charming Valentine souvenir in shape of a booklet, in white and gold, of verses written by her mother, Mrs. Isabella McCulloch, for different kindergarten occasions.

OLD TESTAMENT SUNDAY SCHOOL LESSONS FOR LITTLE CHILDREN.*

BY LAURA ELLA CRAGIN.

X.

SUBJECT: MOSES RECEIVING THE TEN COMMANDMENTS.

Exodus 19, 20:1-22, 24; 34:29-35.

PICTURE: MOSES' DESCENT FROM SINAI. DORE.

(The picture called MOSES WITH THE LAW, by an unknown artist, in the Brown collection, might also be shown.)

Some time after the battle with the Amalekites, of which we heard last Sunday, the Israelites marched thru a broad valley with high mountains on each side. The pillar of cloud led them on and on until there was seen in front of them, huge and dark, the great mountain called Sinai. Here they stopped and pitched their tents in a broad plain, where running streams gave them water.

From the mountain God spoke to Moses and said that He would speak to the people, but first they must wash their clothes and be specially careful not to do anything wrong for two days, so they might be ready to listen to Him on the third day. God also said that He wished no one to come near the mountain when He spoke to them from it, so bounds, or a kind of fence, were put about it to keep the people away.

The Israelites were very careful to obey God, and on the third day they all came out of their tents to listen to Him. As they waited, a thick cloud hid the mountain, the lightning flashed and blazed over it, and loud thunder could be heard. Then smoke began to rise as if the whole mountain was on fire, and as the people saw and heard all these wonderful things, they were very much afraid. Then, clear and loud, sounded a call like the blowing of a trumpet and from the mountain God spoke to the people, telling them what they must do. These words of God we call the ten commandments. When the people heard God's voice, they were still more frightened. They went far away from the mountain and begged Moses to speak to them instead of God. But Moses said: "Fear not; no harm will come to you."

Then God told Moses to come up on the mountain with his

*Copyright, 1905, by Laura Ella Cragin.

These Old Testament stories, enlarged and with a number of additions, will be issued this fall in book form.

brother Aaron and some of the older men. When they started up, the dark cloud passed away from the mountain, and instead a beautiful blue color shone upon it and then this changed to a bright light like fire. When they had gone a little way, Moses told Aaron and the older men to wait for him, and then, with his dear friend and helper, Joshua, who you remember was the strong, brave man who fought against the Amalekites, he went on still farther. But at last he told Joshua, also, to wait for him, and all alone he went up to the top of the mountain to meet God. As he saw the bright light, I think he, too, may have been afraid, but I am sure God told him not to fear.

For forty days and forty nights Moses stayed on the mountain, while God told him just what he wished the people to do. Then God wrote the ten commandments with His finger on two large pieces of stone, so the Israelites could always keep them. When at last Moses came down, his face was so bright that the people could not look at him and they were afraid to come near him. So Moses put a veil over his face while he talked with them and told them all that God had said. In our picture you see him coming down from the mountain with the stone on which God had written the ten commandments.

(The two talks on the ten commandments I can only briefly suggest. I should tell the children these commandments were not only for the Israelites, but are to apply to us also. They should be given positively as far as possible, rather than negatively. Speak of love to God as required in the first two. Tell of the Israelites' causes of gratitude and lead the children to give reasons why we should love God. Emphasize the need of reverence in speaking to, and of God, and tell of the command that we should give Him one day in each week, not doing our own work or following our own pleasure on that day. Speak of the duty of rendering loving obedience to parents and of the promised reward. Kindness and love to all may be given as the sixth commandment, refraining from anger, as Christ interpreted it. Purity of speech and act is suggested in the seventh, honesty in every little thing in the eighth, truthfulness in the ninth, and contentment in the tenth. Short stories may be used to illustrate the truth emphasized in each commandment.

SUBJECT: THE TABERNACLE.

Exodus, 25-28; 35-40.

PICTURE: THE TABERNACLE. PHOTOGRAPHED FROM MODEL. WILDE'S COLLECTION.

When Moses was up on Mount Sinai, God not only gave him the ten commandments, of which we have been talking, but He also told him that He wished the Israelites to build a church for Him. Before this time, when any one wished to worship God, he would pile up some stones for an altar, as you remember Noah and Abraham did, and then stand near this as he prayed. But now God wished the Israelites to have a church where they could worship Him.

What kind of homes did the people have in the wilderness? Yes, tents, which they could pack easily and carry with them when they traveled. God told Moses He wished them to make a kind of tent for Him, and it was to be called the Tabernacle, which means the Tent of Meeting. Whom do you meet in your houses, children? Yes, your mamma and papa, your brothers and sisters. And whom do we go to church to meet? Yes, the dear heavenly Father, because the church is the house of God. So the Tabernacle was to be the tent, or place, where the Israelites could meet God.

God told Moses just how it was to be made and when he came down from the mountain, he told the people what God had said. First, he asked them to bring gifts of beautiful things with which to make it, and the people brought wood, brass, and cloth of lovely colors—purple and blue and scarlet. They also brought precious stones; bracelets, chains and rings of gold and silver. They were so glad to give these things to make the Tabernacle for God that soon there was more than could be used and Moses had to send them word not to bring anything more.

Then he called two men whom God had chosen to make the Tabernacle, and they asked others to help them. They made everything just as God wished, and put their best work into it, because they loved to make this house for God. The Tabernacle had to be carried when they journeyed, so they made it of boards that could be easily taken apart. They covered these boards with gold and made them so they could be fastened together without trouble.

(Describe the shape of the Tabernacle, the different curtains, and the court about it. Speak of the ark and its contents, the golden

table and candlestick. Tell of the beautiful clothes made for Aaron, the high priest, dwelling especially upon the varied colors, which always appeal to children. Describe the setting up of the Tabernacle by Moses and the putting in place of all its furnishings. Continue thus:)

When all had been done the glory of God, like a bright cloud, covered the Tabernacle, so no one could go in. But after a time this bright cloud stayed just over the ark in the holy room and then Aaron could enter the other room each day to light the lamps in the candlestick and burn incense on the altar. The Tabernacle was placed in the center of the plain and around it were the tents of the Israelites. After this, when the cloud, which showed God's glory, rested over the Tabernacle, the people stayed in that place, but when the cloud rose the people knew they were to pack the Tabernacle and their own tents and journey on until the cloud stopped again. I think they were all very glad God had now such a beautiful place where He could stay with them.

SUBJECT: THE SPIES SENT INTO CANAAN.

Numbers 13, 14; Deuteronomy 1:19-46.

PICTURE: RETURN OF THE SPIES FROM THE LAND OF PROMISE.—DORE.

For almost a year the Israelites stayed near Mount Sinai, the cloud which showed that God was with them resting over the Tabernacle. Then the cloud lifted and they knew that they were to march on again. It took them some time to pack their tents and get ready, but when everything had been done, the priests blew their silver trumpets and the people started. The boards and curtains of the Tabernacle were placed in covered wagons, drawn by oxen, but the ark, the golden table and candlestick were carried by the priests.

Their journey was a hard one and they traveled thru such a sandy, rough country that Moses called it the great and terrible wilderness. But at last they came near Canaan. Moses was very happy, and he said: "We are now come to the land which God promised Abraham, Isaac and Jacob that He would give to their children. Fear not, but go in and take it for yourselves."

But the Israelites were afraid, and asked: "Would it not be better to send some men there first, who shall tell us what is the best way to enter the land and whether the people are very strong?"

How wrong it was for them not to trust the dear heavenly Father

to lead them in! But God said Moses might choose twelve men to do as the people wished. They were called spies, because they were to spy out, or look over the land. Among these were Joshua, Moses' helper, who fought the Amalekites, and Caleb. Moses told the spies to look the country over and see what grew there, whether wood was to be found, and whether the people lived in tents or cities. He asked them to bring back some of the fruit and then he told them not to be afraid, for God would take care of them.

Forty days the men traveled thru the land and no one hurt them. As they were coming back, they gathered some of the fruits, figs, pomegranates (which were like oranges) and grapes. One bunch of grapes was so large that they hung it on a pole and two men carried it between them, as you see them doing in our picture. When the people saw them coming back, they crowded about them, wishing to hear what they had to tell of the country. The spies showed them the fruit and said: "It is indeed a rich land and grain and fruits grow well there, but the people are very strong and some of them are as large as giants. The cities, too, have high walls about them, so we could never take them."

But Joshua and Caleb said: "We need not be afraid; let us go at once and take this land, for God has promised to give it to us and He will help us, even if the people are strong."

The other spies, however, said: "We can never take it. The people are so large that we looked like grasshoppers beside them."

When the Israelites heard this, they felt so badly that they wept and said: "We wish we had all died in Egypt or in the wilderness. If we go into this land, we shall all be killed. Let us choose another leader instead of Moses and go back to Egypt."

Wasn't it very sad that they wouldn't trust God to help them when He had done so much for them? Moses and Aaron were greatly troubled because the people were so wicked. Joshua and Caleb, too, tried to get them to trust God. They said: "This is a very good land and God will be with us and help us to take it. Fear not."

But the Israelites were ready to throw stones at them, because they were afraid of the strong people in the land and did not want to go farther. Just then the cloud which showed God's glory appeared before them and God said: "How long will it be before this people will trust Me?"

But Moses begged Him to forgive them. Then God said that because they would not trust Him, no one but Joshua and Caleb should go into the land He had promised to give them. For forty long years they must wander in the wilderness and then their children should go into the promised land. The people were very sad because they must remain in the wilderness, and I am sure they wished they had trusted God and entered Canaan.

SUBJECT: THE LAST DAYS OF MOSES.

Numbers 20, 27:12-23; Deuteronomy 31, 32, 33.

PICTURE: MOSES' SUCCESSOR.—JULIUS VON SCHNOW.

(Speak again of the sin of unbelief which caused the long wandering in the wilderness and then continue thus:)

When the forty years had almost passed, the Israelites came to a place called Kadish, and here Miriam, Moses' sister, was taken to be with the dear heavenly Father. Do you remember how she had watched his little cradle-boat when he was put in the river, and how she had brought their mother to the princess as one who would care for him? Then when the Israelites had crossed the sea and the Egyptians could no longer hurt them, Miriam led the women in the glad song of thanksgiving. All these years I know that Moses had loved this dear sister and he must have been lonely when she was no longer with him.

Now I have something very sad to tell you. Do you know to whom Moses always went when in trouble? Yes, to God. Tho the people had murmured very often and had been angry with Moses when they did not have what they wanted, he had always been gentle and kind to them, and had gone at once to God to ask Him to help them. But there was one time when even Moses did not do what was right. While the people were at Kadish it was hard for them to get water. They came to Moses and said in a very angry tone: "Why did you bring us into this dreadful place where there is nothing for us to drink? We have no grain to eat, no figs nor grapes nor pomegranates, and now we can not even get water!"

Moses and Aaron were very sad when the people spoke thus and showed that they did not trust God. But they went to the Tabernacle and there they knelt down and asked God to help them. The glory of the Lord shone over them and God said: "Take your rod and

gather all the people together and speak to the rock and it shall give water for them and for their cattle."

Moses took the rod and he and Aaron gathered all the people together. But then, children, instead of speaking to the rock, as God had told him to do, he spoke very angrily to the people. He said: "Hear now, ye rebels; must we bring water out of this rock for you?"

Was it Moses and Aaron who made the water come, children? Oh, no, it was God, and it was very wrong for Moses to speak thus. Then, instead of just speaking to the rock, as God had told him to do, Moses raised his hand and struck it twice. But tho Moses did wrong, God sent the water, as He had promised to do. It came pouring out of the rock, so there was plenty for the people and their cattle to drink. Then God spoke to Moses and Aaron and said: "Because you did not obey Me, but instead struck the rock and spoke angrily to the people, you can not enter the land of Canaan."

Even tho Moses had done just what God wished for so many years, God had to punish him when he did wrong. I know he felt very sad, because he had hoped that after bringing the people out of Egypt and leading them on the long journey thru the wilderness, he might at last bring them into the beautiful country which God had promised to give them. But he knew he had done wrong, and I am sure he asked God to forgive him.

(Tell of Aaron's death on Mount Hor and of the transfer of his robes to his son. Then continue:) As Moses came down from the mountain, he felt very lonely, for he missed his dear brother, who had been with him for so many years. But soon God came again to him and said that he, too, was to come to be with him in heaven. Moses thought at once of the people whom he so loved and for whom he had done so much. He said: "Oh, Lord, wilt thou not choose another leader for these people in my place? If they have no one to tell them where to go, they will be like sheep without a shepherd."

God then said that he might choose Joshua to take his place. I am sure Moses was glad that this dear friend was to lead the people. He sent for Joshua and putting his hands upon his head, he blessed him. I want to read you the beautiful words he said to him. (Read Deuteronomy 31:7, 8. Tell of Moses' long talk with the people, in which he reminded them of God's care of and goodness to them. Speak of his urging them to talk to their children of God's dealings

with them, to offer the first fruits of the harvest to Him, to be generous to the poor, etc.)

When Moses had finished telling the people these things, he blessed them and said good-bye and then God called him to come up on a mountain, as He had called Aaron. From the top of the mountain, God showed him all the beautiful land which He was going to give the Israelites. He saw the River Jordan flowing along and beyond it, the rich fields, the cities and the high mountains of Canaan. I know he was glad that the people, whom he loved, and for whom he had done so much, were to have so beautiful a country. Then God took him to be with Himself in heaven.

Many, many years after this, when Jesus was on earth, He went up on a mountain and while there, Moses came from heaven to talk with Him for a few moments.

We all like to hear about Moses, because he was one of the best men who ever lived. He was brave and strong, and so gentle and patient that when the people murmured and spoke angrily to him, instead of answering them, he went to God for help. He always loved the dear heavenly Father and he tried hard to please Him.

HER INCONVENIENT FATHER.

When Miss Alice Roosevelt was a little girl she uttered a complaint that must surely find an echo in the heart of every wilful lawbreaker in the land whose case has fallen into the hands of our uncompromising President.

Her teacher at school had been inquiring for Mrs. Roosevelt, who was ill, and Alice answered plaintively:

"She isn't much better yet. Yes, it's pretty hard. Papa stays at home most all the time, you see, and that makes it dreadfully inconvenient."

"Why, how is that?"

"Oh, don't you see? He doesn't understand like mama. When mama tells me to be home at four o'clock, and I get there at half past she understands; but when papa says four, and I get there at even quarter past, he doesn't understand at all."—*Youth's Companion*.

INTERNATIONAL KINDERGARTEN UNION IN CANADA.

After an adjournment of a month we will proceed with our informal report of the International Kindergarten Union meeting in Canada.

We have already given the results of the Committee of Nineteen up to date. The conference of training teachers was the next upon the program. As before stated, the doors of the meeting were generously thrown open to all who were interested.

Miss Patty Hill presented the first paper embodying the unconservative view. Miss Hill began by stating that this was the day when kindergartners had begun to criticise themselves and that when once self-criticism began there was a let-up of criticism from outside the ranks. In considering the gifts, and our use of them, we must study them in the light of Froebel's own peculiar bent toward mathematics, his interests as affected by his youthful occupations as architect, forester, surveyor and crystallographer, etc., and the light of the nature environment of his early years. We may ask ourselves, she said, what would the Mother Play have been if grown in one of our large cities.

The remarkable way in which Froebel's system meets the needs of the children is to be explained by his love of childhood and his faith in self-activity.

The gifts meet the fundamental needs of the child for investigation, experiment, construction, representation and for pure play.

Miss Hill would use paper dolls, toy animals, etc., in connection with the gifts, not as substitutes for them. They lend the necessary human element.

They vivify the image. They increase the educational purpose and its results. Miss Hill stated her own views upon method very clearly and succinctly. Regarding dictation, she said that at least if the child gives up his own way to follow the teacher's dictation, he should be given a clear image of what is to be made. The criticism of the kindergarten child that he can not amuse himself, she regards as due to loss of power consequent upon too much following of dictation.

We wish we might write out our notes in more detail, but do not feel justified in so doing.

Miss Fisher's paper we are not permitted to give in full, and again we are in doubt as to just how much of our rough notes we are justified in giving. Miss Fisher stated that in the kindergartens under her supervision all the Froebellian occupations are used with the exception of pricking. The sixth gift is not used. Among outside materials used are nuts, marbles, cans, nest, shells, boxes, nature materials, winding, sewing cords and staples, boards and nails, enamel cloth, and sand. In larger materials, the blocks, tablets, slats for sticks are used of a size to retain the inch as unit of measurement. Enlarged material is also used in the occupations.

As to the method, their yearly program tells the tale. Miss Blow's program is used as the basis, the starting point being the child's actual experiences with the wind and the weather vane, the baby, etc. Miss Fisher told with some detail the manner in which the picture is used, the stories, songs, games, etc., that center around it.

Miss Alice O'Grady gave some valuable statistics on kindergarten examinations.

Miss Allison's presentation of the problems of supervision will be found on another page. It contains valuable hints, not only for supervisors and training teachers, but for all who are interested in the kindergarten from any standpoint. If you ever hope to become a supervisor, study this paper carefully.

PLANS OF WORK.

The report of the committee of nineteen was given Thursday morning. It was published in the May number of the *MAGAZINE*. Then followed most interesting ten-minute addresses by leading kindergartners on Plans of Work.

Miss Wheelock presided as chairman, introducing Miss Blow as the kindergartners' guide, philosopher and friend. Miss Blow said that the kindergartners had found out that they do disagree and that she is glad they disagree. It is a good thing for the community. It indicates life and character. She quoted the clever verses about the creature which hesitated so long as to whether to be a bird or a mammal that it ended in being a duck-bill, which is a poor example of either, tho resembling each in some particular. Such a character-

less being is far from the ideal of an efficient kindergartner. Miss Blow said she did not believe in a rigid program which forced externals upon the child, nor that all children should be doing the same thing at the same hour. Neither did she believe each young kindergartner capable of the feat of making her own program, for the following reasons: (1) During the two years of kindergarten study in the training schools the student's grasp of necessary principles is incomplete and shallow; (2) the program of the student, not being tested in actual practice, there is no opportunity to prove its value; (3) everything can not be done in two years. The plan used is a register of the collective experience of many thru many years. The value of the difference of opinion as to plans dependent upon different world-views must be left to the arbitrament of time. The "program" used so long had been modified in the last few years. New possibilities had been opened up in the mind of the originator. It was not fixed beyond possibility of improvement.

Miss Temple, of the Chicago Free Association, spoke next. She referred to conditions in her own city, describing the relation between her training school and kindergartens. Fifteen to eighteen directors, all graduates of the same training school, who have been working for years in kindergartens in charge of all classes of children, in schools contrasting strongly as to number of children and equipment. Monthly conferences are held. The students here practice during entire course. At first the new student uses a program prepared for her by her director, tho the plan, plays and occupations are explained and discussed in teachers' meetings, so that she sees her particular work in relation to the whole. They do not make their own complete programs all at once, but work out different details, after some acquaintance with childhood, its interests and attention, value of play, etc., gradually, under supervision. It is observed that the work becomes more interesting and vital as soon as the students begin to make their own programs. This program accompanies a growing knowledge of psychological and pedagogical principles and laws. In Miss Temple's opinion, two years' training ought to give a fairly good ability in this direction, tho she agreed that in two years there was not time to master Froebel or make a perfect program, but she had faith in the growth of the power to plan as well as to execute. No one program could serve equally well children of differing environ-

ment. The special course in program-making came at close of second year.

Miss McIntyre, of Toronto, told in clear and happy manner the plan of work used in the Normal school. Child study in connection with the kindergarten work is one of their distinguishing features. The children are unobtrusively observed during the morning practice and are classified as active and passive; physical and mental characteristics are noted and a search for causes of peculiarities made; attitudes, gestures, signs of nervousness, and their signification, and the connection between interest, attention, temperament, etc., are studied and analyzed in connection with later psychological study. There is definite and careful work in nature study, including observations of wild flowers, in their habitat, insects and their life history, birds and astronomy.

Miss McKenzie, of London, Ontario, told how kindergartens could be established in her city. If a required number of signatures were secured in a given locality a kindergarten must be established.

Miss Fisher, of Boston, told of having a real live baby brought to kindergarten and from that leading out to the babies in other families, and all the activities that naturally circulate around the "useless scrap of a baby." And so leading out to other homes. Fifteen minutes every day are given to free play. She defined freedom as inward conformity to an ideal and maintained that we do not grow free without wise guidance. She gave a vivid word picture of how the work centers around the mother play.

Miss Patty Hill was aptly introduced as sunshine from the sunny South. Miss Hill does not use the uniform program. Asked what, in an environment made up largely of breweries, she could find to give the children, she replied there are always ideals within the child's experience which can be used. Miss Hill questions the wisdom of some of the nature-games used on the circle. Few, if any, children would of their own initiative play being flowers or sunbeams. The human activities are what interest them if they are not contaminated (?) by the kindergarten. She would leave such materials out of the circle and put it in art.

Miss Harrison did not believe in the *uniform*, but in the *universal* in program making. There are still points of difference in the world view. As for direction *versus* no direction, every kindergarten direc-

tor, she said, had directed the children. There never was one who did not direct. The great central idea of kindergartens was the development into a consciousness of the divine. In trade games we do not aim to teach details of work, but to develop joy in good workmanship and lead up to the ideal of what the trade world means, and so shine in ourselves that every elevator boy or cabman will feel it. We have untold power and influence if we live up to our ideals.

The foundation of work with children is the thought of reverence.

Dr. Jenny B. Merrill thought that even if "the program" were open to criticisms by the young kindergartner it would take considerable courage on the part of such an one to suggest improvement in a program issued by such experienced kindergartners and used for years and understood to be of universal application. After a high school or college graduate has had two years of kindergarten training she ought to have a little "free play" for herself. It is a mistake to use so many occupations simultaneously.

Miss Elder, of Buffalo, showed a basket made of paper twine, a new material which is easily handled by the children.

Miss O'Grady objected to the words conservatism and progressive as applied to different groups of kindergartners. She contended that those who had been labeled conservative were not *unprogressive*.

Miss Niel, of Washington, expressed the sense of a growing unity in diversity by quoting Kipling's lines:

There are nine and sixty ways, of constructing tribal lays,
And every single one of them is right.

Miss McIntyre felt that the developing of the essential ideals of the Mother Play left no time for any other.

Miss Temple, of Chicago, thought that all material was valuable as a means of self-expression. The claim that the outside constructive occupations were unrelated, resulting in broken, scattered ideas, was met by the fact that they were related in human activities of home and neighborhood. Rightly used the child became increasingly independent. There could be no regular sequence of form without sacrificing interest.

In Brooklyn, as Miss Glidden told us, they use all the gifts; they do not use Froebellian drawing. They place the emphasis on the art side. Large material is now on their supply list.

Miss Blow concluded the program. She replied to those who

asked why she was unwilling to give "the program" to the general public of kindergartners, that so doing would conduce to the very mechanism which it had been accused of perpetuating. It could only be given and taken rightly when discussed with supervisors and classes in psychology, literature and practically embodied in program corresponding with the theoretical view. It is not necessary to give it because, following the same world view, all would of themselves evolve the same one.

The first regular meeting was held in the Normal School Wednesday morning, the invocation being offered by Rev. Chancellor Burwash, president of Victoria University.

The honorable mayor, Mr. Thomas Urquhart, was most gracious and happy in his words of welcome.

"His Worship" said that there was one thing he thought a teacher required, namely, faith—faith in the work, faith in the child, faith in himself or herself, and faith in God. The qualities which were written on the city coat of arms—industry, integrity, and intelligence—were represented in the Toronto teachers. Their object was to make this motto the pole star of every pupil.

In conclusion, the mayor said that he again welcomed heartily the convention, and would say that it was safe to leave the convention in the hands of Mr. Hughes, Mr. Brown, and the committee of teachers. He only wished the visitors would remain in Toronto altogether, and when he saw so much genius, ability and beauty before him, he thought there would be no doubt but that these teachers would be readily assimilated.

Mr. C. A. Brown, chairman of the board of education of the city, added his words of greeting and gave a brief survey of the growth of the kindergarten in Toronto.

Mr. Hughes, so well known to kindergartners, reported for the committee on arrangements, calling attention to the flags and banners which employ the colors common to both countries and explaining the beautiful maple leaf pin given each of the delegates as the emblem of Toronto; also the combination of the symbols that together make the Canadian flag. This, when it came to final unity between the two countries, would make such union just so much more simple. And then he suggested, as stated in our May number, that American stamps at present were no good in Canada.

Miss Poulsson, the recording secretary, had some practical suggestions to make. She recommended the developing of the report reading habit. (1) That the secretaries of the local branches should circulate the reports; (2) keep copies on file as property of the local board; (3) send one copy to the local public library; (4) return unused copies to the recording secretary.

The corresponding secretary reported sixty-four new societies.

The reports of delegates were much the same as in previous years. Many branches have regular courses of lectures from outside specialists or from inside authorities. Some maintain scholarships, others support free kindergartens. Many unite in different ways with the primary grades, thus making for unity and harmony in the schools. While good work is thus being accomplished, there is no opportunity for resting on one's oars. Those communities which have no kindergartens must be helped to feel the need for them, and those which have secured them must not rest in that apparent security, but must continue to make them indispensable or otherwise they will become the prey of the evader of taxes.

N. E. A. REPORT.

Miss Mary Jean Miller, president of the kindergarten department of the National Educational Association, brought cordial greetings from that body and also some reminders and suggestions which are timely. She said, "I believe that we have arrived at the time when we can become a more unified and complete International Kindergarten Union only by fully identifying ourselves with the larger National Educational Association, of which we are an organic part.

The kindergarten is an essential part of elementary education. Up to recent date the public school has taken little account of the training of its kindergartners, depending for them upon private training schools. In the future as the program of the normal department of the N. E. A. indicates, the public school will support more of its training schools for kindergartners.

Would it be wise among other committees of the I. K. U. to have one upon the training and supervisions of public school kindergartens?

In one of our large cities recently the superintendent made the statement that the assistant superintendents did not much care for the kindergarten. Is it not time for us to be asking ourselves some pertinent question?

Why are some educators not favorable to the kindergarten?

In various cities conditions are quite different. Does the training school of today fit the graduate to meet them? We can not at once change conditions, but we may determine the best way to deal with them.

If the child has but one year in kindergarten and that from six to seven, how can that time be most profitably spent? In other places the age is from five to six. Should we aim to give three year's training in one? And still other cities permit the child from four to six in their kindergarten. What shall be done for him?

Does the I. K. U. fraternity idea help us to best meet these problems, or must we give up some of our dogmas, unite our forces as is now being done in municipal matters, and thereby draw all men unto us? Come to Asbury Park July 3 to 7, where we are to have a program with an equal number of kindergartners and schoolmen to discuss some subjects suggested by educators, some of whom are favorable and others unfavorable to the kindergarten.

Let us meet in the great open of a broad educational plane. It is not

"What we give, but what we share,
For education without the kindergarten is bare."

RECREATION.

On two successive days the kindergartners of the city entertained the guests by charming luncheons held in rooms in the Normal School. Seated at the tiny chairs at the small kindergarten tables, each bright with the yellow of daffodils, the delicious repast was served quickly and deftly. Dainty hand-painted souvenir cards were at each place. The luncheon certainly gave great pleasure to the guests and the gracious hostesses betrayed no hint of the time and labor given to its preparation and serving.

A drive round the city gave a bird's-eye view of Toronto, establishing its place in the minds of the kindergartners as one of the most beautiful of cities and a rival to Brooklyn, N. Y., in the number of its churches. Some of these were most imposing edifices. In the trap of Mr. Shaw, head of the leading business college of Toronto, who drove his splendid pair of mettlesome horses, Miss Ada Van Stone Harris, of Rochester, Miss Mabel McKinney, of Cleveland, and the editor of the KINDERGARTEN MAGAZINE, led the procession of tally-hos and carriages that made the tour of the city, stopping *en route* to attend Parliament, completely filling the ladies' galleries. It was an interesting glimpse into a picturesque phase of political life in Canada. One dull address was followed by another of a lively, sar-

castic turn; approval was expressed, not by clapping, but by a vigorous slapping of the desks. The formal, respectful bow to the speaker by those few members who left the hall, offset the somewhat flippant atmosphere produced by the flipping of personal letters into the main aisle and the running of the small, large-collared pages to pick them up and deposit in the proper receptacles. The building is a beautiful one, dignified, reposeful, expanding the spirit. Tea was served by the Honorable Speaker, Mr. St. John and ladies, in the speaker's chambers, all the visitors agreeing among themselves that the Parliament was most fortunate in its presiding officer.

A reception was held Thursday evening in the Provincial Museum, which occupies rooms in the Normal School (this Normal School, we understand, is the oldest on the continent). Mrs. James L. Hughes, Mrs. Alfred Rutter, Mrs. J. F. McLaughlin, Miss Currie, Miss McIntyre, were among the local kindergartners upon the reception committee.

The Museum contains some good paintings and a number of historical curiosities and war souvenirs. We were surprised and interested to find in a large glass case about seven or eight of the well known Rogers groups of statuary, each one being a war piece, showing an incident in the Civil War. We had the pleasure of making the rounds in company with a citizen of Toronto who confessed that he had not been in the Museum for twenty-five years.

MUSIC IN RELATION TO LIFE.

Wednesday evening Mr. Thomas Whitney Surette, of Columbia, spoke on Music in Relation to Life. All art, he said, was an harmonious expression of life, and he reminded his audience of how truly Greek, Gothic, Italian art represented the life and thought of the various peoples whence these art expressions had sprung. In the same way, music reflects the conditions from which it springs. He then read some lines of Gray's Elegy to show how in measured, classic form, in rhythm, meter, language, it was a perfect type of the feelings, manners and customs of its period. He then played some measures from Mozart to show how perfectly they matched in spirit and form the formality and classic style of the Elegy. Next some lines of Browning's and George Meredith's were read, paralleled by music by Brahms, in which the idea was perhaps equally obscure, no rhyme and little form, but the idea expressed that truth is within ourselves.

So Beethoven's noble music expresses the growing democracy of the nineteenth century.

If it be true that there is this intimate connection between music and life, what is the value of music? Mr. Surette would say that as we practice it today it has no particular connection with life. It is an exotic. Both school music and domestic music are defective. We go too much to opera. Had he his way, he would permit no one to go to an opera till he could show coupons showing that he had been to three chamber concerts. People go now to hear a particular singer sing a famous high note, rather than to hear the music as such.

Something is wrong with our teaching of music in the public schools. In Massachusetts there has been no increase in number of choral societies since music was taught in the schools. Music, as taught in schools, is useless, being planned largely by those getting out school books. You can not eat or wear music. It belongs to the ideal side. It can not be made to serve a wicked purpose.

One cardinal principle in educating for appreciation of music is that the same thing must be heard over and over till familiar.

An important statement, which many are ready to verify, is that all people like great music. But they need to hear the great things often in order to appreciate them. Mr. Surette concluded by playing Beethoven's Heroica Symphony upon the pianola to show how valuable these new devices are in giving opportunity for the uninitiated to *familiarize* themselves with good music and then when they have the chance to hear a great player or orchestra they are ready to appreciate that which is already somewhat known to them.

The same evening Miss Shedlock gave her delightful lecture on the Responsibilities of Story-telling.

Thursday afternoon the parents' committee held their profitable conference, Mrs. Langzettel, chairman.

Dr. James E. Russell, dean of Teachers' College, New York, spoke first, his topic being WHAT ARE THE VITAL THINGS IN THE EDUCATION OF YOUNG WOMEN?

Dean Russell paraphrased his own subject, asking, What counts most in the making of women? If we parents were free to act as we thought best, untrammelled by custom, tradition or prejudice, what would we do with our daughters while they are growing into womanhood? The answer to such a question goes to the very bottom of one's educational philosophy.

He was somewhat severe in saying that we ask early, Shall we send our daughters to college? We inquire early concerning dancing masters, classical and modern languages; we are insistent on good spelling and pronunciation—all these are matters within our own control. But the baby's food, the air she breathes, and the water she drinks—these are mysteries known only to *nurses, physicians—*and *grandmothers*.

Feeling the importance of proper nutrition, air and exercise from the beginning, Dean Russell would make his first question, not what college shall we send the girl to, but what course of study should her parents enter? He puts good health as the first desideratum in the education of girls, since all other good things attained are worth so much more if accompanied by good health.

What is usually called "overburdening" in the schools he attributes to "underfeeding and mal-nutrition." "The mischief is done before the school has a chance to try its hand, and only one recourse is left to it and to the intelligent parent . . . so to instruct the girl that she may be able to prevent in her own children the faults from which she herself has suffered."

"If the principles of reproduction and heredity, of physiology and hygiene, of food selection and preparation, can not be given properly in a secondary school to girls who will soon be in need of such information, then there is something radically wrong with those schools."

"The surest way to break down family life and destroy the sanctity of the marriage tie is to mate an ignorant man with an ignorant woman—ignorant of all that marriage means and unfitted to meet its obligations."

Next in importance Dean Russell named proper manners and morals—suitable habits, because "without some such * * * there can be no effective participation in social life." * * * "These ends are the result of discipline under conditions which are favorable to the fixing of habits."

The next vital thing in the education of anyone, according to Dean Russell is the ability to engage in useful occupation. If there is work for woman to do, her place and satisfaction in life, her influence upon others, her returns for her labor—all demand that she should be fitted for the task.

"I am thinking not only of those who work for money, but spe-

cially of the married woman. There is no profession that induces greater physical strain and nervous waste, calls for more of the moral virtues, or profits more from the use of common sense than that of wife and mother. It is not a money-making profession; it is pre-eminently the money-spending profession, and to spend money wisely is far more difficult than to earn it. . . . To spend prudently that there may be no waste; wisely that the best may be obtained; generously, that as many as possible may be benefitted thereby; to spend not only money but also time and energy in doing the world's work."

The fourth point is the appreciation of what is best in life. "Good health, proper conduct, ability to earn a livelihood (even to the extent of accumulating great wealth), are meaningless to him who knows not the relative value of what life offers."

"Life is a succession of choices. How important then that man should see life in its proper perspective, that he should feel the charm of nature, see the beauty in art, feel the uplift in literature and history, respect the truth of science, take comfort in religion, and find good in everything. This is the goal of education. The one thing needful is the ability to discriminate in what life offers, to single out the best, and to appropriate it in the struggle for attainable ideals. It is well that history and literature portray great characters and record their struggles. What man has done I can do! is the watchword of the boy who is surely going forward. The attainment of any virtue is made easier if good example attend the precept. The great ideals of Christian character were exemplified in the life of the Master. He did not appeal to his disciples to follow truth for its own sake, nor did he present the beautiful and the good in the abstract. And he who would uplift boy or girl, man or woman, must show that the good, the beautiful and the true are the dynamic facts which make life worth living. The greatest good is the good that man can do; the purest beauty is the beauty that man may be; the noblest truth is the truth that makes man free."

Miss Hart, of Philadelphia, stated the problem of education as "How to Lead the Free Will of the Child to Act upon the Aspirations of the soul. How to Generate True Freedom."

"How the Kindergarten Approaches the Moral Training of Children," was the topic of an eloquent address by Miss Blow.

Miss Blow's fine paper we are unable to give in full, and as those who hear her know, it is not easy to take notes from so rapid a speaker and so profound a thinker. She expatiated upon the wide difference between doing as one pleases and pleasing to do what one

ought. She quoted at length from Froebel, and from Thorndike, Kirkpatrick and others, to illustrate the very different points of view between the two schools of thought, maintaining that from the very first we could appeal to the higher motives of the child rather than to his selfish instincts.

BUSINESS MEETING.

The business meeting began promptly at 9:30 Friday morning, there being a very small attendance. Miss Vandewalker, who reported for the Propagation Committee, recommended that questions be sent out to ascertain where the different states stood as to the raising of the standard of training schools.

Miss Vandewalker, chairman of the committee on training and supervision, suggested that a good line for the propagation committee would be the getting out statistics concerning the cost of establishing and maintaining kindergartens, how to establish them, etc., and that the union appropriate money for free distribution of such literature, which would be a means of answering questions without need of personal letters.

Miss Elder, chairman of the literature committee, spoke of the necessity of revising the booklist every few years. She recommended that the union do something to counteract the evil influence of the Sunday supplements of the newspapers by in some way raising the standard of the same sheets.

The report of the Committee of Nineteen has been fully given in our May number.

Mrs. Langzettel, for the parents' committee, reported consideration of the topics, "Value of Home-making, Amusements of Children, and the Religious Unfolding of the Child from the Standpoint of the Parents."

Miss Fitts gave some interesting points about the Froebel Memorial in Germany, seconded by Miss Glidden. Miss Glidden spoke with enthusiasm of Froebel's letters (fifty-two) to the women of Keilhau, which he wrote from Switzerland. They contain much interesting matter in regard to Pestalozzi and are of interest and value to university men and to the higher education. It is matter that should be published and translated as soon as possible for if Fraulein Heerwart should pass away before accomplishing this task it would be extremely difficult on account of the red tape of German

officialism to get hold of them. And they are extremely valuable.

It being considered inadvisable to make appropriation for such purpose from the Union, different delegates sprang up to make pledges, either pledging their societies and clubs to some actual amount or promising to call the matter to their attention. Sums from \$5.00 up were promised.

Miss Glidden, however, did not think that the labors of the dead alone should receive recognition, and now called attention to the fact that the third volume of *Pedagogics of the Kindergarten* was now in print and obtainable by those who wished copies. The translator, Miss Jarvis, was then called to the platform to receive the plaudits of the company.

The committee on foreign correspondence was next called. See report on another page. Miss Fitts spoke of the convention on child study soon to meet in Liege, Belgium, and Miss Anna Harvey, of Adelphi College in Brooklyn, was asked to represent the I. K. U. informally at that meeting.

The ballots for new officers had already been cast and the result was now announced. Sixty-one ballots were cast and the ticket was unanimously elected, so that Mrs. Ada Marean Hughes is our new president.

Milwaukee was announced as meeting place of next year, Miss Vandewalker expressing a hearty welcome to her city.

Mrs. Page, when the new business came up, suggested that since the policy of the Union shaped the interests of the kindergarten at large, so active participation of young and old was desirable. All should do the work side as well as the pleasure side. There was danger of centering power in the hands of a few. The younger people should attend the business meeting so as to become instructors of others.

Miss Glidden suggested that it would be a good plan to have one session devoted to exhibits, and their interpretation by those who knew. Otherwise it was impossible for those who were on committees or otherwise busy with the concerns of the Union to see the exhibits. (Those in attendance learned that at this time many of the absent members were having a most interesting and valuable explanation of the exhibits from Miss Blow. We all wanted to be there!)

The business meeting was really very interesting and profitable

and it seems unfortunate that the attendance was not larger. We can appreciate the allurements of the exhibit rooms above—we would have liked to have been there ourselves. It is to be hoped that the program makers of another year will keep Miss Glidden's suggestion in view.

THREE MINUTE SPEECHES. MULTUM IN PARVO.

The three-minute speeches of Friday afternoon were, as anticipated, full of meat, and it certainly was a great opportunity for the new fledged members of the Union to hear the leaders of the association give so much in a nutshell. It is a privilege just to look upon those whose names are household words among the new disciples and among the old as well.

Mr. Hughes led off in his usual breezy manner which brings with it so much ozone. He said that the great tragedy of life was not much condemned war, but the great loss of human power by false ideas of training. There are three great tendencies in the human being, and most strongly manifested in the child, *i. e.*, to do, to be self-directive, to be coöperative. Of all three the kindergarten takes cognizance. It can and does do a great work in leading parenthood to higher ideals.

Mrs. Hughes followed, speaking some gracious words of pleasure received in her capacity as hostess and expressing her gratitude to the one who years before in St. Louis had said to her, "Go straight home and become a kindergartner," and who had always been a source of inspiration and courage (Miss Blow).

Miss Blow's message was that we are none of us infallible, and "I am an endless seeker, with all the past at my back." She told a story to show that because one boy can see one mile that does not prove that three boys can see three miles. The application is obvious, *i. e.*, that a mere multitude of observers does not necessarily mean that they see more. That depends upon the eyes.

Miss Wheelock told the old story of the shield, golden on one side and silver on the other, to show the growing relation of the two schools of kindergarten thought.

Miss Stella Wood, of Minneapolis, who made the most charming of corresponding secretaries and had frequently, in her official capacity, made announcements from the platform, said that she was glad to give a word which was not a telegram or an announcement. She expressed what others had felt that those of the kindergartners

who had been longest in service grew more lovely and younger every year. Study, exercise and loving, may ward off the rigidity of advancing years, were her hopeful words.

Miss McCulloch, of St. Louis, told an appropriate story, and left us with the call to "come up higher."

Miss Symonds urged work with the mother. "When you take the child by the hand you take the mother by the heart," she quoted.

Mrs. Waterman, speaking for the Free Kindergarten Association of New York, contrasted the ideal of the knight offered by the kindergarten with that of the drunken bum offered by the streets of the slums.

Miss McIntyre thanked the visitors for what they had brought to Toronto and told of the proverbially naughty child who, asked if she had been a good girl in kindergarten, said, "There isn't anything bad to do."

Miss Harris, of Rochester, brought the thought of the better understanding which is bridging the chasm between the kindergarten and primary school.

A pleasant variety in the program was offered by Miss Poulsson, who told in her delightful manner one of her own rhymes, "The Pigeon." She quoted from her countryman, Bjorneson, who thanked Hans Anderson in the pregnant words, saying, "To you is owing that the child in me has never died."

Mrs. Page, of Chicago, spoke of the growing social consciousness, the organic union of all peoples, and quoted:

"There is so much bad in the best of us,
And so much good in the worst of us,
It does not behoove any of us
To criticise the rest of us."

The important thing, she said, was for us to see that word and practice are made one. She urged the value of much outdoor life with woods and birds, especially at the Easter season, the season of new life.

Miss Aborn, of Boston, gave the cheery word, "Up, let's trudge another mile," and quoted Margaret Deland "As for progress, it is always associated with growing pains." The important thing is not where we stand but where we are going.

Miss Currie's gracious message was Froebel's thought of separation and return. She wished for a speedy return of the I. K. U. members.

THE TALKING BIRD AND SINGING LEAVES AND GOLDEN WATER.*

(Adapted from the Arabian Nights by Bertha Johnston.)

Many years ago, in a far-away country, lived two brothers and a sister who were very, very fond of each other. They were the children of the sultan, tho they did not know it, each having been found and adopted many years before by the attendant of his gardens. Nor did he know that they were children of royal birth tho' he saw that each one was a beautiful and well-formed child. He educated them in a manner befitting children of rank and was delighted to find that in all respects they well repaid his care. The ease and pleasure with which they studied, and their gentleness, courtesy and natural dignity, showed that they must have been of high birth. They were expert in riding the swiftest horses, while none could send the arrow more swiftly or the lance more truly than the two princes. The largest lion could not frighten Prince Bahman, nor the fiercest bear affright Prince Perviz. And their sister too! She was, to be sure, instructed in all that became a lady of that time and place. She could sew and embroider and paint. She could sing most sweetly and play most beautifully upon the lute. But besides this she, too, was taught so that she could ride as well as her brothers, and could use the javelin or lance as well as they.

One day the two brothers were absent upon some hunting excursion and a devotee, a pious woman, a kind of sister of charity, approached the beautiful palace in which the three lived (the father had died) and asked if she might say her prayers in the little chapel that belonged to the palace. Permission was graciously accorded and afterward the princess asked if the holy woman would like to go thru the palace, which was regarded as one of the most beautiful in the world. The holy woman was charmed with the noble structure; its marble halls so pleasant and cool in this hot country; its soft rugs of many rich hues, its laughing fountains and its lovely flowers and tall trees. It wants but three things, she said, to make it complete. And these three? asked the princess, for until now she had thought it absolutely perfect. "They are the Talking Bird, the Singing Leaves and the Golden Water." "How to get them?" "He who would obtain them must ride for twenty days on the direct road which passes your door toward India. The first person he then meets will give further directions, but it is a dangerous errand."

When the princes returned from the chase the princess was silent and melancholy, instead of mirthful and bright as usual.

*A good story for vacation school-children. Those who accomplish things must not mind what "they" say.

"What is it, dear sister?" said Prince Bahman. "You are usually so merry and lively. What has occurred to make you so serious?" And after many questions the princess told of the recent visitor and the rarities of which she had spoken. "Is that all?" said Prince Bahman. "Grieve no more, dear sister, for tomorrow I shall depart in search of them." And on the morrow with noble horse and trusty weapons he left the palace tho at the last she begged him not to go, dreading lest some harm should befall him. And to relieve her anxiety he left with her a small dagger, telling her to look at it every day and so long as it was bright and shining, she might know that he was unhurt.

Away he rode, and after twenty days came to a place where under an old, old tree lay an old, old man, a dervish, so old that his hair was like snow and his beard had grown down to his feet; for many years he had lain there wrapped in meditation.

Of him the prince asked the way and the old dervish tried in vain to prevent his going, saying that many a noble prince had gone before and never returned. "But I am brave and well armed," said the prince. "I will defend myself against all who may attack." "But these foes are only invisible voices. How will you defend yourself against foes that you can not see nor touch, but can only hear? But if you insist I will give you this bowl and you must roll it on the ground. Follow it as fast as your horse can gallop. It will stop at the foot of a mountain. What you seek is at the top of this mountain. The path up it is lined with black stones and as you ascend you will hear terrible voices saying all kinds of reviling and mean things to you. But there is nothing to see. You must pay no attention to them and above all you must not turn around, for the moment you do this, you, too, will be turned to a black stone. Again, I beseech you, do not go."

The prince thanked him for his kindness, mounted his horse, threw the bowl from him and followed it at a gallop, for it rolled swiftly. Soon he reached the mountain, dismounted from his horse, and began with a brave heart to ascend. Immediately he heard the voices. "Who is he? What does he want? Stop him! Let him go no further! Cut-throat, villain, scoundrel, coward, thief, murderer!" And again: "Ah! yes, the pretty fellow thinks the bird and golden water are for him." Louder and louder grew the voices, more and more noisy the terrible din till finally the heart of the prince began to fail him, his knees trembled and gave way and at last, forgetting the warning given, he turned to run away and that instant both he and his horse were turned into black stones.

Every day the princess took out the little dagger and rejoiced to find its blade so clean. But one day she took it out and it was red with blood. And she wept and mourned and reproached herself for her

dear brother's death. But another day Prince Pervis said: "Sister, our tears can not bring back our dear brother. Probably his death was due to some error on his part. I know you still long for the three treasures and I am determined that you shall have them." The princess tried to persuade him not to go, but he insisted and one day said good-bye; leaving with her however, a chain of pearls, saying that she must count them every day and if they slipped easily along the string all was well with him, but if they did not move, then he, too, was dead.

He rode for twenty days and then he, too, met the old dervish, who tried to dissuade him from his adventure, saying that only a short time before an equally fine prince had passed that way on the same errand and had not returned. But the prince was firm. He took the bowl given him, rolled it before him, followed it rapidly and soon approached the mountain. He sprang from his horse and had walked six feet up the slope when he heard a voice behind him say, "Stay, rash youth, that I may punish you for your presumption." Indignant, he stopped short and drew his sword from the scabbard as he turned to avenge the insult, and was turned to stone, as was his horse.

Every day the princess had looked at her chain of pearls and one sad day, lo, the pearls did not move. She had made up her mind what to do should such a thing happen, and now she took a suit of her brother's clothes, mounted a horse and took the same journey which they had done.

She met the same dervish who gave her the same advice.

"I understand. You have made clear the danger. But tell me, good father, is there any reason why I should not stuff my ears with cotton? That will lessen the sounds somewhat. And I will hope to have courage not to turn round."

She rolled the bowl before her, hastened after it and soon the mountain was reached.

She slipped from her horse and examined carefully the road she was to take. Then she put cotton in her ears and slowly but resolutely began to ascend. The cotton helped her somewhat but still the din grew more and more terrible. Oh, such mean and insulting things those voices said. But she thought, my brothers, my brothers, I must find my brothers. More and more numerous grew the voices, still louder and louder, but she thought, "I will get the bird and the tree and the golden water." And finally, just ahead of her, on the level top of the hill she saw the bird in its cage. And now she hurried her footsteps and soon her hand was on the cage and the voices all stopped while she cried, "Bird, you are mine!" And the bird replied in sweetest voice, "And glad I am to belong to so brave and resolute a princess. Ask me what you will and I will answer all questions." And she asked where was the golden water to be found and he directed her to a spring in the wood where

it bubbled up glorious in color. And she filled a small silver flagon that she had brought with her for the purpose.

Then she asked for the singing leaves and following directions went through the wood a small space, and there was a small tree surrounded by song birds, but all silent to listen to the sweet concert of the many leaves. The princess plucked a small branch.

"And now bird, tell me how I may restore my brothers." And the bird, with some reluctance, told her as she returned down the hill to sprinkle the black stones with some of the golden water and thus she would have her brothers once more.

And so the princess, shaking the contents of her little bottle upon each black stone was soon accompanied by a large procession of princes who had tried and failed in this same adventure. And among them she came to her brothers, who embraced her warmly and with deep gratitude. And then at her request all followed her to the dervish to thank him for his directions and well-meant advice. They found him dead under his tree; his work was done. Then as each came to the path that led toward home the different princes said farewell and soon the Princes Bahman and Pervis and the Princess Perie-zadeh reached their own palace. The branch of the singing tree was placed in the ground, where it soon took root and grew rapidly and was surrounded by many singing birds that assembled to enjoy its exquisite harmonies.

And a beautiful marble basin was made for the reception of the golden water. The few drops that were poured in bubbled and rose higher and higher till they came to the top of the basin and then they sprang twenty feet into the air, a never ceasing fountain.

And the bird was established in a pleasant corner, and whenever the princess was troubled or perplexed over what to say or do when important questions were to be decided, the bird gave wise advice and suggestions.

And for many years the princess and her brothers were happy together in their wonderful palace.

PROGRAM FOR JUNE.

FIRST WEEK—The Pigeon House at Grandpa's.

FIRST DAY.—Morning Circle.—Review experiences of past week. "Old Mother Hen," "Calling Chickens," etc. Show Mother Play picture of pigeon house. Let the children find out all that they can for themselves, without comment. Sing, "I see my pigeon house so high."

Gift Work.

Oldest.—Fifth. Suggested sequence. Make grandpa's house; change to grandpa's barn; to chicken and pigeon house.

Little Ones.—Visit to pigeon house.

Occupation.

Oldest.—Poster work. Painting an outline of pigeon house, red; pigeons, soft gray. Cut out house and pigeons.

Little Ones.—Poster work. Give each child a large outline of pigeon house, drawn on water color paper. Let each child choose color, and make a clean flat wash all over the house, trying to keep within the outline. Choose one most beautifully done for poster in kindergarten. Others take theirs home.

SECOND DAY.—Morning Circle.—Show pictures again. Let children tell their own story. All go out to see the pigeon house and watch the pigeons.

Gift Work.

Oldest.—Sixth gift. Suggested. Make pigeon house like one seen. Children play fingers are pigeons; fly away and come home, etc.

Little Ones.—Hennessy blocks. Suggested and free; pigeon house.

Occupation.

Oldest.—Poster work. Mounting of pigeon house and pigeons flying home, on oblong of dark green paper.

Youngest.—Poster work. Give each child two pigeons drawn in outline on water color paper; color a soft gray, cut out. Let children see you mount the house on dark green paper.

THIRD DAY.—Morning Circle.—Show pictures again. Let children build a pigeon house of Hennessy blocks. Draw pictures on blackboard. Make pigeon house with hands. Show with hands how pigeons fly away and return. Little children play pigeons fly away and return again. Sing, "Oh, See My Pigeon House So High."

Gift Work.

Oldest.—Visit to pigeon house.

Youngest.—Suggested. Hennessy blocks. Make grandpa's house. Play children coming and going; tell what they see when they return. Make pigeon house of blocks; play pigeons flying about and return home.

Occupation.

Oldest.—Free cutting; pigeon house, the pigeons flying home. Grandpa's house; little children coming and going.

Youngest.—Finish poster. Children paste pigeons. If work is easily finished, let the children draw on blackboard or in seats with charcoal, the pigeon house, etc.

FOURTH DAY.—Morning Circle.—Children give pigeons song, "Coo-oo." Show how mother calls the pigeons and what they say. Teach "Call the Pigeons, Baby Dear." Let children make a pigeon house of children, mother and father pigeon and baby ones inside. Pigeons fly away and return; tell what they saw.

Gift Work.

Oldest.—Fifth and sixth. Suggested. With fifth make children's house, play little children going away from home; tell all they see, return again. With sixth make pigeon's house; children play they are pigeons flying away and return.

Youngest.—Hennessy blocks. Suggested. Repeat play of yesterday; one group make grandpa's house; the other pigeon house. Let both groups play out experiences of coming and going, as children and as birds.

Occupation.

Oldest.—Free cutting or drawing. Grandpa's house with the children or the pigeon house and the pigeons.

Youngest.—Clay. Pigeon house.

FIFTH DAY.—All day excursion into the country and literal experiences of coming and going.

SECOND WEEK—The Bird's Nest.

FIRST DAY.—Morning Circle.—Coming and going. Little ones tell what they saw and what they did in the country. Play pigeon house; pigeons tell what they saw flying so high. Show picture of bird's nest. Children tell their own story of it.

Gift Work.

Oldest.—First gift balls. Play bird's nest with the balls, weaving into it all the feeling and poetry of the bird life which the children feel until those balls are living, soft things. First make nest of hands, put egg in nest; cover with the other hand to keep warm. Gradually let hands open and show tiny bird. Feed the bird, see him fly from nest, hop on ground, go to sleep at night in nest.

Youngest.—Sticks. Make on blackboard picture of tree with its green foliage and with robins' nest in it. Sing to children Neidlinger song, "In a Nest Way up in a Tree." Give each child two four-inch sticks and a number of two and one-inch sticks to make a tree. Show first with your own sticks. A middle sized half ring will make a good nest up in the tree.

Occupation.

Oldest.—Clay; free. Bird's nest with eggs.

Youngest.—Free cutting. Nest and eggs.

SECOND DAY.—Morning Circle.—The bird's nest. Show picture again. Children tell story of picture in their own way. Show other pictures of nest. Children dramatize building of nest. Choose father and mother bird.

Gift Work.

Oldest.—Repeat yesterday's play with first gift.

Youngest.—Repeat yesterday's work with the sticks.

Occupation.

Oldest.—Clay. Bird's nest. Show bird's nests. How made of twigs and woven together. Teach children how to make nests of the rolled clay.

Little Ones.—Free cutting of nests, eggs and birds.

THIRD DAY.—Morning Circle.—Nest and eggs. Again look at picture. Tell what little ones find in the nest. Show other pictures of nests and eggs; of mother bird sitting on her eggs. Dramatize making of nest with mother bird sitting on nest. Father bird feeds her.

Gift Work.

Oldest.—Take children to the park or the most available place to see birds and nests. All the morning taken.

Youngest.—First gift. Play bird's nest as suggested for oldest group.

Occupation.

Oldest.—Visit to see the birds.

Youngest.—Clay bird's nest and eggs.

FOURTH DAY.—Morning Circle.—Play with the "light bird." Show pictures of tiny birds in the nests. Parent birds feeding them. Dramatize whole sequence, building, mother on nest, little ones "peep," father feeds them. Teach "In a Hedge." Play with hands.

Gift Work.

Oldest.—Sticks; free work. Pictures of the things they saw yesterday—trees, grass, flowers, nest; use rings if desired. Suggest for proportion of trees and branches; where nests were, etc.

Youngest.—Visit to see the birds in the park or country. All the morning.

Occupation.

Oldest.—Clay plaque picture of bird's nest in bas relief, with mother

on nest, or of little birds, flying, or tree with nest.

Youngest.—Visit to see birds.

FIFTH DAY.—Morning Circle.—"Light Bird." Picture; find what children and mother are doing; again dramatize building of nest. Mother take little children to see mother bird and babies in nest. Come back mother teaches little birds to fly; back in home nest; lullaby; birds awaken and fly away in the sunlight.

Gift Work.

Oldest.—Make house of Hennessy blocks. Play mother and chicken with Rosie. Make play nest of raffia and play mother bird and her little ones with fingers.

Youngest.—First gift. Play bird's nest.

Occupation.

Oldest.—Clay pictures in bas relief.

Youngest.—Clay bird's nest with eggs.

THIRD WEEK.—The Family Again—In the Home Nest!

First Day.—Morning Circle.—Mother play picture of the farm yard gate. Dramatize different animals in farm-yard. Closing of gate and opening; different families of hens, ducks, cows, horses, etc., come out and go in.

Gift Work.

Oldest.—Making of farm-yard at grandpa's. Co-operative group work. Children work in small groups and under your direction in choice of materials; farm-yard fence, barn, chicken house, pigeon house, dog house, grandpa's house, etc.

Youngest.—Third and Fourth Gifts.—Farm-yard fence, with gate, barn inside. If you have tiny toy animals, let children play with them in the farm-yard.

Occupation.

Oldest.—Clay plaque in bas relief; picture of some animal in grandpa's barn farm-yard.

Youngest.—Clay cow or horse in grandpa's farm-yard.

SECOND DAY.—Morning Circle.—Dramatize farm-yard gate again. Mother play picture of the family. Children find all the different families they can. Again dramatize different families.

Gift Work.

Oldest.—Continue group work of yesterday. Making of grandpa's farm-yard.

Youngest.—Continue work of third and fourth gifts as yesterday.

Occupation.

Oldest.—Clay—Again plaque, etc.

Youngest.—Clay—Again animals in farm-yard.

THIRD DAY.—Morning Circle.—In the home nest. Playing over of happy home experiences. Mother and baby; what mother plays with baby; how we play together; how we help mother.

Gift Work.

Oldest.—Free choice of gift and of play.

Youngest.—Hennessy blocks. Grandpa's farm-yard, house and barn, chicken coops, etc.

Occupation.

Oldest.—Clay—Continue plaque.

Youngest.—Clay—Making of animals.

FOURTH DAY.—"In the Home Nest." Our happy times at grandpa's. Repetition of year's experience; Thanksgiving and Christmas; fun in the snow, through the window; in the firelight, lullaby and story time.

Gift Work.

Free choice for both youngest and oldest.

Occupation.

Free choice.

FIFTH DAY.—Good-bye—A family picnic with mothers and babies.

FIRST WEEK.—**Songs.**

"Oh, See My Pigeon House So High," Mother Play Book; "Call the Pigeons, Baby Dear" (Ibid).

Games.

Pigeon House; Little Travellers; Round and Round the Village. Stories of traveling pigeons.

SECOND WEEK.—**Songs.**

"In a Hedge," Mother Play; "When Little Birdies Go to Sleep," Neldlinger; "One Little Sparrow" (Ibid); "Robin's Nest" (Ibid).

Games.

The Bird's Nest; Housekeeping Again.

Stories.

Repetition of favorites.

THIRD WEEK.—Repetition of old favorites in songs, stories and games.

SUGGESTIONS FOR OCCUPATION WORK.

An exhibition of occupation work made of "outside materials" gave many interesting and practical suggestions. Now that the days are coming when children can go to the parks they will enjoy making a merry-go-round as follows: Take a piece of cardboard and cut into a circle about five inches in diameter; also, another circle of cardboard about ten or twelve inches in diameter. Join the two by a very large spool and so place that the smaller circle is the base. These two circles revolve around a slender pencil as an axis, it running thru the spool and both circles. Upon the upper circle place alternately different animals (cut free-hand or from outline) and benches made after the usual pattern of paper folding. It is a workable toy which involves several different occupations. The spool can be gilded and a tiny flag in this case floated from the point of a pencil.

A little fan was made of splints, united by a ribbon, thru holes punched in the ends. Paper was pasted upon each side of each splint just as in a genuine fan and this one would actually fold.

A substantial doll's bedstead was made of cigar boxes. One solid piece for the head, another for the foot, fastened to the body of the bed by gilt-headed tacks.

A goose's egg had been turned into a tiny rowboat. The sides

were bound with leatherette paper, which was cut at the right places into rowlocks. This also furnished the seats. Splints were shaped into oars.

A pretty set of furniture was made, the table a circular box cover glued to a spool, and the chairs made of cork or smaller box covers. Gilded, with a cover of green chamois skin, the effect was truly elegant.

A box kite is made thus: Take a firm, light paper (druggists' paper will do). Cut two oblongs, about seven by ten inches. Cut off the corners by an oblique line of three inches. Fold each oblong lengthwise. Place the folded edges back to back, still folded. Take two splints and place one under one oblong and over the other; do the same with the other, but reversing the over and under positions. Take four strips of paste paper, two short ones over the splints, one on each side, to hold them in place. Place one other strip from top to bottom of the folded oblongs, as they still lie back to back, so as to join them together; turn the oblongs over and paste the other strip in corresponding position. The result is a four-winged kite. Tie a cord around the splints, and the kite is finished. No tail is necessary.

A play telephone was made by gluing a spool to a piece of board. That was the 'phone. Another spool was the receiver, hung up when not in use, upon a nail driven into the side of the board. A tin mucilage top made the slot where the nickel is dropped.

A rake was made by inserting a wooden skewer into a narrow oblong of wood into which nails had been driven for the teeth, heads out.

Some of the above-named objects will make good subjects for vacation school work.

We spent a most interesting day recently in the public school of River Forest, one of Chicago's beautiful suburbs. The morning was spent in the kindergarten, which was ably and happily conducted. That which interested us most, however, was the growing co-operation between the grades and the kindergarten. Rhythm was the unifying agent. The teacher of the lowest grade in the primary is more familiar than most grade teachers with kindergarten theory and practice and asked the kindergartner one day if she would give her children a little rhythm work, feeling that they needed the bodily control,

the coördination and freedom from self-consciousness it would engender. Her request was granted and the joy of the children in their half hour a week of happy exercise soon spread to the other grades, with the result that now every Tuesday afternoon each grade from the first to the eighth is given a half hour of such exercise, taking the form of marching, of Swedish dances and with the younger children something of the kindergarten dramatization. There have been distinct gains in coördination of the muscles, freedom of action, loss of self-consciousness and genuine joy. The children all through the week anticipate this period of relaxation and even the older boys of fourteen to sixteen are anxious not to lose their opportunity, although they will not exercise with the girls of their class as yet, but have their period at a different time and place. As they lose their awkwardness and self-consciousness they will doubtless be glad to join their classmates again. The principal has recognized the value of this work and has in every way seconded through her sympathetic understanding and co-operation the efforts of the two kindergartners who thus give up an afternoon to alternately playing and leading the games and marches. This is just one instance of the way in which this active principal keeps in touch with the progress of school methods and discipline. In other respects the school seems to be right in line with the best.

IN LOVING MEMORY.

On April 6th Anna Hallowell died in Philadelphia. Of the city's enduring debt to Miss Hallowell as founder of its free kindergartens, of her unusual public service as the first woman member of its Board of Public Education; of her work in the Society for Organizing Charity, the Children's Aid Society, the Public Education Association, as secretary of the Philadelphia Centre of the Society for the Collegiate Instruction of Women, as president of the Woman's Advisory Board of the Drexel Institute—of these things others have spoken appreciatively and convincingly. I want here to speak only a few words in loving memory of the woman behind her work, as she showed herself in a work-a-day association of many years.

As one came little by little to know Miss Hallowell the dominating feature of her character was more and more definitely borne

in upon one through everything she did. Her face was representative of her. It said, "stability." In all things, small or great, she was unfailingly reliable. If she set out to establish and maintain kindergartens in the face of ignorance or prejudice; if she made a promise difficult to keep; if one seemed to her worthy to call friend—the kindergartens were established, the promise was kept, the friend was friend to the end. There was only one thing she ever forgot. She never remembered an injury.

Of the things she began she never tired. As a young girl she was absorbingly interested in life. As a woman of more than three score she was studying at Harvard Annex. About five years ago, when she was nearly seventy, she laid down her work and went to Europe. The manner of going was striking, as indicating her unfailing interest in life. She said, laughing, "I'm going to rest and play for awhile."

I remember—I shall never forget—the impression she made upon me, then a young girl, when the attack upon the kindergartens reached a climax. The situation was critical. Knowing how her heart was bound up in them I said a sympathetic word in view of the apparent hopelessness of the situation. For one quiet moment she turned upon me that firm mouth and those tender eyes. Then she spoke these characteristic words, "Miss Mackenzie, I never grow discouraged."

Her stability, like the stability of the stars, was yet marked by eternal activity. She not only was, but she did. "Ohne Hast, ohne Rast,"—no other words seem so well to fit Anna Hallowell's life. All her rich gifts of opportunity—the influence of a fine family name, her handsome and controlling personality, her remarkable culture, her cool, discriminating intelligence, her frequently unsuspected tenderness, too often masked by her Quaker reserve—this splendid combination of things material and spiritual she held together, unified and worked with through that patient steadfastness which marks eternal things. If, as Goethe thinks, we are the creators of our immortality, then those who have known and loved Anna Hallowell have witnessed her coming into her own years before she died to this earth.

CONSTANCE MACKENZIE DURHAM.

Habana, Cuba.

GENERAL SESSIONS OF THE N. E. A.

All General Sessions will be held in the Ocean Grove Auditorium.

MONDAY EVENING, JULY 3.

Address of Welcome—Hon Edward C. Stokes, governor of New Jersey.

Response—Albert G. Lane, former president of the National Educational Association at Asbury Park Convention, July, 1894.

1. President's Address—William H. Maxwell, city superintendent of schools, New York City.
 2. The Future of Teachers' Salaries—W. T. Harris, United States Commissioner of Education.
 3. The Uses of Educational Museums—Frederick J. V. Skiff, director of Field Columbian Museum, Chicago, Ill.
- Discussion led by Henry Snyder, superintendent of schools, Jersey City, N. J.; J. W. Carr, superintendent of schools, Anderson, Ind.

TUESDAY AFTERNOON, JULY 4.

1. The Standards of Local Administration—Hon. George B. McClellan, mayor of the City of New York.
 2. The Nation's Educational Purpose—Andrew S. Draper, state commissioner of education for New York, Albany, N. Y.
 3. American Idealism—Edwin A. Alderman, president of the University of Virginia, Charlottesville, Va.
- Discussion led by Livingston C. Lord, president of the Eastern Illinois State Normal School, Charleston, Ill.; James A. Foshay, superintendent of schools, Los Angeles, Cal.

WEDNESDAY EVENING, JULY 5.

1. Topic: Child Labor and Compulsory Education.
 - (a) The School Aspect—George H. Martin, secretary of State Board of Education for Massachusetts, Boston, Mass.
 - (b) The Social and Legal Aspect—Franklin H. Giddings, professor of sociology, Columbia University, New York City.
 2. The Immigrant Child—Miss Julia Richman, district superintendent of schools, New York City.
- Discussion led by George H. Conley, superintendent of schools, Boston, Mass.; William M. Slaton, principal of Boys' High School, Atlanta, Ga.

THURSDAY EVENING, JULY 6.

1. Manual Training in the Grades—Lorenzo D. Harvey, superintendent of schools, Menomonie, Wis.
2. The Practical Utility of Manual and Technical Training—William Barclay Parsons, former chief engineer, New York City Rapid Transit Commission, New York.
3. The Economic Importance of Trade Schools—Frank A. Vanderlip, vice-president of National City Bank, New York City.
Discussion led by Andrew B. Blodgett, superintendent of schools, Syracuse, N. Y.; J. M. H. Frederick, superintendent of schools, Lakewood, Ohio.

FRIDAY AFTERNOON, JULY 7.

1. Address—By the President of the United States.
2. Response—John R. Kirk, president of the State Normal School, Kirksville, Mo.; Katherine D. Blake, principal of Public School No. 6, New York City.
3. Report of the Committee on Resolutions by the chairman—Eliphalet Oram Lyte, principal of First Pennsylvania State Normal School, Millersville, Pa.

MUSIC.

The music at the General Sessions will be under the direction of Mr. Tali Esen Morgan, director of music, Ocean Grove, N. J. It will be furnished by the Ocean Grove Festival Chorus and by the Ocean Grove Festival Orchestra, under the leadership of Mr. Morgan, and by eminent soloists. Mr. J. H. Von Nardroff will preside at the auditorium organ.

FRIDAY MORNING, JULY 7.

1. What Young People Read and What They Should Read—G. Stanley Hall, president of Clark University, Worcester, Mass.
General Discussion.
2. How to Make the Library Useful to High School Pupils—Robert Wright, head of the department of history, Baltimore City College, Baltimore, Md.
General discussion.
3. The Value and Place of Fairy Stories and Folk Stories in the Education of Children—Percival Chubb, director of English, Ethical Culture School, New York.
General discussion.

KINDERGARTEN DEPARTMENT OF THE NATIONAL EDUCATIONAL ASSOCIATION PROGRAM, ASBURY PARK, JULY 3-7.

MORNING, JULY 4.

"For hotel accommodations address R. A. Tusting, secretary local committee, Asbury Park, New York."

"Unusual opportunity offered after the convention to see N. Y. City under auspices of Columbia Union and New York Union. Write them for particulars."

1. President's Address—Mary Jean Miller.
2. "The Recognition of the Physical Development of the Child in the Training of Kindergartners"—Dr. Nathan Oppenheim, New York City, author of "Development of the Child," etc.
3. "How Does the Routine of the Kindergarten Develop the Child Physically?"—Mrs. James L. Hughes, Toronto.
Discussion opened by Dr. Colin A. Scott, professor of psychology, Boston Normal School.

AFTERNOON, JULY 6.

1. "Methods of Supervision of Public School Kindergartens"—Miss Laura Fisher, director public school kindergartens, Boston.
Discussion opened by Charles McKenny, president State Normal School, Milwaukee, Wis.
2. "The Validity of Recent Criticisms of the Kindergarten"—Dr. M. V. O'Shea, professor of the science and art of education, University of Wisconsin, Madison.
Five minute discussions after each subject.

The National Educational Association meets this year at Asbury Park and Ocean Grove, N. J., July 3rd to 7th. Excursions and entertainments in and around New York are being arranged, and the members of the association will find this a delightful educational opportunity in more ways than one. New York is rich in its universities and schools, its museums and art galleries, parks and zoölogical gardens, its beautiful river and bay. Many Southerners find it a delightful summer center for outside trips. A fine program has been arranged for the five days at Asbury and Ocean Grove, President Roosevelt giving the closing address on the afternoon of July 7th.

The Clayton F. Summy Co., Chicago, have recently manufactured a superior quality of Music Pen. This is a three-pointed pen, made expressly for writing music. The middle point fills in the note heads unfailingly, and for that reason is much preferable to the ordinary stub pen for writing music. Price 25 cents per dozen.

The Pittsburg and Allegheny Free Kindergarten Association has just issued its twelfth annual report, a pamphlet showing a record of which the association may well be proud.

Sixty-four kindergartens are under the supervision of the association, from private school kindergartens to kindergartens in the city's poorest districts. Force of teachers in kindergartens, 118. Number of children enrolled, 3,840. Number of visits of teachers to homes of children, 7,057. Number of mothers' meetings held, 600.

A specialty of the work in this place, and one most interesting is the joint Mothers' Meeting, held monthly at the College building. Five of these meetings have been held through this season. From six to eight kindergartens are represented at each one, and an average of one hundred and fifty women in attendance.

Mrs. Frank H. Taylor, the able chairman, makes the address of welcome and introduces the various speakers. Talks have been given by Chemistry of Food, Children's Literature, Holidays, Boys and Their Problems, etc. Miss Susan E. Blow was an honored guest and speaker at the November meeting. Vocal and instrumental music are given at each entertainment. At the conclusion of the addresses, the audience adjourns to a flower-trimmed tea table, where a hostess with her aids dispenses good cheer and hospitality.

Many of the women come from very poor districts, and one can hardly place too high an estimate on the value of such opportunities to stunted, weary lives.

The college has an alumnae of 125. Students at present enrolled, 41; these chosen from applications made to the number of 100. All kindergarten students study hard; in addition these students play as diligently. The faculty is at home one afternoon each month, and with tea and photographs and gay talk the teachers come into closer contact with the students than would be possible if the schoolroom were the only meeting ground.

In February the Junior Class gave a really brilliant rendering of the Afternoon Tea and Trial Scenes from "Alice in Wonderland." Miss Tappan had trained her students in a thoro course of literature, and they therefore caught the spirit of this classic nonsense, and carried out the parts with distinguished success. The costumes were as clever as the actors, and one hesitated whether most to admire the dainty White Rabbit or wondering Alice, or the absurd Hatter in the long-tailed coat, or the ensemble.

On Washington's Birthday a Colonial reception was held in the Assembly room of the college, and surely grandmothers would have been proud of so charming an assemblage—gray hair, black patches, brocades and courtesies. Led by Miss Snyder, a program of national music was sung by every one present—stirring airs of Scotland, Russia, Austria, etc., and with a rustling of silken skirts the audience rose to the Star Spangled Banner.

One of the students read Cleveland's "Estimate of George Washington," and another recited William Lloyd Garrison's poem to Liberty. The Post-Graduate class danced the minuet as daintily and gracefully as Madame Washington herself could have done. And we only returned to the twentieth century in time for a flashlight.

LECTURE TOPICS BY MISS PATTY HILL.

1. The use of Froebel's Gifts and Outside Material.
2. The Proportion of Nature and Symmetry in the Art of the Race and the Child.
3. Kindergarten Occupations, New and Old.
4. Dictation, Imitation and Originality in the Kindergarten Gifts and Occupations.
5. Symbolism in the Kindergarten.
6. Kindergarten Plays and Games.
7. Stories and Rhymes in the Kindergarten.
8. Legitimate Subject-matter of Kindergarten Program.
9. Legitimate Channels of Expression for Subject-matter of Kindergarten Program.
10. The Significance of Progress and Conservatism in the Kindergarten.

It is a pity that of all people in the world kindergartners should be guilty of untimely talking while important addresses are being made. If the gold of silence is ever 24-karat fine it is when one wishes to hear what is being said by a speaker one has traveled far to hear. Several have complained of the discourtesy of which some of our fellow kindergartners were guilty in thus forgetting the rights of others. There are, of course, occasions when members of committees need perhaps to exchange a few words, but if people wish to visit they should repair to the halls.

THOMAS PLATTER AND THE EDUCATIONAL RENAISSANCE OF THE SIXTEENTH CENTURY. This is a very interesting and important contribution to the International Educational Series. Thomas Platter's autobiography marks a unique point in educational history. He was himself educated under the old regime immediately preceding the renaissance, but was also one of the advocates and introducers of the then new ideals and methods of the Reformation. The autobiography is quaint, simple, crude, but vivid, and alive and it is a strange life that is revealed in its pages. Hard and painful was the life of the child-student (often so hungry that he tells us he and his mates would seek in the cracks of the floor for fallen crumbs), yet despite all the want and hardship, there was ever the keen desire to study and know. We can get no better idea of just what it meant to live and stand for one's convictions in the time of the Reformation than in these homely chapters. The seventy-five pages by Dr. Paul Monroe on the "Significance of Platter's Autobiography" gives a graphic picture of the wandering students of the Middle Ages and of the different types of German schools at the time of the Renaissance. Dr. Harris' preface gives glimpses into the missionary labors among the early Teutons. He says:

The toil and suffering of Thomas Platter in his efforts to get an education seem excessive from the point of view of modern provision of free schools for the people. But this book gives us glimpses of older foundations, all of which were laid in martyrs' blood, and on which the structure of our civilization securely rests. . . . We must go back of the educational reformers to the educational martyrs.

Appleton & Co., New York. \$1.20, net.

LITTLE ALMOND BLOSSOMS. By Jessie Juliet Knox. The little almond blossoms are the children of Chinatown, San Francisco, and the charming incidents are depicted by one who knows and loves the little Celestials. Children long familiar with the joys of Thanksgiving, Christmas and Fourth of July will be interested in the efforts made by small boys and girls to find "Sanny Claw" or Ho Chin's Fourth. At this time, when our boys and girls are as interested as their parents in the news from the Far East, a book like this is timely. It will enlarge the sympathies of Young America as he realizes that these small children have much the same interests and desires as themselves and that mother love and father love is not

confined to the hearts of American parents. The moon festival we learn is one corresponding to our Christmas. In the moon lives the wonderful rabbit who is always pounding out rice, and then sending it down to the earth to be eaten during the days of the festival. It is the moon rabbit that brings to little Chinese children the gifts that Santa brings to us.

Sixteen illustrations from photographs of actual Chinese boys and girls add much to the attractiveness of the book. Little, Brown & Co., Boston, price, \$1.50.

Feeling forced to economize somewhere, I wrote to you to discontinue subscription to MAGAZINE. After receiving the same for ten years I miss it as an old friend, hence inclose check for _____. Kindly begin with April number. _____.

The Musicians' Library. This important series of volumes has been planned to include all the masterpieces of song and piano music; to gather into beautifully made volumes of uniform size and binding the best work of the best composers, edited by living men of authority.

To all lovers of the best in music, The Musicians' Library addresses itself in an ideal series of independent volumes, each complete in itself, and sold by itself. The special features of these thus far seen complete are:

Each volume is carefully edited by an authority on the subject, who is at the same time an enthusiast.

Each volume contains the best obtainable portrait of the composer represented.

Each volume is enriched by an elaborate critical introduction.

With the music is given, as far as known, the date of the composition, and the contents will be arranged chronologically when possible.

The various song volumes are issued in two editions—one for high voice and one for low voice.

With the exception of songs from the Russian, the original texts are in all cases given. No pains are spared to secure faithful translations that fit the music and have literary worth.

The music pages, printed on a specially-made paper, are uniformly of full folio size.

The volumes are artistically bound in paper with cloth back, and also in full cloth, gilt.

That the typography, engraving, accuracy and artistic ensemble of the volumes be of the highest excellence, neither care nor money has been spared.

Those already issued are fifty master songs from twenty great song composers, edited by Henry T. Finck. Paper, \$1.50; cloth, \$2.50.

Frederic Chopin, forty piano compositions, edited by James Huneker.

Robert Franz, fifty songs, edited by William Foster Apthorp.

Franz Liszt, twenty original piano compositions. \$1.25 paper; cloth, \$2.25.

Oliver Ditson Company, Boston, Mass.

THE CHILD.—His Thinking, Feeling and Doing.—By Amy Eliza Tanner, formerly associate in Philosophy at the University of Chicago. This is an exceedingly valuable book summarizing, as it does, the work thus far done in child study. There is so much that is debatable in the province of psychology that it is good to have here compiled such data as may be considered trustworthy as far as we have gone and which will serve as a basis and a guide for further observation. It will be found very practically suggestive by parents and teachers generally. The chapters on drawing and music are illustrated and there are full bibliographies at end of every chapter. The style is entertaining. Rand, McNally & Co.

The "Jones Readers," by the well known president of the Michigan normal college, will command attention for the author's sake, and are sure of careful consideration.

The 1st reader is largely devoted to nature study, the earlier pages containing colored pictures of birds, animals, and insects. The 2nd deals more with ethical problems, and is largely made up of fables and similar stories. The 3d reaches farther up in literature, and aims to cultivate more careful oral reading on the pupil's part. The 4th assumes that the mechanics of reading is fairly mastered, and aims to bridge over the chasm between the forms of thought and language appropriate to childhood and those appropriate to youth. Selections from longer works are meant to arouse interest that will lead to reading those works entire, as, for instance, *Les Misérables*. The 5th aims to rouse high enthusiasm and noble impulse, and quotes from a wide arnge of authors—Richard Harding Davis to Shakespeare. Tables are given showing the pages in each reader where may be found lessons on kindness to animals, obedience, courtesy, industry, patriotism, etc.

"Sea Stories for Wonder Eyes," by Mrs. A. S. Hardy. Ginn & Co., 75c. Illustrated copiously.

"Third and Last Volume of Froebel's Pedagogics of the Kindergarten.—Translated by Josephine Jarvis. This little volume contains: 1. The Appeal for the Foundation of an Educational Union. 2. Froebel's Speech at the Opening of the First Burgher's Kindergarten at Hamburg. 3. A Description of the Historic Festival on the Altenetein. 4. Plans for Founding a Kindergarten in 1841 and a Report of the Year 1843. 5. A charming account of the fourfold festival at Keilhau, June, 1840; and 6, thirty-three movement plays by Langethal, with words, and figures to indicate the keys so that they can be easily picked out upon the piano. We can not give space for an extended review now but hope the book will have a large sale. It brings those early days very near. It can be had of Thomas Charles, Chicago. Price 75 cents.

MAGAZINE READINGS.—An article in the *Outlook* for May 18, "A Russian Hamlet," will interest all teachers. E. E. Hales' Tarry at Home Travels. *The Delineator* for May; "Housework as Recreation," by Dr. W. R. C. Latson. *Leslie's Magazine*, "Judge Lindsey; Friend of Children," by W. M. Raine. The Bad Boy: How to Save Him, B. B. Lindsey. *Century* for June, Miss Violet Oakley's Mural Decorations (Tyndal's Translation of the Bible). Harrison S. Morris. "Our Heralds of Storm and Flood," by Gilbert H. Grosvenor. *McClure's* for June, An Apology for Going to College, by Helen Keller. Read in July number first instalment of Miss Tarbell's character sketch of John D. Rockefeller.

Detroit has an up-to-date superintendent of schools and a corps of progressive kindergarteners. Sixty public school kindergarteners, including Miss E. H. Viets, one of the faculty of the kindergarten department of the Normal Training School, visited Chicago kindergarteners several days once and attended the meetings respectively of the Public School Kindergarten Association and the Chicago Kindergarten Club. They came upon invitation of the Chicago Free Kindergarten Association, one of their number, Miss Warner, a graduate of the Association, being the first kindergartener, outside Detroit, to be appointed to a place in that city. The superintendent co-operated in every way. It was their regular visiting day that the kindergarteners thus took advantage of, so neither they nor the city suffered any financial loss. Toronto kindergarteners have visited Detroit in this way.

OPPORTUNITIES FOR SUMMER STUDY.

The Chautauqua Kindergarten Department will be in charge of Mrs. Mary Boomer Page and Miss Victoria Cleaveland this summer. There will be the usual morning kindergarten for children under their direction and also professional courses in which Mrs. Page, Miss Wheelock, of Boston, and Miss Marie L. Shedlock will have classes. The kindergarten preparatory course will be open to primary teachers, parents and prospective kindergartners. The dates are July 10th-18th.

The summer school of New York University offers a course in kindergarten and primary methods under direction of Dr. Jennie B. Merrill. Miss Patty Hill, Miss Ada Van Stone Harris are among the lecturers. Arrangements will be made for visiting kindergartens, vacation schools and playgrounds. Practice work will be continued under direction of Misses Palmer and Schaeffer, of New York, and Miss Mary D. Hill, of Louisville. Dr. Gulick will give courses in physical training. There is also a department of industrial art. Dates are six weeks, beginning July 6th. Address University Summer School, University Heights, New York City. Tuition, including board and rooms, \$65.

District Summer Normal, Houston, Tex., June 1st, July 6th—Kindergarten under direction of Miss Julia Rungs. Address R. L. Hume Smith, Houston High School Summer School of the South.

Knoxville (Tenn.) Kindergarten Department, child-life studies, based on Froebel's Mother Play, and current educational experiences, Miss Amalie Hofer. Miss Mabel Corey will have charge of the practice kindergarten. Miss Hofer and Miss Corey will have daily conferences on kindergarten subjects. Music department under Miss Mari R. Hofer.

Bay View Summer School, Bay View, Mich., July 17th, August 28th. Planned with reference to teachers who have already had training and experience. Address Mrs. Alice H. Putnam, University College, Fine Arts building, Chicago. Mrs. Putnam will be assisted by an experienced primary teacher and competent kindergarten director.

THREE GOOD MUSIC BOOKS.

Hinds, Noble & Eldredge, New York, have recently made three notable additions to the song material available for school work in music. We will mention first "Songs of Flag and Nation," the name suggests its character. It contains the best of the old national songs and a great many new ones. It is a book for general use either in the school room or teachers' institutes or in the home. The book is compiled by Walter Howe Jones, a most accomplished musician.

Another book, which will be of great interest to kindergarten and primary teachers, is "One Hundred New Kindergarten Songs." They are songs that have grown out of kindergarten work and are songs that have been successfully used in the kindergarten. The words of these songs embody little stories, each song being a little story set to music. All the songs have piano accompaniment. They are admirably arranged for children's voices, going neither too high nor too low. Besides the songs there are ample directions for using the music in connection with little games; a most interesting feature of the book.

The third book is a collection of "School Songs With College Flavor," suitable for high schools, upper grammar grades, academies, glee clubs, etc. This book will be welcomed by supervisors who want characteristic songs worth singing with life and interest for high schools, choruses, glee clubs, etc.

—From "School Music Monthly,"

National Educational Association
Asbury Park, New Jersey, July 3 to 7, 1905
BALTIMORE AND OHIO RAILROAD
THROUGH SLEEPING CAR ROUTE

RATE.—For the Forty-fourth Annual Convention of the National Educational Association, to be held at Asbury Park, New Jersey, July 3 to 7, 1905, the **BALTIMORE AND OHIO RAILROAD** will sell tickets at \$21.35 from Chicago to Asbury Park and return. The sleeping car fare will be \$5.00 per berth in each direction.

DATES OF SALE AND RETURN LIMITS.—Tickets will be sold June 29, 30, July 1 and 2, and will be valid for return leaving Asbury Park not earlier than July 3 nor later than July 10, subject to an extension of return limit until August 31, by depositing ticket with the Joint Agent at Asbury Park not later than July 10, and on payment of a fee of 50 cents at time of deposit.

STOP-OVER PRIVILEGES.—On the going trip stop-over will be allowed at Washington, D. C., Baltimore and Philadelphia within the going transit limit of the ticket, July 4.

On the return trip stop-over will be allowed at New York City until August 31, provided ticket has been validated by the Joint Agent at Asbury Park, and is deposited by the original purchaser with the Joint Agent at New York not later than one day after validation at Asbury Park, and upon payment of a fee of \$1.00 at the time of deposit.

Stop-over will also be allowed on the return trip at Philadelphia, Baltimore, and Washington, D. C., until July 10, on tickets which have not been extended, and not to exceed ten days at each place on tickets which have been extended; also at Deer Park, Mountain Lake Park, and Oakland, Maryland, but in no case will stop-over be allowed beyond August 31, 1905. To obtain these stop-overs, tickets must be deposited with the depot ticket agent immediately upon arrival at stop-over points, for which no fee will be charged.

ROUTES.—The **BALTIMORE AND OHIO RAILROAD** operates two vestibuled limited trains daily between Chicago and the Eastern cities.

The **New York Express** leaves at 10:40 A. M., and runs via Wheeling, Grafton Cumberland, Harper's Ferry, Washington, D. C., Baltimore and Philadelphia. This train passes through the Glades of the Alleghany Mountains and through the Potomac Valley in daytime.

The **Royal Blue Limited** departs at 8:30 P. M., and runs via Pittsburg, Cumberland, Harper's Ferry, Washington, Baltimore and Philadelphia. This train passes over the Alleghany Mountains and along the Monongahela, Youghiogheny, Casselman and Potomac Rivers in daytime. At Pittsburg an observation car is attached, from which the magnificent mountain scenery can be viewed to the best advantage.

Both of these trains are equipped with elegant day coaches as well as Pullman sleeping cars of the latest design, and meals are served in dining cars.

THE NEW YORK EXPRESS AND ROYAL BLUE LIMITED will carry through Sleeping Cars to Asbury Park.

INFORMATION.—For sleeping car reservations and further information call on or address W. W. Picking, District Passenger Agent, No. 244 Clark Street, Chicago. An elaborately illustrated and fully descriptive booklet distributed free of charge.

D. B. MARTIN,
Manager Passenger Traffic,
BALTIMORE, MD.

B. N. AUSTIN,
General Passenger Agent,
CHICAGO.





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